

THE OXFORD
DICTIONARY OF
ENGLISH PROVERBS

Compiled by
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With Introduction and Index by
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PREFATORY NOTE

IN this book the compiler has followed the example of the *Oxford English Dictionary*, which has been invaluable alike as model and as source of information, and to each proverb he has appended illustrative quotations in chronological order. His effort has been, however, rather to find the earliest indication of familiar proverbs than continually to trace their use down to the most recent times.

It is not always easy to arrive at the true form of a proverb, as this may have varied considerably over the years, or it may have been changed to suit its context. Because of this, quotations have been taken wherever possible both from collections of proverbs and from literary usage.

Nor is it easy for the compiler of a collection such as the following to decide upon his system. If he elects to arrange the proverbs under their leading words he inevitably finds himself in difficulties when a proverb contains two or three leading words, as for instance in the series of proverbs about fools and wise men, when for once both parties are equally important. On the other hand, there will be many to criticize the method adopted here of arranging the proverbs in alphabetical order under the first word of each sentence. They will object that the proverbs are difficult to find, and that the same proverb cannot fail to be repeated several times. The first objection can be met by calling attention to the index at the end of the book. This is an index of the main words in each proverb, with, in addition, a few subject headings by which special classes of proverbs can be more easily found. To meet the second objection, grace may fairly be craved if, in a collection of over ten thousand proverbs, there are some repetitions. But the principle has also been recognized that, both for convenience and for scholastic purposes of collation, the variant forms of the same proverb are best grouped under one general heading. Thus under the heading 'A cat in gloves catches no mice' will also be found the alternative forms 'A gloved cat was never a good hunter' and 'A muffled (or *muzzled*) cat was never good mouser'; while 'To him that will, ways are not wanting', which appeared in Herbert's collection of *Outlandish Proverbs* in 1640, has been taken as an older, and probably foreign, form of the more usual 'Where there's a will there's a way' and has accordingly been quoted under the latter heading.

A problem of special interest in proverb lore is to distinguish between the 'medieval' proverbs and those which came to England in the time of the Renaissance and through the influence of Erasmus. For this reason Shakespeare's references to proverbs have been carefully studied. In his day, proverbs were at the height of their popularity, and in his work we find hints that certain proverbs were already known that otherwise appear only much later in collections obviously based on foreign sources.

By quoting the titles of books in a not too drastically abbreviated form the inconvenience of a long prefatory list of abbreviations has, it is hoped,

been avoided. The dates are usually those of first-publication, and where confusion might arise the date of the edition used is added in brackets. Successive editions of proverb-collections have been used when they contain extra matter. For example, Ray's *English Proverbs* appeared first in 1670. A second, enlarged, edition appeared in 1678, and a fifth, revised and enlarged, in 1813. Similarly it was not until the second edition of Camden's *Remaines*, in 1614, that a collection of Proverbs was included, and in the third, fourth, and fifth editions, of 1623, 1629, and 1636 respectively, this collection was augmented. In cases such as these, the dates given are those of the editions used, and imply that the proverb quoted has not been found in any earlier edition. Editorial notes or explanations are placed within square brackets. Any other notes, such as those frequently given with extracts from Kelly's *Scottish Proverbs*, are part of the quotations.

Finally, although a certain number of foreign sources or equivalents have been given for the more common proverbs, the present book is not to be taken as a comparative dictionary, but confines itself in general to the English use of proverbs and proverbial phrases.

The material for this dictionary was compiled and edited by Mr. W. G. Smith, who, with the encouragement of the late W. P. Ker, began, many years ago, a life-long study of English proverbs. Unfortunately, in the final stages, ill health prevented him from the correction of proofs and the checking of sources that was necessary. This work was undertaken by Mrs. J. E. Heseltine, who, in the course of a final revision, had the advantage of Professor Max Förster's experience and wide collections in this special field. The introduction and the full index have also been contributed by Mrs. Heseltine.

INTRODUCTION

I

PROVERBS AND POTHOOKS

To give subtilty to the simple, to the young man knowledge and discretion . . . ; the words of the wise and their dark sayings.'

What is all wisdom save a collection of platitudes? Take fifty of our current proverbial sayings—they are so trite, so threadbare, that we can hardly bring our lips to utter them. None the less, they embody the concentrated experience of the race, and the man who orders his life according to their teaching cannot go far wrong. How easy that seems! Has any one ever done so? Never.'

Neither may I omit the Significancie of our Proverbs, concise in Words, but plentiful in Number, briefly pointing at many great Matters, and under a Circle of a few Syllables prescribing Sundrie available Caveats.'

•PROVERBS OF CONTENTED TENANTS . . . "Prevention is better than cure".—That is why we keep a Works Department of 500 men maintaining KEY-FLATS in first-class condition.'

A HEBREW sage and a modern novelist, an Elizabethan antiquary and a firm of house-agents in the year of grace 1935—these have all found a 'Significancie' in proverbs. We brood over their words as we turn the pages of Mr. Smith's Dictionary, and memory conjures up for us the picture of a child hunched over her copy-book, struggling with a pen that will waver and a tongue that will protrude, sinking under the desolate certainty of foreknowledge that blots must surely follow upon ink. Slowly her task is finished, pothooks have been laboriously joined, and *A BIRD/IN THE HAND/IS WORTH TWO/IN THE BUSH* fills the page in smudgy triumph. The same sentence, perhaps five hundred years before, had been scratched on vellum by a monkish scribe, who added after it the Latin equivalent: *Plus valet in manibus avis unica fronde duabus*. A copy-book maxim to a child in the twentieth century, what did it stand for in the fifteenth? And, still earlier, what would it signify in the days when Solomon collected 'the words of the wise and their dark sayings', with no thought that the young man to whom they were offered might prefer to work out his wisdom for himself?

The proverb is a large subject which can be considered from many angles. The Philosophy of Proverbs, the Origin of Proverbs, the Style or Kinds of Proverbs, Proverbs in Folk-lore and other lores—these have all been examined, and all have their interest. But to us the main interest of proverbs lies in seeing them climb to a popularity that reached its astonishing height in the Elizabethan age, and thereafter declined until the present day, when their use is largely a habit, of which, if we became alive to it, we should probably try to break ourselves, either from a striving after originality, or because sententiousness is one of the bugbears of the modern mind.

There were originally two sources of proverbial wisdom. One was the common man, from whom came the proverbs of distilled experience such as 'A bird in the hand is worth two in the bush'. The other was the wise

man, or oracle, whose utterances were the result of reflection, and were received as rules of life by the folk, who had neither time nor mental capacity to meditate upon fundamental truths. The ordinary man was busy making sure that the bird remained in his hand. Once he had discovered the uselessness of two birds in the bush, or ten in the wood, or a hundred in the air, as against the practical satisfaction of one firmly seized hold of, he registered this conviction as a bit of everyday common sense which it would be well to remember, and passed it on. His comment became a familiar saying, a byword, a proverb. In course of time it was quoted by a writer either in its obvious sense, or with a transferred meaning to give point to some quite other subject, thus taking to itself a new characteristic of a proverb. Similarly, as education became more general, the sayings, or *sententiae*, of the wise men were incorporated in books, and gradually penetrated downwards until they were adopted as proverbs by the people. In both cases there is the process of gradual penetration of the spoken word from above to below and below to above, with literature as a kind of eternally moving wheel on which proverbs were caught up, and from which they were thrown off again. Perhaps, therefore, an introduction to a Dictionary of Proverbs which quotes so freely from English literature may be allowed to approach the use of proverbs through English learning, English books, and their writers.

Sayings with a proverbial currency existed in England as far back as the first half of the eighth century, as we know from a letter preserved among the correspondence of Wynfrith, the Northumbrian missionary, perhaps better known as Boniface. The writer, stressing the evils of delay, reminds his correspondent of the Saxon saying (*Memento Saxonicum verbum*): '*Ofi dædlata domæ for-eldit sigisilha gahwem; swyrtil þi ana.*' (A coward [?sluggard] often misses glory in some high enterprise; therefore he dies alone.) This is surely the 'Delays are dangerous' of later centuries? In an embryonic form, too, proverbs can be traced in the collections of Gnomie verses which appear in the earliest Anglo-Saxon literature. Three such collections form part of the *Exeter Book*, presented to the Cathedral library by Leofric, first Bishop of Exeter, before the year 1050. The sayings are short, sententious, usually moral in purpose, and of a severely practical nature. There was no loafing in the sun for our Anglo-Saxon forbears, no trusting that the next meal would appear of its own accord. '*Seoc se biþ þe to seldan ieleð þeah hine mōn on sunnan lwe . ne mæg he be þy wedre wesan þeah hit sy wearm on sumera.*' (He who eats too seldom will be ill. Though he be led into the sun, he cannot exist upon good weather, though it be warm in summer.)² Proverbial utterances such as these transmitted by oral tradition long before they were put on paper, were concrete fragments of wisdom, the result of observation. They were commonplaces in the oldest sense of the word, because they

¹ *Monumenta Germaniae Historica: Epistolaram*, vol. iii, pt. i, p. 428. Mr. Kenneth Sisam, whose translation of the Anglo-Saxon is given above, prefers 'coward' but thinks it is possible that *dædlata* might be taken as 'sluggard' owing to the context.

² *Exeter Book*, pt. ii, p. 40 (E.E.T.S. 1934).

embodied universal truths. They might be shrewd, they may occasionally have been witty; but shrewdness and wit were more often qualities that accrued to the proverb at a later stage of its development, and belonged not so much to the original saying as to the aptness of its application.

Proverbs in a more recognizable form occur in those homilies and chronicles of our early literature which were spoken and preached to the people. They were proverbs of good counsel, the wisdom of the Bible and the early Fathers of the Church made understandable for a simple people by vivid similes taken from everyday life. 'Open not thine heart to every man, lest he requite thee with a shrewd turn' becomes 'Tell never thy foot that thy foot acheth': and the writer of the *Ancrene Riwe*, the *Rules and Duties of Monastic Life*, implores the three devout women to whom his treatise is addressed to subdue the too, too insistent calls of the flesh, for, 'Dear sisters . . . The flesh is here at home, as earth upon earth, and therefore, it is brisk and bold, as it is said, 'The cock is brave on his own dunghill'." The *Ancrene Riwe* was written early in the thirteenth century, and by this time the literature of other countries was becoming known. The writings of the Greeks and Romans were eagerly collected and studied in the English monasteries; the French fables and romances had their readers and imitators: and thus proverbs of foreign origin filtered in, were translated into English, and gradually incorporated in the writings in the vernacular.

From a very early date, again, we find short collections of proverbs cropping up in old manuscripts of various types. Three leaves covered with proverbs in Latin and Anglo-Saxon have recently come to light in the middle of an eleventh-century Hymnal, now in the library of Durham Cathedral.¹ Similar collections of a somewhat later date occur in manuscripts in the British Museum, in Oxford, and in Cambridge. Sometimes only half the sentence is written in English, probably because it was so well known, and the whole of the Latin equivalent is given, e.g. 'For my sleeve ybroke [men me refuse]: *Pro manica fracta manus est mea sepe redacta.*' We may wonder why the scribes should interrupt their set task, as they did in the Durham MS., to make a copy of some forty-six proverbs. One reason may be that proverbs were of practical use to the medieval clerk. He had to teach Latin grammar to the novices, and what method of teaching could be better than making them familiar with the sayings of everyday life? We know that this system was practised, for at the end of Ælfric's Grammar, dating from the tenth century, there are Latin colloquies, with the Anglo-Saxon written between the lines, describing the daily tasks of life in a monastery.² Teaching a language by 'brighter' methods is a recurring novelty!

¹ See note, *The Durham Proverbs*, on p. xxvii. I am indebted to Mr. F. Wormald, Assistant Keeper in the Department of MSS, British Museum, for bringing this manuscript to my notice when it was recently on loan in London.

² The colloquies were revised and enlarged by Ælfric Bata, a pupil of Ælfric, and survive only in the edited form. See T. Wright, *Biographia Britannica Literaria*, i. 496 (London, 1842);

But the main reason for these lists of proverbs was more likely to be the growing interest in the art of rhetoric. This, called *pel-craefl*, was taught even in Anglo-Saxon schools. There were many medieval text-books of rhetoric, and according to their doctrines, derived ultimately from Aristotle himself, proverbs, as a stylistic embellishment, were to be used liberally either as beginnings or endings, or still more liberally by way of amplification of subject-matter. This amplification consisted of elaborate descriptions, ornaments, digressions, and other devices; and of these, ornament and digression gave ample scope for the inclusion of proverbs, *sententiae* or *exempla*. Proverbs, again, in rhetorical practice, were employed to found off anecdotes and to point the moral so dear to the Middle Ages; or they became the starting-point of fresh anecdotes and *exempla* by means of which a devious progress was made from one subject to another. They were, too, a necessary part of the equipment of medieval secretaries, who carried on formal and official correspondence on the lines laid down by the *Ars Dictandi* of the schools. In a medieval letter the second part of the framework was the *exordium*, known also as the *proverbium*, or *Benevolentiae Captatio*, and an ambitious young cleric who hankered after a life of worldly success in the secretarial offices of Church or State was well advised to keep a list of proverbs at hand for drafting purposes. He might, indeed, be so fortunate as to possess a reference book in the *Summa de Dictamina* of Ponce de Provence, a complete letter-writer in which proverbs for use upon all occasions had already been collected, even tabulated. 'There is nothing so necessary, says Ponce, as to induce a suitable frame of mind in the reader . . . : and in no way is this so well accomplished as by a proverb. Ponce has the happy thought of providing emollient proverbs for every situation: and for the better convenience of his students these are classified and graded.'¹

They are dreary, these far-back rhetoricians. *Sit thema*, they say, and wheel their doctrines of precept, definition, and example into place, with all the dragging mechanism of adornment and embellishment. To them matter meant nothing. Fancy and invention less than nothing. But we must linger over them, because it is to their influence on English literature,—an influence that lasted till the end of the sixteenth century—that we owe the preservation of so many of our proverbs. To their influence, too, we owe the confusion between proverbs and *sententiae*. A distinction between the two may be exacted in the present day by those who scrutinize collections of proverbs, but it is a distinction that breaks down when rigidly enforced. The mistake lies in forgetting that when the proverb was first caught up into literature, and for a long time afterwards, the two, proverbs and *sententiae*, were one. Literature was under the influence of the rhetoricians, and the proverbs of the people and the *sententiae* or sayings of the philosophers were used alike as precepts and examples, and as the mechanism of style.

also *Early Scholastic Colloquies*, ed. W. H. Stevenson, *Anecdota Oxoniensia*, Med. and Mod. Ser., pt. xv (Clarendon Press, 1929).

¹ *The Wandering Scholars*, by Helen Waddell, p. 138 (London, 1927).

By the middle of the fourteenth century we may notice how learning has spread. Books are no longer written only by men who have never penetrated beyond the four walls of a monastic cell. Their authors move about in the world, and the men and women who walk their pages mingle the proverbial expressions of the labourers in the fields and the prentices in the city with proverbs that have come from classical and foreign sources. The works of Chaucer and his contemporaries show clearly how proverbs, proverbial phrases, and proverbial similes, later to become hackneyed, but then in their first freshness, were being disseminated. With Gower and Lydgate this dissemination meant only that they used a greater variety of proverbs. Their manner of using them was still that of the homilies and chronicles. They brought them in as similes, to point a moral by means of a picture: or they simply catalogued proverbs in an orgy of sententiousness. They wrote, in fact, in the spirit of the Middle Ages. 'What is all wisdom save a collection of platitudes?' says Mr. Norman Douglas to-day, but we fail to understand the proverb-loving side of the medieval spirit unless we keep well in our minds that for the people of Chaucer's time this wisdom was being newly born every day and they were in at the birth. Chaucer shared the medieval love of sententiousness and could cater to it, as we find him doing in the tale of *Melibeus*, where he promises his hearers 'a moral tale vertuous', with 'more of proverbes, than ye han herd bifore'. But, unlike Gower and Lydgate, he did more than this. He also knew the doctrines of the rhetoricians well enough to follow them if he chose, or to mock at them if he chose. He did both: and he went further. Besides being the poet that he was, the lover of people and life and beauty, he was a scholar, who loved 'to have at his beddes heed Twenty bookes clad in blak or reed', and he was a man of affairs, an 'eminent Civil Servant' (the first layman to be Clerk of the Works in England). In his journeyings on the Continent, as well as from his office at the Customs and his attendances at Court, he had observed how people acted and spoke. Above all, he had a sense of humour, a quality possessed by no English writer before him and very few for a long time after. The greater part of our early literature is a vast expanse of epics, homilies, and interminable romances. We wade through narratives of battles, descriptions of courtly love, descriptions of chivalry, and page after page of moralizing. Occasionally we find passages of surprising beauty and vivid imagery, or again passages that strike us as unusually modern in their realism, but how seldom we laugh and how still more seldom we smile. Then Chaucer comes upon the scene, and we watch him discovering that universal truths have a universal application. He applies his discovery with a sense of humour, an irony, a faculty for making his men and women spring into life, even through the proverbs they use, that must have struck his more sophisticated readers with a delighted surprise, and may have disconcerted the more simple, who knew nothing of the pleasure to be experienced when an author not only uses his own wits but exacts some liveliness from those of his reader. What effect did the Wife of Bath have on a people who were

accustomed to steady streams of sententious moralizing? With what relish she explains why her life with her five husbands was not always of the happiest, and comments that the bacon of Dunmow was never fattened for them; while a few minutes later she quotes a proverb of 'the wise astrologien Dan Phtholome'—'Of alle men his wisdom is the hyeste. That rekketh never who hath the world in honde'—in support of her contention that a husband should never begrudge his wife's generosity in matters of love so long as he does not suffer by it. Thus was pointing a moral with a vengeance.¹

Down to the middle of the fifteenth century, then, we find the proverbial counsel of the Hebrew prophets, of Greece, Rome, and France, and of the English wise men, given to the people first by the priests and chroniclers, later by the poets and translators. The first dated book to issue from Caxton's press was the *Dictes and Sayings of the Philosophers*. The Earl Rivers, brother-in-law of Edward IV, had gone on a pilgrimage to Spain in the year 1473 to return thanks for restored health. A fellow-pilgrim gave him this book, in its original French version, to enliven the slowly-passing days of the voyage, and it so appealed to him that on his return he made a translation and gave it to Caxton to print. It is a collection of didactic sayings which should be read nowadays only by the unhappy proverb-hunter; but the public of its day called for three editions within twelve years. At the same time, all over the country, local gossip and tradition were coining new proverbs. How did the 'wise men of Gotham' and 'Waltham's calf' come into being? Nobody knows. But by the end of the fifteenth century they were proverbial figures.

Looked at in one way, the history of the use and disuse of proverbs is a progression from the concrete to the abstract. Our economists of to-day theorize about the 'inevitability of gradualness'. Our ancestors of the less cerebral fifteenth century meant much the same thing, but they might say 'Little by little the cat eateth up the bacon sizzle', or 'Feather by feather the goose is plucked', making their point by means of the proverbial imagery that was so dear to them. And then, shortly after the opening of the sixteenth century, people and literature became not merely proverb-loving but proverb-conscious. They were to remain so for at least a hundred years, and for this there were two reasons. One was that the folk themselves were now speaking, almost thinking, along canalized lines of proverbs. They had taken what had been given to them in literature, and they had taken the practical maxims of their own daily life, and both were constantly on their lips. When the correspondents of the *Paston Letters* wished to drive home a request, or make some observation more telling, a proverb was at hand. What somebody had said before was the right expression to use again. In the morality plays proverbs were frequent. In the early Tudor drama the stock figures of Virtue and Wisdom opened their

¹ In *Chaucer's Use of Proverbs* (Cambridge, Mass., 1934), Mr. Whiting has given an interesting study of the literary artist at work, using the sayings of the people and the philosophers alike to raise a laugh, to heighten his character drawing, and to give point to his own comments as his narratives proceed.

mouths and strings of proverbs came forth. We turn to the Latin grammar books of the day, the *Vulgaria* of Stanbridge, Whittinton, and Horman, and find that although morning school was hampered by physical discomfort, and the first phrase of the day was *Ova frixa cum pelasone quibus vescebar in ientaculo eructare me faciunt* (The fryed egges and bakon that I eate at brekfaste umbraydeth my stomake), the boys went on to learn *Falius est cocus qui nescit lambere labia* (He is an euyll coke that can not lycke his owne lyppes), and *Amantium iræ amoris redintegratio est* (The variaunce of lovers (Sayth Terence) is the reuynge of loue). Thus, as education spread, the sayings of Terence and other Latin authors became part of the background of many boys, and were used as proverbs equally with those which might more truly be called English: and some years later Helen's retort to Pandarus, 'Falling in after falling out may make them three', would strike a special chord in an audience who loved to toss proverbs about.

Added to this native fondness for proverbs was the influence of one curious sidestream of the great flood of knowledge let loose by the Renaissance. Erasmus had published his *Adagia* in the year 1500, and it is not too much to say that with this book he acquainted men with the great figures of classical antiquity by means of proverbs. The *Adagia* is a collection of anecdotes running into thousands, each one illustrating a proverb or explaining its origin. It was one of the most widely read books of the first half of the sixteenth century, and the insatiable spirit of the time lapped up old adages together with new knowledge, while with an awakened zest for learning it turned to the sources themselves, translated them, and brought them within reach of the many. As the years passed, the literature of Italy, Spain, and France was brought back to England by the ever-increasing number of men who completed their education as a matter of course by travel on the Continent. Italians, Spaniards, Frenchmen, settled in England, made grammar books and phrase books, translated the writings of their peoples, and put the picturesque proverbial wisdom of their own countries into fresh English words. So we have Sainlien's *French Lillieillon* (1566), Sandford's *Hours of Recreation* (1572), Minsheu's *Spanish Grammar* (1591), Stepney's *Spanish Schoolmaster* (1591), and above all, Florio's *First and Second Fruits* (1578 and 1591), the dialogues which he wrote to acquaint Englishmen with the proverbs from beyond the Alps. 'Proverbs', he says, 'are the pith, the proprieties, the proofes, the purities, the elegancies, as the commonest so the commendablest phrases of a language. To use them is a grace, to understand them a good'; and he ends, with what truth, 'to gather them a paine to me, though gaine to thee'. The *Second Fruits* were published in 1591, twelve years before their author turned the essays of a Frenchman into a classic of English literature. Looking at them we can readily understand how the imagery of these proverbial phrases must have appealed to the people of 'this stirring time, and pregnant prime of invention when everie bramble is fruitfull, when everie molhill hath cast off[f] the winters mourning garment, and when

everie man is busilie woorking to feede his owne fancie'. And already the English people had their own collection of proverbs. In 1546 John Heywood had written a *Dialogue containing Proverbes*, which was so successful that by the year 1598 it had run through six editions.

In 1553 came Thomas Wilson's *Arte of Rhetorique*, one of the earliest and most popular text-books of rhetoric in English. Wilson followed the medieval rhetoricians in recommending the use of proverbs in writing, for emphasis, amplification, adornment, embellishment; and advised his readers to cull their proverbs from the ancient writers and from Master Heywood's book. The *Arte of Rhetorique* was revised in 1560 and went into six editions in fifteen years. It was probably studied by every young writer of the day; and in the many works affected by its teachings we again remark how impossible it is at this time to separate proverbs and *sententiae*. The proverbs and sayings of the people were taken up and used by the writers; the sentences introduced by the writers were so much quoted that they made their way into daily speech and became proverbs.

By the beginning of Elizabeth's reign every one—scholars, wits, courtiers, writers, the queen herself—spoke and wrote in proverbs, even invented them. They welcomed them for their common sense, or because of the 'sweet relished phrases' that struck the wide-open eyes and ears of the time with a delicious novelty; and they used them because writing was still under the influence of the rhetoricians. This taste for proverbs was heightened still more by Lyly and the Euphuists. Lyly did not set a fashion for proverbs. The fashion was already there. But he so exaggerated the fondness of the age for ornate and fanciful language that on a first reading of his *Euphues* we hardly realize how closely packed with proverbial sayings it is, hidden as they are amidst elaborate phrases and similes, play upon words, and strange parallels from natural history. Euphuism—the art of saying a thing and saying it again less clearly—swept over the court, and for a time became the fashionable language of the day. It could not fail to have some reverberations outside the court. Every proverb-collection of later years contains sentences that might have come, very often did come, straight out of Lyly. But they were none the less proverbs. They had been quoted or handed about in general currency long enough to bear the stamp of proverbs and make themselves recognized as such.

In fact, the Elizabethan age was soaked in proverbs. Drayton wrote a sonnet (not a very good one) in proverbs; and when, in the year 1601, a Bill to avoid the Double Payment of Debts was read in the House of Commons, Mr. Thomas Jones even made a speech composed entirely of proverbs. The Honourable Member said:

'It is now my chance to Speak something, and that without Humming or Hawing. I think this Law is a good Law; Even Reckoning makes long Friends; As far goes the Penny as the Penny's Master. *Vigilantibus non dormientibus jura subvertuntur*. Pay the Reckoning over Night, and you shall not be troubled in the Morning. If ready Money be *Mensura Publica*, let

every Man cut his Coat according to his Cloth. When his old Suit is in the Wain, let him stay till that his Money bring a new Suit in the Increase. Therefore, I think the Law to be good, and I wish it a good Passage'.¹

He had said what he wanted to say, said it shortly, and everybody knew what he meant, which is not always the case with parliamentary speeches. Proverbs, too, were woven into tapestries, illustrated in paintings, engraved on cutlery—'For all the world like cutler's poetry Upon a knife'—on posy rings or on beer-mugs. 'When the ale is in the wit is out', 'Soberness conceals what drunkenness reveals', 'Hear much and speak little', may all have preached moderation to the heavy drinker from the rim of his tankard. And the trenchers on the table may have borne the welcome motto, 'Better fill a man's belly than his eye', in strange contrast to the present day, when with each Christmas a calendar exhorts us to 'sell our dole and buy hyacinths to feed the soul'—surely too well-fed a piece of aestheticism?

In the Elizabethan drama proverbs abounded, especially, as Professor Max Förster has pointed out,² in the comedies, because the Elizabethans loved a pun, and great play could be made with the literal interpretation of proverbs. Many plays had proverbial titles, *Fast Bind fast Find*; *Hot Anger soon Cold*; 'Tis good sleeping in a Whole Skin; *Measure for Measure*. In *The Two Angry Women of Abingdon* one of the characters is called 'Nicholas Proverbs', and lives up to his name by uttering little else. The dialogue is a continual crossing (do we call it *backchat*?) of proverbs.

In private life men scribbled proverbs into their commonplace books, perhaps because it pleased them to have a collection of these sayings to turn to for their own reading, perhaps because writers like Bacon recommended the keeping of notebooks for Formularies and Elegancies—what he also calls Commonplaces—ready to be drawn upon when required.

If we examine the literature of the Elizabethans with an eye merely to the use they have made of proverbs we find one thing common to them all—except Shakespeare. They use proverbs, proverbial similes, adages, wise sayings, what we choose to call them—for their purpose all are alike—either by quoting them directly or by clothing them in more ornate language, but seldom for any effect other than that of emphasis or vivid simile, according to the literary practice of the time. 'A chair there for his Lordship?—Forbear your kindness; an unbidden guest should travel as Dutch women go to church, Bear their stools with them'; 'I do love her just as a man holds a wolf by the ears'; 'It is a dowry, methinks, should make that sunburnt proverb false, "And wash the Aethiop white"'; 'I speak plainly, for plain-dealing is a jewel, and he that useth it shall die a beggar'; 'If one be sicke, what wouldst thou have him doe?—Bee sure that hee make not his physician his heire'; 'As ther can be no bargaine where both be not agreed, neither any Indentures sealed where the one will not consent . . .'

¹ Townshend's *Historical Collections*, p. 283 (1680).

² 'Das Elisabethanische Sprichwort nach Th. Draxe's *Treasure of Ancient Adagies*', in *Anglia*, vol. xlii, p. 361 (1918).

When we come to Shakespeare the case is indeed altered. In his chapter on Shakespeare in the *Cambridge History of English Literature* the late Professor Saintsbury said: 'Euphuism and word-play'—to which we might add, use of proverbs—'of course, are very frequent—shockingly frequent to some people, it would seem. But they are merely things that the poet plays at—whether for his own amusement or his reader's, or both, is a question, perhaps of some curiosity, but of no real importance.' We pause, then, to note that the whole question of the use of proverbs in literature has merely a curious interest, but let us watch Shakespeare at work.

To begin with, he is up to all the tricks of his craft, and it is hard to believe that he was not playing with his material for his own amusement as well as his reader's. As a craftsman he would not be happy until he could use all the new tools that he found to his hand when he came from the country to London. And so the brilliant, light-hearted young Shakespeare must have delighted in throwing off such a *tour de force* as *Love's Labour's Lost*, crammed as it is with puns, allusions, play upon words, and play upon proverbs, which would all at once be caught up by the audience of the day. Was Euphuism the favourite language of the Court? Then that should be the language of his characters, and we get dialogues, for instance whenever Mercutio comes upon the scene, such as might have taken place between any two young Elizabethan courtiers. A few years later we find a parody of Euphuism put into Falstaff's mouth—a sign that Shakespeare was becoming sufficiently independent and conscious of his own powers to mock at literary fashions? 'There is a thing, Harry, which thou hast often heard of, and it is known to many in our land by the name of pitch: this pitch, as ancient writers do report, doth defile; so doth the company thou keepest. . . . If then the tree may be known by the fruit, as the fruit by the tree, then, peremptorily I speak it, there is virtue in that Falstaff.' But Shakespeare goes further than this. He could, of course, and did, make his people quote strings of proverbs or play catch-as-catch-can with them; but when he used them allusively, or as the small change of conversation, they came out transmuted from a contemplative mind that was stored with them. Writers of the Elizabethan age often wrote for writing's sake. They were in love with imagery, with words and fine style. The matter was sometimes secondary. 'As . . .', they begin, and the long, wordy similes go spiralling up, more and more involved, gathering proverbs, ink-horn terms, classical allusions, on their way, 'So . . .', and with leisurely deliberation they unwind themselves from their labyrinth. But what is it all about? Shakespeare's men and women might speak in fine words and fine style, but they also lived and thought. They are the mouthpieces of thoughts tinged with the proverbs that are as surely a part of their background as they were of their creator's.

And so it is that the proverbs in Shakespeare become most interesting when they colour the thoughts of his characters and echo in their words, as in the many forms in which 'Constant dropping wears the stone' recurs; or Hamlet's bitter reply, 'No, nor mine now', to his uncle's 'I have nothing

to do with this answer, 'Hamlet, these words are not mine', reminiscent of 'When the word is out it belongs to another' and 'A word spoken cannot be recalled', both proverbs very much on men's lips at the time. Nothing could more forcibly impress on us the cold-blooded savagery of the Moor in *Titus Andronicus* than his use of a proverb. The nurse has brought in the coal-black fruit of Aaron's and Tamora's lust. Aaron asks how many people have seen the child. The nurse replies 'Cornelia the midwife, and myself, And no one else but the deliver'd empress'. He repeats her words, 'The empress, the midwife, and yourself', then gets up and stands over her, and says very deliberately: 'Two may keep counsel when the third's away. Go to the empress. Tell her this I said', and without an instant's pause stabs her. And can there be anything more poignant than the attempt at a jest made by Lear's poor, shivering fool, when all around him he sees the elements, his master's wits, and his own world dissolving: 'And I'll go to bed at noon'? No one but Shakespeare has dared to let a heart break on a proverb.

In Ben Jonson, who held that 'Figures' were invented for aid, not for ornament, we find a hint that even in speech proverbs should be used with discrimination. For him, 'Ancient proverbs may illuminate a cooper's or a constable's wit', but may not be allowed a person of standing. Downright, in *Every Man in his Humour*, has 'not so much as a good phrase in his belly, but all old iron and rusty proverbs'. In this Jonson was somewhat ahead of his time, but his taste was sound. Gradually, as the seventeenth century wore into the eighteenth, the use of proverbs as a literary fashion died out. Proverbial phrases remained, but they became the idioms of the language and were used insensitively. Neither speculative thought nor an age of reason had a use for proverbs. Men had absorbed the new learning. They had a richer language and they were now interested in teasing out thoughts that could no longer be helped to expression by flashing quotations and proverbs about with all the eager delight of a child displaying a new toy. Motherwell, in his Introduction to Henderson's *Scottish Proverbs* in 1832, summed up the change that had taken place when he said:

- 'A man whose mind has been enlarged by education, and who has a complete mastery over the riches of his own language, expresses his ideas in his own words; and when he refers to anything beyond the matter under his view, glances towards an abstract principle. A vulgar man, on the other hand, uses those proverbial forms which tradition and daily use have made familiar to him; and when he makes a remark which needs confirmation, he clenches it by a proverb.'

We may take it as a sign that proverbs were on the wane that they now began to be collected so zealously. Each proverb-monger has helped to push them further into the past by finding a new kind of interest in them. They are the concentrated wisdom of the ages, the dark sayings of wise men, 'old sayd saws'. If we wish to study folk-lore, weather lore, popular superstitions, we are to turn to proverbs. If we are interested in philology we may find old forms of speech preserved for us in proverbs, though we

must often leave their origin unexplained, or—and sometimes this has its own fascination—choose between several explanations. To this day, if we have pursued an objective by every means known to us, we say that we have left no stone unturned, but we never picture ourselves laboriously moving stones about, or wonder why we should do so. Yet this is a proverbial expression that has descended to us still wrapt in the mists of antiquity. The phrase *πάντα λίθον κινεῖν*, of which a variant, *πάντα κινῆσαι πέτρων*, occurs in Euripides, was said by Zenobius, a Roman collector of proverbs, to have originated in the fifth century B.C. After the battle of Salamis a rumour spread that the defeated commander had left his treasure buried in the battlefield. A Theban, on hearing this, hastily bought the ground and started digging. He dug and dug; unearthed no treasure. At last, in the usual trusting manner of the Greeks, he betook himself to the Delphic Oracle for counsel and the Oracle, in the usual exasperatingly cryptic manner of oracles, told him to move every stone, '*πάντα λίθον κίνει*'. So, if we leave no stone unturned are we to think of an avaricious Theban returning tired and hungry from a visit to the Oracle to resume digging operations? Perhaps. But then we learn from Liddell and Scott that the phrase *may* have come from the game of draughts. Did the ancient Greeks spend long hours over their games of draughts, turning every stone not once but several times, and moving it seldom, like any two comfortable Frenchmen sitting over their game and their *fine* in a provincial café? Again, say the painstaking authorities, *πάντα λίθον* (or *πέτρων*) *κινεῖν* may have referred to the fisherman turning over stones as he hunted for crabs. Shall we choose the stooping fisherman, moving slowly from stone to stone as he fills his basket? Has the sun risen to show how golden the sands are, how blue the waters of the Ionian Sea, to warm into iridescent blues and greens, to quicken into an oblique and malevolent activity, the inert masses hidden pale beneath the stones? Or do fishermen hunt for crabs in the early morning hours, when everything is still grey—as grey as those mists in which our phrase is shrouded?

By the first half of the eighteenth century proverbs had considerably depreciated. The dictates of literary style no longer demanded their use; and as they turned into commonplaces and familiar tags to be bandied about in conversation, their wisdom, their pith, and their quaintness were felt to pall. If the drawing-room conversation of his day was at all like the picture Swift gives, he did well to pillory it in *Polite Conversation*; and it is no wonder if the *badinage* of Miss Notable, Mr. Neverout, and their circle left people's ears on the prick for their own and their neighbours' lapses into the inanities of the commonplace. By 1741 Lord Chesterfield was advising his son that 'A man of fashion never has recourse to proverbs and vulgar aphorisms', which were 'so many proofs of having kept bad and low company'.

Of course, proverbs still persisted. The conventions of literary taste and polite usage might frown on them, but they had become a familiar inheritance, and were embodied in literature and traditional speech. The

conscious effort for the sophisticated was how not to use them. After all, we cling to our familiar sayings. It is comfortable to repeat what some one has said before. We do not need to defend our own ideas or feel apologetic about our efforts to be amusing. The wise sayings have been accepted from time immemorial: the witty ones have always raised a laugh. It is so easy, too, to find a proverb, or a phrase that with long usage has become proverbial. If we are lazy, or in a hurry, we can always fall back on the wisdom that has been spoon-fed to us, without going through all the painful process of thinking for ourselves, or finding our own words to 'point a moral' and 'adorn a tale'. Perhaps that is why we may count on having at least one proverb served up to us with our daily paper. Leader-writers must work in a hurry.

In the nineteenth century proverbs still occurred frequently in novels and in the writings of the Victorian moralists. Scott used them on principle, because he believed they were too good to be lost, and indeed this is true of many of the Scottish ones. Trollope used them in what we might call good journeyman fashion. He wrote quickly and his output was large. He did not turn aside to find more uncommon ways of expressing himself when there were clusters of good proverbs to his hand. But his proverbs are always pointed and relevant. The readers of his day were content that the inhabitants of Barchester should come alive to them out of a familiar proverbial background such as they all had in their own homes; and if we like Trollope now part of his charm goes if we deny him his proverbs. It is right that we should pause with him to say 'Better the devil you know than the devil you don't know', while the miserable bishop twiddles his thumbs in his easy chair, and half wishes that Mr. Slope may get the better of the battle raging over his head. The moralists used proverbs with all the sententiousness of the Middle Ages and none of their vividness. It was unfortunate that the pithy counsel of the early preachers should later be made an excuse for so much long-windedness.

And to-day? Through the fog of a wintry morning the newspaper-seller at the street corner hardens into shape, slapping warmth into his hands above his bright orange newsbill, and calling 'Pact with Rome'. As we draw nearer he drops into a confidential snarl and tells us 'Rome wasn't built in a day'. If we spend a penny to ask where he got his saying, he replies that it comes from an old song. An 'old song'? Has the building of Rome shared the fate of Milton's sable cloud and become the burden of a music-hall ditty? With a proverb, again, Professor Housman adds a scorpion to his whip and lashes the unfortunate editors of classical texts: 'Misfortunes never come single, and the prattlers about P's authority are afflicted not only with lack of understanding but with loss of memory'; a reviewer begs a novelist 'not, in fact, to launch a splendid ship on a ha'porth of tar'; and a lively fashion writer brings 'According to Cocker' into a discussion of how much hair is to be shown under the newest spring hats.

And then we come across these words in an essay on the author of *Piers*

Plowman: 'He is concerned to be, not pretty, but wide as the whole world—a sun of righteousness shining alike on diadem and dunghill.' Was Mr. F. L. Lucas remembering here that 'The sun is never the worse for shining on a dunghill?' With one sentence he has evoked for us a whole panorama. Chaucer's pilgrims, stilled from their ribaldry, their japes, and their 'worldly vanitees', attend while the good man of religion expounds Holy Writ to them. 'Holy Writ', he says, 'may nat been defouled'. And, because his business is 'To drawen folk to hevener by . . . good ensample', he adds 'Na-more than the sun that shyneth on the muren'. The pilgrims fade; and their place is taken by Falstaff and his rascally companions sitting over their cups in the Garter Inn. The fat sinner thinks he spies entertainment and angels to be had from the Merry Wives: 'Page's wife . . . even now . . . examined my parts with most judicious ocelliades; sometimes the beam of her view gilded my foot, sometimes my portly belly.' Whereupon Pistol, weasel-like even when sodden, thrusts 'Then did the sun on dunghill shine'. And is the same saying at the back of Hamlet's thoughts, as another writer has suggested,¹ when he calls the sun a 'good kissing carrion', or from being proverb-minded have we become proverb-haunted? Let us stop before Mr. Smith's legions band themselves into a ghostly army, to make us flee every book that has ever been written and call forlornly for a long-lost yesterday, when proverbs signified pothooks, and the wisdom of the ages straggled inkily across the lines of a child's copy-book.

II

PROVERB COLLECTORS AND PROVERB LITERATURE

THE first collection of English proverbs—*A Dialogue conteining the number in effect of all the proverbes in the Englishe tongue*—appeared in 1546. John Heywood, the author, belonged to the long line of kings' jesters, and may well have invented many of the proverbs set down in his *Dialogue*. His book marked the beginning of an enthusiasm for collecting proverbs which continued more or less steadily for two hundred years. For fifty or sixty years after its issue no fresh collection was published; but we find the antiquaries and topographers of Elizabeth's day zealous in retrieving the sayings of the counties they surveyed. Sometimes these sayings are snatches of weather lore or husbandry current in certain parts of the country; again, they are local pleasantries, what the French call *blasons populaires*, allusions that have a certain quality of the nickname in them, hitting off regional peculiarities or characters, crystallizing ancient gossip. They were specially noticed in the next century by Thomas Fuller, of *Worthies* fame, who seems to have ransacked the pages of his antiquarian predecessors for what he calls 'local' and 'nominal' proverbs.

After Heywood the next notable collector of proverbs² is David Fergusson,

¹ M. P. Tilley in *Modern Language Review*, vol. xi, p. 462 (1916).

² In these pages only the more outstanding collections of proverbs are recorded. Few of the others have more than a bibliographical interest.

minister of the Gospel at Dunfermline, twice Moderator of the General Assembly of the Church of Scotland, and possessor of the happy talent of being able 'by his pleasant and facetious conversation' to please and pacify his peevish king when the latter was in one of his not infrequent furies—perhaps because the preacher and his most un-royal master had a love of proverbs in common? Although Fergusson died in 1598, it was not until 1641 that his collection of *Scottish Proverbs* was printed. Some of his proverbs are definitely Scottish in origin; but many of them are merely Scotticized forms of those found in Heywood.

In 1614 William Camden brought out a second edition of his *Remaines Concerning Britaine*. This included a collection of nearly four hundred proverbs, of which he says: 'Whenas Proverbs are concise, witty, and wise Speeches grounded vpon long experience, conteining for the most part good caueats, and therefore both profitable and delightfull; I thought it not vnfit to set downe heere Alphabetically some of the selectest, and most vsuall amongst vs, as beeing worthy to haue place amongst the wises[t] Speeches.' The collection, largely taken from Heywood, was augmented in the edition of 1623, and again, although Camden had died in the meantime, in the editions of 1629 and 1636.

Early in the seventeenth century, Thomas Draxe, an English clergyman, interested himself in proverbs. Draxe was something of a scholar, and had already published, in 1612, a *Collection of Proper, Choice and Elegant Latin Words and Phrases*. In his view, proverbs gave strength and weight to sermons and speeches, and were useful for rhetorical adornment (a familiar phrase, thus); also, provided that those *rudia, ridicula et impia proverbia* were omitted, proverbs were the 'rules of life'. Draxe was a native of Warwickshire, and may have set down county sayings familiar to his contemporary, Shakespeare,¹ but he explored many fields for his *Bibliotheca Scholastica Instructissima. Or, A Treasure of Ancient Adagies, and sententious Prouerbes* (1616), and garnered over two thousand proverbs. They are arranged under subject headings such as *Anger, Certaintie, Gluttony, Carnall Loue, Restitution*, &c., a system which always makes for difficulties, but was nevertheless to be adopted by the next collector of proverbs; with the sole difference that this time the subject headings would be in Latin.

Draxe was followed in 1639 by John Clarke, Pastor of the Church of Fiskerton, near Lincoln, the third of a succession of clergymen who found the study of proverbs a satisfying hobby. Clarke's interest in the subject appears to have been mainly that of a grammarian. He had already edited the *Colloquies* of Erasmus and a Latin Grammar Book or *Phraseologia*; and in the foreword to his *Paroemiologia* he speaks of it as being specially intended for use in grammar schools. The *Paroemiologia* is a collection 'gleaned out of all writers, I could read or meet withall . . . beside my owne observation of many golden proverbs, dropping now and then out of vulgar mouthes imâ•de plebe'. The proverbs, Latin and English, are

¹ Professor Max Förster made this suggestion in *Anglia*, vol. xlii, p. 364.

paralleled (and alas! too often buried) under Latin subject headings, modelled on the *Chiliades* of Erasmus.

We next come to George Herbert's collection of *Outlandish Proverbs*. It was not published until 1640, seven years after his death, and contains no foreword. In the second edition, *Jacula Prudentum* (1651), many proverbs have been added by a later editor. We may guess that Herbert collected proverbs for his own edification, and that his interest in them dated from his early, ambitious days, when he learnt French, Spanish, and Italian with a view to devoting himself to a life outside the Church. The foreign grammar and phrase books of his time made a feature of the selection of choice proverbs;¹ and we do, in fact, find many of these repeated in Herbert.

With Herbert we leave the Church for a while, and encounter the next collector of proverbs in James Howell, Historiographer Royal to Charles II. Howell took a real delight in proverbs. 'Though in point of Generation', he says, 'they [proverbs] are a kind of Naturall Children, and of an unknown birth, yet are they no by-blows or bastards, but legitimated by Prescription and long Tract of Ancestriall Time.' His interest in them was partly antiquarian, partly philological (we remember that he revised Cotgrave's Dictionary in 1650, that he wrote Grammars of both the French and Spanish languages, the latter with Remarks upon the Portuguese Dialect, and that his *Proverbs* themselves are bound up with his *Lexicon Tetraglotton*, a lengthy Dictionary of the English, French, Spanish, and Italian tongues), and partly that of a widely travelled man who had the traveller's passion for seeing one thing in relation to another. For him, different races revealed their varying attitudes to life in their proverbs, and he found the comparison an absorbing study. His miscellany, dated 1659, is divided into seven parts: (1) a collection of British Proverbs, which we recognize as being very much a reprint of Camden with additions from other sources; (2) a selection of English proverbs rendered into French, Italian, and Spanish; (3), (4), (5), and (6) selections of French, Italian, Spanish, and British (i.e. Welsh) proverbs with English translations: lastly, with great optimism, he includes a collection of 'New sayings which may serve for Proverbs to Posterity'. Howell reprinted liberally from the collections that had preceded him; but unfortunately he had no method of arrangement, and it is almost impossible to find any given proverb without long search under all of his seven headings.

The first index to a proverb collection, by this time badly needed, was provided by Torriano, who succeeded Howell in 1666 with a large collection of *Italian Proverbs and Proverbial Phrases translated into English*, to which he attached a set of *Dialogues* after the manner of Florio. Giovanni Torriano was a Professor of Italian and a Master of Arts. He had revised and enlarged Florio's *Dictionary*; and had already, in 1642, issued a small collection of *Select Italian Proverbs*. He, again, pointed out that by means of proverbs the nature and genius of a nation were easily discovered, and

¹ See p. xiii.

that proverbs were 'the Philosophy of a People', as well as a happy method of acquiring proficiency in a foreign tongue. His collection is unwieldy, but includes a vast number of proverbs, which can even be found once the method of the index has been mastered; and the dialogues at the end yield entertainment if not proverbs.

John Ray, who next demands attention, was the first collector to make a manageable book: his *English Proverbs*, first issued in 1670, still remains one of the best and most useful compilations. He was well qualified by training and interests to undertake the task, being a naturalist with a strongly antiquarian bent and keen powers of observation, combined with emphatic views on how best to make use of the information he gathered. Thus, in his introduction to the first edition of his book, he explains the reasons that have led him to classify his proverbs and arrange them under leading words in alphabetical order; and he also gives a list of the sources from which he has drawn. The work is, however, far from being a mere reprint of preceding collections: as well as including many additional proverbs gleaned by Ray and his friends from familiar discourse, it is annotated, as no former collection had been; and the notes, learned, leisurely, and genial, are still invaluable for the study of dialect and folk-lore.

After Ray, we find no noteworthy collection of proverbs until 1721, when James Kelly's *Complete Collection of Scottish Proverbs* made its appearance. Nothing is known about the compiler except that he was by birth and education a Scotsman, and seems to have spent a great part of his life in England. The collection, which he made to give himself 'a Harmless, Innocent, Scholar-like Divertisement in [his] declining Years', was the largest that had so far appeared. It contains over three thousand proverbs, many of them Scottish only in so far as they give the Scottish form of proverbs common to many countries. Kelly too often spoilt the shape and sense of his proverbs in an attempt to adapt them to English understanding, but his work remains a very useful one; and his curiously ungrammatical notes (many of which have been quoted by Mr. Smith) abound in good sense and good, if at times faintly sardonic, humour. Also, he added to his book a workable index.

In 1732 proverbs for the first time made their appeal to the medical profession. Thomas Fuller, M.D., the compiler of *Gnomologia: Adagies and Proverbs*, was a physician practising in Kent. In his introduction he skirted controversial ground by saying that there might be a distinction between adages and proverbs, and refusing to determine which were which. 'All that I take upon me here to do, is only to throw together a vast confus'd heap of unsorted things, old and new, which you may pick over and make use of, according to your Judgment and Pleasure.' He arranges his proverbs in the alphabetical order of the initial word (as Kelly also had done), 'not', as he expressly says, 'as any help to the Reader but to my self, that I might the better avoid Repetitions'. The book is largely made up of proverbs from Ray's and Kelly's collections, with the addition of

'Apothegms, Maxims, Proverbs, acute Expressions, vulgar sayings' which he had noted himself in the course of long years of reading.

Both Ray, who took Scottish proverbs from Fergusson, and Fuller, who with still greater lavishness drew on Kelly, had a regrettable tendency to soften the Scottish tongue for the delicate English ear. Ray had not noticed the printer's foreword to Fergusson's proverbs, which says: 'And whereas there are some old Scottish words not in use now, bear with that, because if ye alter those words, the Proverb will have no grace.' Grace they might have after alteration, but the force had departed. 'You cannot sell the cow and sup the milk', says the Scottish proverb, and we can almost hear the thin lips snap on the last word. Fuller makes it persuasive: 'If you sell the cow you sell her milk too.'

In 1737 'Gentle Shepherd' Ramsay was moved to publish his *Scots Proverbs*, 'More complete and correct than any heretofore published', by indignation at Kelly's collection, which he calls 'a late large Book . . . fou of Errors in a Stile neither *Scots* nor *English*'. We may think he was too well pleased with his own effort, and too hard on Kelly; but he produced a fairly good, typical, Scottish collection, again arranged alphabetically under the first word in each proverb. At the end he put a glossary, quaintly entitled 'Explanation of the Words less frequent amongst our Gentry than the Commons'; and he prefaced the whole by a flowery dedication to the Tenantry of Scotland, Farmers of the Dales, and Storemasters of the Hills, of which the following is a sample: 'On a spare Hour, when the Day is clear, behind a Ruck, or on the green Howm, draw the Treasure [i.e. this book] frae your Pouch, and enjoy the pleasant Companion. Ye happy Herds, while your Hirdsell are feeding on the flowery Bracs, you may cithly make your sells Master of the hawlaure.'

For nearly a century after Ramsay no new collection worthy of note was published, although the older ones, such as Ray's, were reprinted and augmented. In 1823 Isaac D'Israeli included an essay on *The Philosophy of Proverbs* in the second series of his *Curiosities of Literature*. It is discursive, in the style of the author and the day, but still a useful essay—literary, comparative, and anecdotal—and we can see in it the beginning of a critical attitude towards proverbs.

This attitude was developed by William Motherwell, the Scottish poet, who supplied an introduction to Andrew Henderson's *Scottish Proverbs* (Edinburgh, 1832). The collection itself is of little merit; but Motherwell's critical and historical study of proverbs, and the then existing proverb-literature, not only marks an advance on anything that had been done before, but remains one of the soundest pieces of work on the subject. We note a protest in his essay, striking at that date, against the tendency to exclude 'indelicate' proverbs from the collections: 'As a man of the world, studying the taste of his own brief day, our author may be justifiable, but as a philosopher, as an historian of manners, or a severe antiquary, he is most decidedly wrong.'

Next came a little volume of essays on proverbs, *Proverbs and their Lessons*, first published in 1853, by R. C. Trench, 'poet, scholar, and divine', and memorable as one of the principal originators of the *Oxford English Dictionary*. The 'poet'—had taken part, some five and twenty years earlier, in a romantic conspiracy to restore the ill-fated Spanish political exiles from the dreary wastes of Euston Square and Somers Town to their own country. The 'scholar and divine' we take to have been responsible for these essays, which were first framed as lectures to be delivered to working men. They are based on a study of many collections in many languages, and, for all that their manner is slightly 'out of the pulpit', their author has more to say about the form and origin of proverbs than any of his predecessors.

Bohn's *Handbook of Proverbs* and Hislop's *Scottish Proverbs*, published in 1855 and 1862 respectively, may be mentioned in passing, but they were little more than reprints, with some additions, of Rays' *English Proverbs* and the earlier Scottish collections, and show no novelties either of arrangement or annotation.

Next on our list comes Hazlitt's *English Proverbs and Proverbial Phrases*, first published in 1869. This was the most ambitious collection that had yet appeared, as the compiler occasionally gave the sources from which he had taken his proverbs, and added a number of notes and quotations illustrating early uses. But he did not do this consistently enough to make it possible for any one using his book to disregard earlier collections. Also, he omitted many proverbs, either because they had come originally from a foreign language, or because they were too coarse to be perpetuated. The first is an unsound principle of exclusion to adopt when dealing with the English language, which has appropriated words and phrases from all quarters with a catholic readiness: the second overlooks the fact that many of the coarsest proverbs are typically English, and we are more ready to agree with Motherwell's judgement on this point. The arrangement of Hazlitt's proverbs is alphabetical, under the first word of each; there is a long introduction, and a somewhat sketchy index.

In spite of what now seem obvious demerits, Hazlitt's remained the standard collection of proverbs for over half a century. It was reissued, as were older collections, but there was no new compilation of any note until after 1900. The years 1902-4 saw the publication of Lean's *Collectanea*, the four posthumous volumes of *Collections*, by Vincent Stuckey Lean, of *Proverbs (English and Foreign)*, *Folk Lore*, and *Superstitions*, also *Compilations towards Dictionaries of Proverbial Phrases and Words, old and disused*. These collections were the fruit of over fifty years' reading and research upon proverbs, and probably contain a greater mass of information about the subject than has ever been brought together by any other man. Unfortunately, they were printed directly from the manuscript as it stood, and suffer badly from want of arrangement and collation. Their editor supplied an ample index, which does something to remedy this fault; but in spite of this the book is difficult and disappointing to use, and we must regret

that a desire for perfection or completeness should in the end have marred so many years of labour.

The most useful collection of proverbs is undoubtedly the one made by G. L. Apperson, *English Proverbs and Proverbial Phrases. A Historical Dictionary*, and published in 1929. It appeared after Mr. Smith had finished work on his own Dictionary, but the wealth of information it contains has been utilized gladly in so far as the limited opportunities of proof-revision have allowed. Mr. Apperson has adopted a novel, twofold method of arrangement: proverbs which classify themselves naturally as referring to months, seasons, places, fools, time, the devil, &c., are grouped under their relative subject-headings, while all other sayings appear alphabetically under their first significant word. This is the first collection to model itself on the *Oxford Dictionary*; each proverb is illustrated with quotations, for which references are given, in historical order; and the compiler expressly points out that he has taken these quotations, wherever possible, from literature rather than from proverb collections. With its many explanatory notes, and its particularly interesting collection of weather lore and 'nominal' proverbs, this book is one which no student of folk-lore can afford to neglect.

During the past twenty-five years particular attention has been devoted to tracing proverbs back to their earliest appearance in English. In 1910 came Skeat's *Early English Proverbs*, a collection of some three hundred proverbs which he had encountered in his readings in early English literature. From time to time Professor Max Förster, one of the most distinguished Anglo-Saxon scholars of the day, to whose generous assistance are due many of the earliest quotations in this Dictionary, has edited early manuscript collections of proverbs; while from frequently-occurring articles in the learned periodicals, and not least from the pages of the *Oxford Dictionary*, we can see how far this branch of the study of the English language and English thought has developed.

In America proverbs find many students. Professor Tilley's *Elizabethan Proverb Lore with Parallels from Shakespeare*, which appeared in 1926, is a collection of over seven hundred proverbs from Lyly's *Euphues* and Pettie's *Petite Pallace*, with parallels from Shakespearian and many other sources. His scholarly introduction on the 'Proverbial Element in *Euphues*' is also a study of proverb lore since Lyly's day, and it is invaluable to any one who, like the present writer, finds that tracing the popularity of proverbs is not the least of their many interests. Again, Mr. Whiting, whom we mentioned earlier in connexion with his book on *Chaucer's Use of Proverbs*,¹ has written on *The Origin and Nature of the Proverb*, and he has lately published a selection of amusing and at times horrifying examples of the use of that over-worked word, 'proverbial'.² Another American scholar, Mr. Archer Taylor, has devoted a whole book to *The Proverb* (1931). 'After all', he says, 'we know little or nothing of the

¹ See p. xii, footnote.

² *Harvard Studies and Notes on Philology and Literature*, vols. xiii-xvi.

origin, dissemination, and literary style of proverbs'; and from a formidable background of learning he proceeds to make a thorough examination of these aspects of his subject.

Finally, we must not overlook *Proverb Literature*, an excellent bibliography of works, English and foreign, relating to proverbs. The material was mostly gathered by the late T. A. Stephens, a member of the Folk-Lore Society, and the book was edited, with some additions, in 1930 by W. Bonser. It supplies a need which by this time had become acute.

It is a far cry from Heywood's *Dialogue* of 1546 to the present day, and Mr. Taylor's comments on 'the linguistic peculiarities of proverbs', but the twentieth-century proverb-monger must go to many sources—books of proverbs, books about proverbs, even books about books about proverbs—before he can send yet another Dictionary of Proverbs and Proverbial Phrases down the ever-widening stream of literature that deals with these 'Excellencies of our English Tongue'.

JANET E. HESELTINE.

NOTE ON THE DURHAM PROVERBS

MS. B. III. 32, from the library of Durham Cathedral, is a Latin hymnal in two, possibly three, very fine hands of the first half of the eleventh century, with interlinear glosses in Anglo-Saxon. The hymnal is followed by Ælfric's grammar.¹

The collection of proverbs occupies ff. 43b–45b, coming between a hymn and the Canticles for Matins, and consists of forty-six proverbs, not all complete. Some of them are familiar, such as 'Amicus in necessitate probandus est: æt þearfe man sceal freonda cunnian' and '[N]escit suaue diligere qui amarum non gustauerit: Ne wæt swetes ðanc se þe bileres ne onbyrgeð'. Others, such as 'Nunc in iudicio porci dixit maritus sedens in apro: Nu hit ys on swines dome cwæp se ceorl sæt on eoferes hricge', or '[N]eque confiderem liceat bene ambulasset dixit qui uidit frigas [read 'strigas'] capite progredientes: Ne swa þeah treowde þeah þu teala eode cwæp se þe geseah hægtlessan æfter heafde geo(?)' are of interest both as illustrations of the freakish humour so often expressed in the gargoyles and grotesques of medieval sculpture and illumination, and as surprisingly early examples of the 'quoth the' type of proverb. Again '[C]ecus duobis oculis qui pectore non cernit: Blind byþ bam eagum se þe breostum ne starat' deserves to be rescued from oblivion for its pleasing sentiment. The Latin seems even more corrupt than the usual medieval Latin; and in the Anglo-Saxon there are forms of words not given in *Bosworth-Toller*.

One interesting feature of the collection is the support it seems to lend to a suggestion made by Wulcker (in *Anglia*, ii. 373) that there was a common source of proverbs from which the fragmentary collections to be found in certain manuscripts were quoted. Two proverbs in the Durham MS. occur also in MS. Royal 2 B. v, with slight differences in the Anglo-Saxon; and MS. Royal 2 B. v in its turn has two proverbs (not in the Durham MS.)

¹ A description of this manuscript is contained in an article on 'Two Anglo-Saxon Miniatures Compared' by F. Wormald, in the *British Museum Quarterly*, vol. ix, no. 4, May 1935.

that are found also in MS. Cott. Faust. A. x. The first proverb of all in the Durham collection is incomplete. It runs: 'portio beatitudinis: *geþyld byð middes ea[des]*'; but it must be a fragment of one of the *Distichs* of Cato: *Forþær oft ðæt ðu eaðe mæze wrecan: 3eþyld biþ muhtena mæst (middes eades)*.¹ Mr. Kenneth Sisam, who has kindly helped me with many of the difficulties that attend even a cursory examination of the Durham collection, tells me also that one or two of the proverbs are echoed in the literature of the time, e.g. '*Ne sceal man to ær forht ne to ær fægen*' recalls the poem *The Wanderer*, line 68: '*Wita sceal geþyldig . . . ne to forht ne to fægen*'.

By the courtesy of the Dean and Chapter of Durham Cathedral I have been enabled to procure a photostat of the proverbs in the Durham MS. I have sent a copy of this to Professor Max Förster in the hope that he will find time at an early date to edit this remarkably interesting collection.

ABBREVIATIONS

<i>a.</i>	= <i>ante</i> , before.
Arb.	= (Arber's edition).
<i>c.</i>	= <i>circa</i> , about.
C.U.P.	= Cambridge University Press.
E.D.S.	= English Dialect Society.
E.E.T.S.	= Early English Text Society.
<i>E.P.P.</i>	= <i>Early Popular Poetry</i> (ed. Hazlitt).
Fr.	= French.
Gk.	= Greek.
L.	= Latin.
Merm.	= Mermaid edition.
<i>N. & Q.</i>	= <i>Notes and Queries</i> .
OE.	= Old English (Anglo-Saxon).
<i>O.E.P.</i>	= <i>Old English Plays</i> (ed. Hazlitt).
O.U.P.	= Oxford University Press.
Prov.	= proverb, <i>or</i> proverbs.
Ser.	= Series.
Sp.	= Spanish.
s.v.	= <i>sub verbo</i> , under the word.
tr.	= translated, <i>or</i> translation.
Wks.	= Works.

¹ Bk. 1, no. 38. See 'Metrische Studien' by E. Sievers in *Abhandlungen der . . . sächsischen Gesellschaft der Wissenschaften* (Leipzig), Bd. xxxv, s. 604. I am indebted for this reference to Professor Max Förster.

A

A bad bush is better than the open field.

cf. c. 1300 *Prouv. of Hending*, no. 19 in *Anglia* 51 238 Ounder buskes me shal fair weder abide. cf. c. 1500 *Sloane MS.* 747, f. 66a Under the bosshe yt ys gode fayre weder to abyde. 1670 RAY *Prov.* 58 A bad bush is better then the open field. . . . Better to have a bad friend or relation, than to be quite destitute. 1792 BURNS *Wks.* II. 397 Better a wee bush than nae bield. 1820 SCOTT *Monast.* in *Elspeth* . . . will give us houseroom. . . . These evil showers make the low bush better than no bield.

1599-1600 SHAKS. *A.Y.L.* II. v. 1 Under the greenwood tree. . . . Here shall he see No enemy But winter and rough weather.

A bad custom is like a good cake, better broken than kept.

1670 RAY *Prov.* 76.

A bad dog never sees the wolf.

[14 . . . *Prov. communs* A mauvais chien on ne peut montrer le loup.] 1640 HERBERT *Oull. Prov.* Wks (1859) I. 319 A bad dog never sees the wolf.

A bad excuse is better than none at all.

a. 1553 UDALL *Royster D. v. ii* (Arb.) 81 Yea Custance, better (they say) a badde scuse than none. 1579 GOSSON *Sch. Abuse* (Arb.) 42 A bad excuse is better, they say then none at all. Hee, because the Frenchmen paid tribute every moneth, into xiiii. Moneths deuided the yeere.

A bad penny (shilling) always comes back.

1824 SCOTT *Redg.* ii Bring back Darsie? little doubt of that—the bad shilling is sure enough to come back again. 1872 BESANT & RICE *Ready-m. Mort.* viii I always said he'd come back like a bad shilling.

A bad shift is better than none.

1599 PORTER *Angry Wom. Abingd.* iv. ii (Merm.) 179 'Tis good to have a cloak for the rain; a bad shift is better than none at all. 1692 L'ESTRANGE *Aesop's Fab.* (1738) cxix. 136 At the worst, a bad shift is better than none.

A bad Spaniard makes a good Portuguese.

1846 GRANT *Rom. of War* ix The Portuguese are not over nice. . . . and we have a proverb among us, 'that a bad Spaniard makes a good Portuguese'. 1853 ABP. TRENCH *Prov.* (1894) iii. 52 The Spaniard's contempt for his peninsular neighbours finds emphatic utterance in: *Take from a Spaniard all his good qualities, and there remains a Portuguese.*

A bad woman is worse than a bad man.

1893 LIDDON *Serm. O. Test.* 159 The current . . . proverb, that 'a bad woman is much worse
3950

than a bad man', owes its force to the fact that women . . . fall deeper, because they fall . . . from a higher level.

A bad (ill) workman quarrels with his tools.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 320 Never had ill workman good tools. 1670 RAY *Prov.* 158 An ill workman quarrels with his tools 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II 348 (*Smart*) This knife . . . is so blunt. (*Ans.*) They say, an ill workman never had good tools. 1907 *Japan Times* 26 Feb. General Bildering . . . says it is only a bad workman who quarrels with his tools and repudiates Kuropatkin's criticism of the rank and file.

A bald head is soon shaven.

1678 RAY *Prov.* 96 A bald head is soon shaven. 1802 WOLCOT (P. Pindar) *Middl. Elect.* ii Bald pates be quickly shav'd.

A bald moon, quoth Benny Gask; another pint, quoth Lesley.

1721 KELLY *Scot. Prov.* 53 A bald moon quoth Benny Gask, another pint quoth Lesley Spoken when people encourage themselves to stay a little longer in the ale-house, because they have moonlight. 1818 SCOTT *Rob Roy* xxix Mind the auld saw, man—It's a bauld moon, quoth Benny Gask—another pint, quoth Lesley, we'll no start for another chappin.

A barber learns to shave by shaving fools.

1670 RAY *Prov.* 141 A barber learns to shave by shaving of fools. . . . He is a fool that will suffer a young beginner to practise first upon him. 1792 WOLCOT (P. Pindar) *Odes to K. Long v* Accept a proverb out of Wisdom's schools, 'Barbers first learn to shave, by shaving fools'.

A bargain is a bargain.

1592 *Arden of Fevers.* ii. ii (*Shaks. Apoc.*) 13 I haue had ten pound to steale a dogge, and we haue no more heere to kill a man; but that a bargane is a bargane, . . . you should do it yourselfe. 1894 BLACKMORE *Perlycross* xi A bargain is a bargain—as we say here.

A barley-corn is better than a diamond to a cock.

1587 R. GREENE *Euph. his Censure* in Wks. (Gros.) VI. 179 Prefer not a barlie corne before a pretious Jewel, set not a fading content before a perpetual honor. 1635 QUARLES *Div. Emb.* iii. ii We catch at barley-grains, while pearls stand by Despis'd; such very fools art thou and I. 1692 L'ESTRANGE *Aesop's Fab.* i (1738) 1 As a cock was turning up a dunghill, he spied a diamond. Well (says he to himself) . . . a barley-corn had been worth forty on't.

A basket-justice will do justice right or wrong.

1601 in TOWNSEND *Hist. Coll.* (1680) 268 A Justice of Peace . . . for half a Dozen of

Chickens will Dispence with a whole Dozen of Penel Statutes.... These be the Basket-Justices. 1678 RAY *Prov.* 74 A basket Justice; a Jyll Justice; a good forenoon Justice. He'll do Justice right or wrong.

1599-1600 SHAKS. *A.Y.L.* II. vii. 154 And then the justice in fair round belly with good capon lin'd.

A bean in liberty is better than a comfit in prison.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 347.

A beck¹ is as good as a Dieu-gard.

[O.F. *dieu vous gard* 'God keep (you)!' a polite salutation] 1538 BALE *Three Leaves* (1470) As good is a becke, as is a dewe vow garde. 1546 J. HEYWOOD *Prov.* (1867) i. x. 24 And thus with a becke as good as a dieu gard, She flang fro me. 1603 FLORIO *tr. Montaigne* III. v. A wink, a cast of the eye... a becke is as good as a Dew guard. [¹ bow, nod.]

A beggar can never be bankrupt.

1639 J. CLARKE *Paræm.* 243.

A beggar's scrip is never filled.

1539 TAVERNER *Erasm. Prov.* (1552) 39 A beggars scrip is neuer fylled.

A bellyful is a bellyful, whether it be meat or drink.

1678 RAY *Prov.* 100 A belly full's a belly full, whether it be meat or drink. 1738 SWIFR *Pol. Conversat.* n. Wks (1856) II. 347 (*Col.*) I have made my whole dinner of beef. (*Ans.*)... A bellyfull's a bellyfull, if it be but of wheat straw.

A belly full of gluttony will never study willingly.

1586 PETTIE *Guazzo's Civ. Conv.* 190 Know that this proverbe is as true as common. That a fat belly doth not engender a subtle wit. 1678 RAY *Prov.* 146 A belly full of gluttony will never study willingly, i.e. the old proverbial verse. *Impletus venter non vult studere libenter.* 1845 LOWELL *Conv. on Old Poets* 55 *Impletus venter non vult studere libenter* was the old monkish jingle, and let us be grateful... to the critics who have made the poets unwillingly illustrate it.

A bird in the hand is worth two in the bush.

[c. 1400 in J. WERNER *Lat. Sprichwörter...* des Mittelalters (1912) 70 *Plus valet in manibus avis unica fronde duabus.*] c. 1470 Hart. MS. 3362, i. 4a Betyr ys a byrd in þe hond þan tweye in þe wode. c. 1530 R. Hill's *Commonpl. Bk.* (E.E.T.S.) 128 A bird in hond is better than thre in the wode. 1546 J. HEYWOOD *Prov. & Epigr.* (1867) i. xi. 30 Better one byrde in hande than ten in the wood. 1590 LODGE *Rosalynde* in Wks. (1883) I. 32 One birde in the hande is woorth two in the wood; better possesse the love of ALIENA, than catch friuolously at the shadow of ROSALYNDE. 1620 SHELTON *Quix.* (1908) II. vii. 230 A bird in the hand is worth two in the bush. 1678 BUNYAN *Pilgr.* I (1872) 26 That proverb, *A bird in the hand is worth two in the bush*, is of more authority with them than are all...

testimonies of the good of the world to come. 1678 RAY *Adag. Hebr.* 401 One bird in the net is better than a hundred flying. 1894 L.N. AVERBURY *Use of Life* xv (1904) 92 A bird in the hand is worth two in the bush, but... the bird in the bush may never be in the cage, while the future... is sure to come.

A bird told me.

1546 J. HEYWOOD *Prov.* (1867) II. v. 57 I did lately heere... by one byrd that in mine care was late chaunting 1822 SCOTT *Nigel* vi Stone walls have ears, and a bird of the air shall carry the matter.

1597-8 SHAKS. *2 Hen. IV* v. v. 113 I will lay odds that, ere this year expire, We hear our civil swords and native fire As far as France. I heard a bird so sing.

A bit and a knock (bob) as men feed apes.

1576 GASCOIGNE *Sheele Glas* (Arb.) 80 When Fencers fees, are like to apes rewards, A peere of breade, and therewithal a bobbe. 1678 RAY *Prov.* 236 A bit and a knock (or bob) as men feed apes.

A black hen lays a white egg.

1670 RAY *Prov.* 63 A black hen lays a white egg. This is a French proverb, *Notre gelme pond blanc œuf* I conceive the meaning of it is, that a black woman may bear a fair child. 1738 SWIFR *Pol. Conversat.* i. Wks (1856) II. 337 Oh! the wonderful works of nature, that a black hen should lay a white egg!

1593-4 SHAKS. *Tit. Andron.* V. i. 31 But where the bull and cow are both milk-white, They never do beget a coal-black calf.

A black man is a pearl (jewel) in a fair woman's eye.

1621 BURTON *Anat. Mel.* III. n. n. ii (1651) 464 A black man is a pearl in a fair woman's eye, and is as acceptable as lame Vulcan was to Venus. 1670 RAY *Prov.* 51 A black man's a jewel in a fair woman's eye.

1593-4 SHAKS. *Tit. Andron.* V. i. 42 This is the pearl that pleas'd your empress' eye. 1594-5 *Two Gent.* V. n. 10 *Thu.* My face is black. *Pro.* But pearls are fair, and the old saying is, 'Black men are pearls in beauteous ladies' eyes.'

A black plum (raisin, grape) is as sweet as a white.

1616 DRAXE *Anc. Adag.* 15 A blacke raisin as good as a white. (*ibid.* 16 grape.) 1670 RAY *Prov.* 63 A black plum is as sweet as a white. The prerogative of beauty proceeds from fancy.

A black sheep is a biting beast.

1591 LYLly *Endym.* II. ii Indeed a black sheep is a perilous beast. 1598 BASTARD *Chrestoleros* iv. xx. 90 Till now I thought the prouerbe did but jest, which said a blacke sheepe was a biting beast.

A black swan.

[L. JUVENAL *Sat.* vi. 165 *Rara avis in terris, nigroque sumillima cygno.* A bird rarely seen on earth, and very like a black swan.] 1579 LYLly *Euphues* (Arb.) 229 It is as rare to see

a rich surety, as a black swan. 1614 RALEIGH *Hist. of World* Pref. Only those few black swans I must except, who . . . behold death without dread. 1843 DICKENS *Christ. Car.* 11 A feathered phenomenon, to which a black swan was a matter of course.

A blate¹ cat makes a proud mouse.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 10 A bleat cat makes a proud mouse. 1721 KELLY *Scot. Prov.* 25 A *bleat cat makes a proud mouse*. When parents and masters are too mild and easy, it makes their children and servants too saucy and impertinent. [¹ bashful.]

A bletherin' coo soon forgets her calf.

1830 WRIGHT'S *Polit. Songs* (Camd. Soc.) 332 Hit nis noht al for the calf that kow louweth. 1553 T. WILSON *Arte of Rhet.* (1909) 77 The Cowe lacking her Caulf, leaueth lowing within three or fower daies at the farthest. 1835 ADDY *Househ. Tales* 142 In the East Riding they say, 'A bletherin' coo soon forgets her calf', meaning that excessive grief does not last long.

A blister will rise upon one's tongue that tells a lie.

1584 LYLly *Sappho & P. i. n. Trach.* You have no reason for it but an old report. *Pand.* Report hath not always a blister on her tongue. 1625 BACON *Ess., Praise* (Arb.) 355 As we say, That a blister will rise upon one's tongue, that tells a lie. 1738 SWIFT *Pol. Conversal.* 1. Wks. (1856) II. 341 I have a blister on my tongue; yet I don't remember I told a lie.

1594-5 SHAKS. *L.L.L. V. ii.* 335 *Ber.* Pay him the due of honey-tongu'd Boyet. *King* A blister on his sweet tongue, with my heart. 1607-8 TIMON *of A. V. i.* 135 Speak, and be hang'd: For each true word, a blister! 1610-11 WINT. *T. II. ii.* 33 If I prove honey-mouth'd, let my tongue blister.

A blot is no blot unless it be hit.

1663 J. WILSON *Cheats v. iii* (1671) 72 Provided always, you carry it prudently, for fear of scandal:—a blot, is no blot, till it be hit. 1823 SCOTT *St. Ronans* xvi A blot is never a blot till it is hit; dishonour concealed is not dishonour in some respects.

A blustering night, a fair day.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 331.

A bolt from the blue.

[= a complete surprise] 1875 TENNYSON *Q. Mary v. ii* So from a clear sky falls the thunderbolt! 1911 W. F. BUTLER *Autobiog.* xxi. 380 Like a bolt from the blue came the news of the Jameson raid.

A bonny bride is soon buskit¹, and a short horse is soon wispit.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) G A fair bride is soon buskt, and a short horse soon wispt. 1721 KELLY *Scot. Prov.* I A *bony* (sic) bride is soon busked. A short horse is soon whisked. . . . What is of itself beautiful, needs but little adorning: . . . a little task is soon ended. 1857 DEAN RAMSAY *Remin. v.*

(1911) 193 Janet replied . . . 'Ay, weel, a bonny bride's sune buskit.' [¹ dressed, bedecked.]

A bow long bent at last waxeth weak.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 28 But a bow long bent, at length must waxe weak. 1579 LYLly *Euphues* (Arb.) 46 Though the Cammocke the more it is bowed the better it serueth, yet the bow the more it is bent and occupied, the weaker it waxeth. 1614 CAMDEN *Rem. Prov.* 302 A bow long bent at last waxeth weak.

A bribe will enter without knocking.

1616 DRAKE *Anc. Adag.* 19 A bribe entreth everywhere without knocking. 1639 J. CLARKE *Paræm.* 220.

A broken apothecary, a new doctor.

1670 RAY *Prov.* 2.

A broken friendship may be soldered, but will never be sound.

1732 T. FULLER *Gnom.* 2.

A broken sack will hold no corn.

1639 J. CLARKE *Paræm.* 133.

1595-6 SHAKS. *Mids N. Dr.* IV i. 16 Have a care the honey-bag break not; I would be loath to have you overflown with a honey-bag.

A broken sleeve holdeth the arm back.

c. 1470 MS. *Harl.* 3362 For my slefe y broke—*Pro manica fracta manus est mea sepe redacta.* a. 1530 R. HILL'S *Commonpl. Bk.* (E.E.T.S.) 132 For my brokyn sleve, men me refuse—*Pro manica fracta, manus mea est sepe retracta.* 1546 J. HEYWOOD *Prov.* (1867) i. ix. 17 A broken sléeue holdth tharme backe. And shame holdth me backe. 1625 JONSON *Staple of News i. ii* And therefore you've another answering proverb, A broken sleeve keeps the arm back.

A bull in a china shop.

1834 MARRYAT *Jacob Faith.* xv Whatever it is that smashes, Mrs. T always swears it was the most valuable thing in the room. I'm like a bull in a china-shop. 1863 KINGSLEY *Water Bab.* viii On went the giant . . . like a bull in a china-shop, till he ran into the steeple . . . and knocked the upper half clean off.

A bully is always a coward.

1817 EDGEWORTH *Ormond* xxiv Mrs. M'Crule, who like all other bullies was a coward, lowered her voice. 1826 LAMB *Elia* (in *New Month. Mag.*) Wks. (1898) 220 *Pop. Fal.* THAT A BULLY IS ALWAYS A COWARD. . . . Confront one of the silent heroes with the swaggerer of real life, and his confidence in the theory quickly vanishes. 1909 *Times* (Wkly.) 16 July Like many bullies, it is . . . a coward. A wolf . . . will cower and suffer itself to be killed.

A bushell of March dust is worth a king's ransom.

c. 1530 HEYWOOD *Play of Wether* 622 (Brandl) One bushell of march dust is worth a kynges raunsome. 1557 TISSER *100 Points Husb.*

cu A bushel of Marche dust, worth raun-somes of gold. 1662 FULLER *Worthies, Brks.* (1830) i. 120 In England a bushel of March dust is worth a king's ransom . . . A general good redounds to our land by a dry March. 1885 D. C. MURRAY *Rainbow G.* v. iv A neighbour . . . quoted the proverb that a peck of March dust is worth a king's ransom.

A camel in Media dances in a little cab¹.

1678 RAY *Adaq Hebr* 398 A camel in Media dances in a little cab This proverb is used against those who tell incredible things. [¹ a Hebrew dry measure]

A candle lights others and consumes itself.

1742 FRANKLIN P. *Rich. Alm.* Feb. The painful preacher, like a candle bright, consumes himself in giving others light.

A Canterbury tale.

c. 1549 CRANMER *Serm. Rebelton* Wks (Parker Soc.) II 198 If we take it for a Canterbury tale, why do we not refuse it? 1608 TORSELL *Serpents* (1658) 778 To interpret these to be either fables and Canterbury tales, or true historical narrations. 1709 R STEELE *Taller* 22 Dec no 110. col 2 I did not care for hearing a Canterbury tale.

A careless parting between the old mare and the broken cart.

1721 KELLY *Scol. Prov* 51 *A careless parting, between the old mare and the broken carr.* Spoken when a husband or wife dies who did not love one another. 1818 SCOTT *Rob Roy* xxvii 'Gie me my wages . . . and I'se gae back to Glasgow. There's sma sorrow at our parting, as the auld mear said to the broken cart.'

A carrion kite will never be a good hawk. (One cannot make a falcon of a buzzard.)

c. 1300 *King Alis.* l. 3047 Nullow never, late ne skete A goshawk maken of a Kete, No faucon mak[en] of busard, No hardy knyht mak of coward. c. 1400 *Rom. Rose* l. 4031 Man [ne] may, for no daunting, Make a sperhauke of a bosarde. 1566 SAINTLIENS *Frenche Littleton* (ed. Curtis) in *Festschr. z. xv. Deutschen Neuphilologentage*. 260 A carrene kite will neuer bee good hawke—On ne sauroit faire d'une buse on espievier. 1614 CAMDEN *Rem. Prov.* 302. 1820 SCOTT *Monast.* xxxix For seldom doth a good hawk come out of a kite's egg.

A cat has nine lives.

1546 J. HEYWOOD *Prov.* (1867) i. iv. 49. No wyfe, a woman hath nyne lyues like a cat. 1894 BLACKMORE *Perylcross* xi If a cat has nine lives, sir; a lie has ninety-nine. 1594-5 SHAKS. *Rom. & Jul.* III. i. 81 Good King of Cats, nothing but one of your nine lives.

A cat in gloves catches no mice.

1572 J. SANDFORD *Hours of Recreation* 212 A gloued catte can catche no myse. 1611 J. DAVIES *Scourge of Fol.* 333 Cuff Catt's no good Mouse-hunt. 1623 CAMDEN *Rem.* 266

A muffed Cat was neuer good mouzer. 1629 *Ibid.* 262 A muzled Cat was neuer good Mouzer 1636 *Ibid.* 291 A muffed Cat was neuer good mouzer 1641 D. T. REUSSON *Scot. Prov.* (Beveridge) 12 A gloved cat was never a good hunter 1670 RAY *Prov* 67 A muffed cat is no good mouzer. 1758 FRANKLIN P. *Rich. Alm.* in *Amblar Eng.* Garner v 580 Handle your tools, without nuttens! Remember that *The cat in gloves catches no mice!*

A cat may look at a king.

1546 J. HEYWOOD *Prov.* (1867) ii v. 57 What, a cat maie looke on a King, ye know. 1590 GRILNE *Never too late* (1600) 94 A cat may look at a King, and a swan's eye hath as high a reach as a lord's look. 1638 T. HEYWOOD *Wise W. of Houps.* ii. ii A cat may look at a king, and so may I at her 1893 SILVYNSON *Cathiona* 1 'There is no harm done', said she. . . 'A cat may look at a king'.

A cheerful look makes a dish a feast.

1640 HERBERT *Oull Prov Wks* (1859) I 319.

A cherry year, a merry year: a plum year, a dumb year.

1678 RAY *Prov* 52

A child correct behind, and not before.

1640 HERBERT *Oull Prov Wks.* (1859) I 322.

A child may have too much of his mother's blessing.

1670 RAY *Prov.* 122 A child may have too much of his mother's blessing. Mothers are oftentimes too tender and fond of their children. Who are ruined and spoiled by their coddling and indulgence.

A child's bird and a knave's (boy's) wife.

c. 1400 LYGATE *Churl & Bird* 374 A childes birde and a knavis wyfe Have often sethe gret sorowe and myschaunce. 1678 RAY *Prov.* 351 A child's bird and a boy's wife are well used. *Somerset.*

A child's service is little, yet he is no little fool that despiseth it.

1640 HERBERT *Oull Prov Wks.* (1859) I 326

A chip of the (same or) old block.

1627 SANDERSON *Serm.* i. 283 Am not I a child of the same Adam, a vessel of the same clay, a chip of the same block, with him? 1642 MILTON *Apol. Smecl.* Prose Wks. (1901) III 144 How well dost thou now appear to be a chip of the old block, that could find 'Bridge Street and alehouses in heaven'? 1670 RAY *Prov.* 168 A chip of the old block. . . He is his father's own son: taken always in an ill sense. 1824 SCOTT *Redg.* xv My father (God bless the old man!), a true chip of the old Presbyterian block.

A city (castle, woman) that parleys is half gotten.

1549 *Complaynt of Scotland* (E.E.T.S.) xiii. 108 Ther is ane ald prouerb that says, that ane herand damysele, and ane spekand castel, sal neuyr end vith honour. 1651 HERBERT

Jac. Prud. Wks (1859) I. 348. 1734 FRANKLIN *P. Rich. Alm.* 40 Neither a fortress nor a m—d will hold out long after they begin to parley.

A close mouth catches no flies.

1617 MORYSON *Itin.* (1907–8) III. 400 I must remember the traveller of two good Italian proverbs. In *boeca serrata mai non entro mosca*. Keep close lips and never fear, Any flies should enter there. 1623 CAMDEN *Rem. Prov.* 205 A close mouth catches no flies. 1659 FULLER *Appeal Inj. Innoc.* (1840) 302 The Spanish proverb, . . . is necessary in dangerous . . . times: 'where the mouth is shut, no fly doth enter'. 1700 DRYDEN *Fables, Cock & Fox* Not flattering lies shall soothe me more to sing with winking eyes, And open mouth, for fear of catching flies. 1897 'H. S. MERRIMAN' *In Kedar's T. XXIII* Concha, remembering . . . that no flies enter a shut mouth, was silent.

A coach and four (six) may be driven through any Act of Parliament.

a. 1686 SIR STEPHEN RICE IN MACAULAY *Hist. Eng.* III. xii (1898) 426 What . . . the law . . . gave them, they could easily infer from a saying which, before he became a Judge, was often in his mouth, 'I will drive', he used to say, 'a coach and six through the Act of Settlement'.

A cock-and-bull story.

[= a rambling, idle story.] 1621 BURTON *Anat. Mel.* II. II. IV. (1651) 274 Some mens whole delight is . . . to talk of a Cock and Bull over a pot. 1681 *Trial S. Colledge* 36 You run out in a story of a Cock and a Bull, and I know not what. 1796 BURNET *Mem. Metastasio* II 77 Not to tire you with the repetition of all the cock and bull stories which I have formerly told you, &c. 1863 KINGSLEY *Water-bab.* VI. 243 They invented a cock-and-bull story, which . . . I never told them.

A cock is bold (crouse) on his own dunghill (midden).

[L. SENECA *De Morte Claudii*: *Gallus in sterquilino suo plurimum potest*. The cock is master on his own dunghill.] c. 1023 EGBERT VON LUTTICH *Fecunda Ralis* I. I. 239 *Concidens animi canis est in stercore noto*. c. 1200 *Ancrène Riuelle* (Morton) 140 As me seith: Thet coc is kene on his owne mixenne. 1387 TREvisa in *Higden's Polychron.* VII. 5 As Seneca seip, a cock is most myzty on his dongehulle. c. 1430 *LYDGATE Pilgr. Life of Man* I. 10048 How that every wyht ys bold upon hys owne (erly and late) at the dongel at hys gate [= DEQUILLEVILLE, *Pélerinage* ed. Stürzinger I. 6351: *Chascun est fort sur son fumier et en sa terre se fait fier.*] 1546 J. HEYWOOD *Prov.* (1807) I. XI. 25 But he was at home there, he might speake his will. Euery cocke is proude on his owne dunghill. c. 1600 *DAY Blind Beggar* II Thou durst not thus in scorn to old Strowd prate, But cock on thine own hill, thus near thy Gate. 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 10 A cock is crouse in his own midding. 1771 SMOLLETT *Humph. Clunk.* 13 *July Wks.* (1871) 534 Insolence . . . akin to the arrogance of the village cock, who never crows but upon his own dunghill.

A cold April the barn will fill.

1732 r. FULLER *Gnom* 287.

A cold coal to blow at.

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 66 Its a cold coal to blow at. 1708 M. BRUCE *Lect.* 33 (Jam.) If I had no more to look to but your reports, I would have a cold coal to blow at. 1816 SCOTT *Old Mort.* VII 'Aweel', said Cuddie . . . 'I see but ae gate for't, and that's a cauld coal to blow at, mither'.

A cold hand and a warm heart.

1902–4 LEAN *Collect.* III. 380.

A cold May and a windy/makes a full barn and a findy.¹

1573 TUSSEY *500 Points Husb.* May's abst. Cold May and windy, / barn filleth up finely. 1670 RAY *Prov.* 41 A cold May and a windy, makes a full barn and a findy. 1750 ELLIS *Mod. Husb.* III. III. 9 A cold May and a windy, Makes a full barn and a findy; because a cold and dry May prevents . . . weeds. [¹ solid, full, substantial.]

A colt's tooth.

c. 1386 CHAUCER *Wife's Prol.* 602 But yit I had alway a coltis tothe 1588 GREENE *Perimides Wks.* (ed. Grosart) VII. 91 Hee hath bene a wag, but nowe age hath pluckt outall his Coltes teeth 1709 STEELE *Tatler* No. 151, par. 4 My Aunt Margery had again a Colt's-Tooth in her Head. 1800 WOLCOT (P. Pindar) *Ld. Auck. Tri. Wks.* (1812) IV. 317 His Majesty . . . Had a Colt's tooth and loved another Dame.

1612–13 SHAKS. *Hen. VIII* I. III. 48 Your colt's tooth is not cast yet?

A complete Christian must have the works of a Papist, the words of a Puritan, and the faith of a Protestant.

1635 HOWELL *Fam. Lett.* 25 Aug. (1655) II xi. 23 One who said, That to make one a compleat Christian, he must have the *works of a Papist, the words of a Puritan, and the Faith of a Protestant*.

A conscience as large as a shipman's hose.

1639 J. CLARKE *Paræm.* 66.

A contented mind is a continual feast.

1766 *Goody Two-Shoes* v. iii.

A cool mouth, and warm feet, live long.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.

A Cornish chough.

1595 *Loerine* v. III Are the Cornish choughs in such great numbers come to Mercia? 1617 MIDDLETON & ROWLEY *Fair Quarrel* II. ii My name is Chough, a Cornish gentleman. 1824 SCOTT *Redg.* XXII Pengwinion, you Cornish chough, has this good wind blown you north?

A Cornish hug.

1617 MIDDLETON & ROWLEY *Fair Quarfel* II. II I'll show her the Cornish hug 1662 FULLER *Worthies, Cornw.* (1840) I. 306 'To give one a Cornish hug' . . . The Cornish are masters of the art of wrestling. . . . It is figuratively applicable to the deceitful dealing of such, who secretly design their overthrow whom they openly embrace. c. 1802 WOLCOT (P. Pindar) *Invit. to Bonaparte* Wks. (1816) IV 265 And a warm Cornish hug, at thy landing.

A Cotswold lion.

[A humorous name for a sheep; perhaps a pun on *leyn* (wool), for which the Cotswold Hills are noted: cf. 1327 *Petit in Rolls of Parlt.* II 182/1 Unze Sakes & Sys cloves de le meliour Leynde Cotswoldal'œpsnostre dit Seigneur] 1560 *Thersites in HAZL. O E P.* I. 400 Now have at the lions on Cots'old. a. 1553 UDALL *Royster D.* (Arb.) IV. VI. 70 Then will he looke as fierce as a Cotssold Lyon. 1600 Sir J. Oldcastle, Pt. I. II. 1. 228 (*Shaks. Apoc.*) 138 You olde stale ruffin! you lion of Cotswold!

A cough will stick longer by a horse than half a peck of oats.

1678 RAY *Prov.* 117.

A County Clare payment.

1913 LADY GREGORY *New Com.* 96 Only a thank-you job, a County Clare payment, 'God spare you the health!'

A cracked bell can never sound well (is never sound).

1629 T. ADAMS *Serm.* (1861) I. 73 A wicked man's tongue discovers him. A bell may have a crack, though invisible; take the clapper and strike, and you shall soon perceive it. 1732 T. FULLER *Gnom.* 287 A crackt Bell can never sound well. 1823 J. COLLINS *Span Prov.* 77 *Campana cascada, nunca sana.* 'A cracked bell is never sound.'—It has a reference to persons of weak minds, arising from natural infirmity or some bodily accident.

A crafty knave needs no broker.

1546 J. HEYWOOD *Prov.* (1867) I. II. 135 Two false knaves neede no broker. 1598 JONSON *Ev. Man in Hum.* III. II That cannot be, if the proverb hold, for a crafty knave needs no broker. 1611 A. NOWELL *Sword against Swearers* sig. B 3 As two false knaves need no Broker, for they can easily enough agree in wickednesse *Sine mediante.* 1623 CAMDEN *Rem.* 266 A false knaue, needes no broker. 1590-1 SHAKS. 2 *Hen.* VI I. II They say,— A crafty knave does need no broker; yet am I Suffolk, and the cardinal's broker.

A creaking door hangs long on its hinges.

1880 BARING GOULD *Mehalah* xxii Your mother . . . may live yet a score of years. Creaky gates last longest.

A crooked¹ man should sow beans, and a wud² man peas.

1721 KELLY *Scot. Prov.* 42 A crooked man should sow beans, and a woad man peas.

The one agrees to be thuck sown, and the other thin. [¹ lame. ² mad.]

A crooning cow, a crowing hen, and a whistling maid boded never luck to a house.

1721 KELLY *Scot. Prov.* 33 A crooning cow, a crowing hen, and a whistling maid boded never luck to a house. The two first are reckoned ominous, but the reflection is on the third. 1891 J. L. KIPLING *Beast & Man* 10 'A whistling woman and a crowing hen are neither fit for God nor men,' is a mild English saying. 1917 J. BRIDGE *Chesh. Prov.* 28 A whistling wife and a crowing hen will fear the old lad¹ out of his den. [¹ the devil.]

A crop for all corn.

1721 KELLY *Scot. Prov.* 378 You have a crop for all corns. Spoken to them who love and eat all kinds of meat. 1737 RAMSAY *Scot. Prov.* (1776) 31 He has a crop for a' corn.

A crow is never the whiter for washing herself often.

1678 RAY *Prov.* 121.

A crowd is not company.

1625 BACON *Ess., Friendship* (Arb.) 165 For a crowd is not company; and faces are but a gallery of pictures; . . . where there is no love.

A crown is no cure for the headache.

1612-15 BP. HALL *Contempl.* XVIII. IV (182.) I. 565 Yet could not that musgotten crown of his keep his head always from aching. 1757 FRANKLIN *P. Rich. Alm.* Aug. The royal crown cures not the headache.

A cup in the pate is a mile in the gate.

1738 SWIFT *Pol. Conversat.* II Wks. (1856) II. 319 A cup in the pate is a mile in the gate; and a spur in the head is worth two in the heel.

A cur will bite before he bark.

1623 CAMDEN *Rem., Prov.* 265.

A curst cow has short horns.

[L. *Dat Deus immit cornua curta bovi.*] c. 1475 *Eight Goodly Questions in m. l. l.'s Chaucer* viii. 189 God sendeth a shrewd cow a short horn. 1546 J. HEYWOOD *Prov.* (1867) I. x. 22 How be it to god sendeth the shrewd coow short hornes. 1588 GREENE *Pandosto* Wks. (1881-3) IV. 247 A curst cow hath oftentimes short hornes, and a willing munde but a weake arm. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 10 An ill willy kow should have short hornes. 1670 RAY *Prov.* 74 Curst cows have short horns . . . Providence so disposes that they who have the will, want power or means to hurt.

1598-9 SHAKS. *Much Ado* II. I. 25 It is said 'God sends a curst cow short horns'; but to a cow too curst he sends none.

A curst cur (dog) must be tied short.

1612 WEBSTER *White Devil* I. II Women are like curst dogges, civillie keeps them tyed all day time, but they are let lose at mid-night. 1623 CAMDEN *Rem., Prov.* 265 A curst dog must be tied short.

1599-1600 SHAKS. *Twelfth N.* III. ii. 47 Go, write it in a martial hand; be curst and brief.

A cut-purse is a sure trade, for he hath ready money when his work is done.

1670 RAY *Prov.* 6.

A day after the fair.

[Gk. *Κατόπιν ἐορτῆς ἤκεις*. L. *Post festum venisti*. You have come after the feast.] 1548 HALL *Chron.* 2186 A daie after the faire, as the common proverb saith. 1616 N. BRETON *Cross. Prov. Wks.* (1879) II. App. iii He is a fond chapman that comes after the fair. 1676 ETHEREDGE *Man of Mode* III. i You came a day after the fair. 1900 LANG *Hist. Scot.* i. 277 The king was willing to accept the truce, though it came 'a day after the fair'.

A dead bee makes no honey.

1572 J. SANDFORD *Hours of Recreation* 206 A dead Bee maketh no honie. 1611 J. DAVIES *Scourge of Fol.* No. 227 'A dead bee will make no honey'; But from dead bees it's had for money.

A dead mouse feels no cold.

1678 RAY *Prov.* 123.

A dead shot at a yellow-hammer.

1796 EDGEWORTH *Par. Asst., Eton Mont.* (1903) 188 I always took you for 'a dead-shot at a yellow-hammer'. [Note. Young noblemen at Oxford wear yellow tufts at the tops of their caps. Hence their flatterers are said to be dead-shots at yellow-hammers.]

A dead woman will have four to carry her forth.

1599 SANDYS *Europæ Spec.* (1629) 194 Seeing as the Proverbe is, a dead woman will have foure to carry her forth. 1678 RAY *Prov.* 354 A dead woman will have four to carry her forth.

A dear ship stands (stays) long in the haven (harbour).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 4 A dear ship stands long in the haven. 1721 KELLY *Scot. Prov.* 50 A dear ship stays long in the harbour. Apply'd often to nice maids.

A diligent scholar, and the master's paid.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 325.

A disarmed peace is weak.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 346.

A discontented man knows not where to sit easy.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 333.

A (Every) dog has his (a) day.

1550 Q. ELIZ. in STRYPE *Ecol. Mem.* II. xxviii. 234 Notwithstanding, as a dog hath a day, so may I perchance have time to declare it in deeds. 1633 JONSON *T. Tub* II. i A man has

his hour, and a dog his day. 1670 RAY *Prov.* 80 Every dog hath his day. 1837 CARLYLE *Fr. Rev.* III. i. i How changed for Marat, lifted from his dark cellar . . . ! All dogs have their day; even rabid dogs.

1600-1 SHAKS. *Ham.* V. i. 315 The cat will mew, and dog will have his day.

A dog in a doublet.

1620 SHELTON *Quix.* II. i. (1908) III. 173 'And what care I', quoth Sanchica, 'what he says that sees me stately and majestic? "There's a dog in a doublet", and such-like' 1778 BOSWELL *Johnson* lxvi (1848) 607 BOSWELL. 'I think it is a new thought . . . in a new attitude.' . . . JOHNSON, 'It is the old dog in the new doublet.'

A dog in the morning, sailor take warning; a dog in the night is the sailor's delight.

1833 ROPER *Weather Say.* 6 A dog in the morning Sailor take warning; A dog in the night Is the sailor's delight. (A sun-dog in nautical language is a small rainbow near the horizon.)

A dog is made fat in two meals.

1863 WISE *New Forest* xvi (1895) 180 'A dog is made fat in two meals', is applied to upstart or purse-proud people.

A dog will bark ere he bite.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 70 A dog will bark ere he bite, and so thow, After thy barking wilt bite me.

A dog will not howl if you beat him with a bone.

1721 KELLY *Scot. Prov.* 42 A dog will not yowl, if you strike him with a bone. People will bear easily some rough usage, . . . if they see their advantage in it. 1826 SCOTT *Woodst.* xx 'I can bide the bit and the buffet, . . . a hungry tyke ne'er minds a blaud with a rough bane.'

A dog's life, hunger and ease.

1670 RAY *Prov.* 172 A dog's life, hunger and ease. 1721 KELLY *Scot. Prov.* 18 A dog's life, mickle hunger, mickle ease. Applied to careless, lazy lubbers, who will not work, and therefore have many a hungry meal.

A dog's nose and a maid's knees are always cold.

1670 RAY *Prov.* 51.

A door must either be shut or open.

1762 GOLDSMITH *Cit. World* li There are but the two ways; the door must either be shut, or it must be open. 1896 SAINTSBURY *19th Cent. Lit.* 361 Fiction . . . pleads in vain for detailed treatment. For all doors must be shut or open; and this door must now be shut.

A Dover shark and a Deal savage.

1787 GROSE *Provinc. Glos., Kent* (1811) 183 Dover-men have obtained the nickname of shark. The appellation of Deal savage, probably originated from the brutality and exaction of the boatmen.

A drowning man will catch at a straw.

1612-15 BP. HALL *Contempl.* xix. 1 (1825) I. 609 The drowning man snatches at every twig; . . . the messengers . . . catch hastily at . . . , 'Thy brother Benhadad'. 1748 RICHARDSON *Clarissa* vii. 12 A drowning man will catch at a straw, the proverb well says 1848 THACKERAY *Vanity F.* xviii 'You fool, why do you catch at a straw?' canst good sense says to the man that is drowning

A drunkard's purse is a bottle.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 323.

A dry cough is the trumpeter of death.

16 . HOWELL *Lett.* (1903) iii. 77 Mr. Watts is still troubled with coughing, and . . . as the Turk hath it, 'A dry cough is the trumpeter of death'.

A dry May and a dripping June / bring all things into tune.

1912 *Spectator* 28 Dec. 1094 'A dripping June sets all in tune', and on sandy soils not only farm crops but garden flowers do best in a wet summer.

A dry summer never made a dear peck.

1721 KELLY *Scot. Prov.* 8 A dry summer never made a dear peck. Though the straw in such years be short, yet the grain is good and hearty.

A dwarf on a giant's shoulders sees further of the two.

[*L. Pigmæi gigantum humeris impositi plusquam ipsi gigantes vident*] 1621 BURTON *Anat. Mel.* Democ. to Rdr. (1651) 8 I say with Didacus Stella,¹ 'A dwarf standing on the shoulders of a giant may see farther than a giant himself'; I may . . . see farther than my predecessors. 1895 STEPHENS *Life E. A. Freeman* ii. 467 Arnold disparaged by men who . . . had by climbing upon Arnold's shoulders been enabled to see a little farther than Arnold himself. [¹ Luc. 10, tom. 2.]

A fair day in winter is the mother of a storm.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 370.

A fair death honours the whole life.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 312.

A fair face and a foul heart.

1598 JONSON *Ed. Man in Hum.* iv. vi I have known fair hides have foul hearts ere now, sister. 1659 HOWELL *Ena. Prov.* 3 A fair face, and a foul heart. 1866 READE *G. Gaunt* xl A mob . . . shouting, 'Murderess . . . Fair face but foul heart!'

1592-3 SHAKS. *Com. Err.* III. ii. 13 Bear a fair presence, though your heart be tainted. 1596-7 *Merch. Ven.* I. iii. 181 I like not fair terms and a villain's mind.

A fair face is half a portion.

1639 J. CLARKE *Parcem.* 120.

A fair March is worth a king's ransom.

1598 JONSON *Case is Altered* v. iv March fair all, for a fair March is worth a king's ransom!

A fair offer is no cause of feud.

1721 KELLY *Scot. Prov.* 109 Fair offer no cause of feud Spoken when one refuses what we proffer them. 1818 SCOTT *III. Midl.* xxvi A fair offer, Jeanie, is nae cause of feud.

A fair (good) pawn never shamed his master.

1631 BRAITHWAITE *Whimzies* A Wine-soaker (1859) 103 However, a good pawn never sham'd his master. 1670 RAY *Prov.* 130 A fair pawn never sham'd his master 1721 KELLY *Scot. Prov.* 7 A good pawn never sham'd its master. It is no shame for a man to borrow on a good pawn.

A fair wife and a frontier castle breed quarrels.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 321.

A fair woman and a slashed gown find always some nail in the way.

1670 RAY *Prov.* 9.

A falling master makes a standing servant.

1721 KELLY *Scot. Prov.* 15 A falling master makes a standing servant. Men fall behind in the world by negligence . . . which knavish servants will be sure to take their advantage of; it is no new thing to see a receiver buy his master's estate.

A famine in England begins at the horse-manger.

1636 CAMDEN *Rem.* 302 No dearth but breeds in the horse-manger. 1670 RAY *Prov.* 41 A famine in England begins at the horse-manger. In opposition to the rack: for in dry years when hay is dear, commonly corn is cheap: but when oats . . . is dear, the rest are seldom cheap.

A fault confessed is half redressed.

1592 *Arden of Fevers.* iv. iv (*Shaks. Apoc.*) A fault confessed is more than half amended. 1622 BRAUM. & PL. *Prophesess* v. in For faults confess'd, they say, are half forgiven. 1822 SCOTT *Nigel* xxix Indeed, to confess is, in this case, in some slight sort to redress.

A feather in hand is better than a bird in the air.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 344.

A feather in one's cap.

1678 RAY *Prov.* 312 He put a fine feather in my cap, i.e. Honour without profit. 1808 SCOTT in LOCKHART *Life* (1860) xvii. 163 Literary fame, he always said, was a bright feather in the cap. 1824 L. HUNT in *Examiner* 28 Mar. Gresset wrote other poems, . . . but the Parrot is the feather in his cap.

A fidgeting mare should be well girded.

1721 KELLY *Scot. Prov.* 8 *A fidgeting mare should be well girded.* A cunning tricky fellow should not be trusted without great caution.

A fifth wheel to a coach.

1913 *Spectator* 22 Mar 499 These local bodies are . . . useless, a fifth wheel in a coach which runs none too smoothly . . . at the best.

A fisherman's walk: three steps and overboard.

1829 M. SCOTT *T. Cringle's Log* 1 Walking to and fro on the confined decks of the little vessels . . . 'a fisherman's walk, two steps and overboard'. 1896 F. LOCKER-LAMPSON *My Confid.* 77 The river-pilots . . . at anchor, 'taking a fisherman's constitutional ('three steps and overboard')'.

A fishing rod has a fool at one end and sometimes a fish at the other.

1819 L. HUNT in *The Indicator*, 17 Nov. *Angling* The good old joke . . . that angling is . . . 'a stick and a string, with a fly at one end and a fool at the other'.

A flatterer's throat is an open sepulchre.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 345.

A flea, a fly, and a flitch of bacon.

1902-4 LEAN *Collect. York.* I. 219 (Arms of the County) A flea, a fly, and a flitch of bacon The flea will suck any one's blood; the fly drink out of any one's cup; and the bacon is no good till it is hung.

A flea-bitten horse never tires.

1614 JONSON *Barthol. Fair* iv. iii Why, well said, old flea-bitten; thoult' never tire, I see.

A fly and eke a friar will fall in every dish and matter.

c. 1386 CHAUCER *Wife's Prol.* 835 Lo, goode men, a flye, and eek a frere, Wol falle in every dysshe and eek mateere.

A fly hath a spleen.

[*L. Habet et musca splenem.* Even a fly has anger.] 1554 LYLLY *Alex & Campaspe* v. iv Sparkes have their heate, ants their gall, flies their spleene. 1623 CAMDEN *Rem., Prov.* 265 A fly hath a spleen. 1662 FULLER *Worthies, Ruil.* (1840) iii. 41 [Jeffrey] shewed to all, that *habet musca suum splenem*; and they must be little indeed that cannot do mischief.

A fly followeth the honey.

c. 1412 HOCLEVE *De Reg. Princ.* 110 A flye foloweth the hony.

A fly in amber.

1735 POPE *Ep. Arbuthnot* 169 Pretty! in amber to observe the forms Of hairs, or straws, or dirt, or grubs, or worms! 1847 BLACKWELL *Malet's North. Antig.* 374 Byron caught him up, and . . . preserved him, like a fly in amber, for future generations to wonder at.

A fog cannot be dispelled with a fan.

1846 DENHAM *Prov.* (Percy Soc.) 1.

A fool always rushes to the fore.

1853 ABP. TRENCH *Prov.* iii (1894) 59 A fool always rushes to the fore.

A fool and his money are soon parted.

1573 TUSSEY *500 Points Husb.* x (1878) 19 A fool and his mome be soone at debate, which after with sorrow repents him too late. 1629 HOWELL *Fam. Lett.* 20 Oct. T B. intends to give money for such a place . . . I fear it will be verified in him that a fool and his money is soon parted. 1670 RAY *Prov.* 91 A fool and his money are soon parted. 1748 SMOLLETT *Rod. Rand.* xi Well, fools and their money are soon parted. 1816 SCOTT *Antiq.* xxxix A fool and his money is soon parted, nephew.

A fool is fulsome.

1670 RAY *Prov.* 10.

A fool knows more in his own house, than a wise man in another's.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 329.

A fool may ask more questions in an hour than a wise man can answer in seven years.

1670 RAY *Prov.* 91 A fool may ask more questions in an hour than a wise man can answer in seven years 1738 SWIFT *Pol. Conversat.* ii. Wks (1856) ii. 347 Miss. They say a fool will ask more questions than the wisest body can answer. 1821 SCOTT *Pirate* xviii Bryce Snailsfoot is a cautious man . . . ; he knows a fool may ask more questions than a wise man cares to answer.

A fool may give a wise man counsel.

c. 1274 CHAUCER *Troilus* i. 630 A fool may eek a wis-man ofte gyde. 1509 A. BARCLAY *Ship of Fools* (1874) I. 58 Olt a folys counsayle Tourneth a wyse man to confort and auayle. 1721 KELLY *Scol. Prov.* 25 A fool may give a wise man counsel by a time. An apology of those who offer their advice to them who may be supposed to excel them in parts and sense. 1818 SCOTT *Hi. Midl.* xlv If a fule may gie a wise man a counsel, I wad hae him think twice or he mells wi' Knockdunder.

A fool may sometimes speak to the purpose.

[Gk. *Πολλάκι τοι καὶ μωρὸς ἀνὴρ κατακαίριον εἶπε.* *L. Interdum stultus bene loquitur.*] 1613 WITHER *Abuses* Title-page A fool to purpose speaks some time you know. 1668 J. WILSON tr. *Morise Encomium* 160 Remembering in the mean time, that Greek proverb . . . Sometimes a fool may speak a word in season.

A fool may throw a stone into a well, which a hundred wise men cannot pull out.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 342.

A fool, unless he knows Latin, is never a great fool.

1853-ABP. TRENCH *Prov.* iv (1891) 78 The Spaniards [have] . . . on the folly of a pedant as the most intolerable of all follies: A fool, unless he knows Latin, is never a great fool.

A fool will not give his bauble for the Tower of London.

1577 GRANGE *Gold Aphrod.* Ep. Ded. (Being somewhat wedded as most fools are) to mine owne opinion, who would hardly forgoe their bauble for the Tower of London. 1599 *PONTIUS Angw. Wom. Abingd.* iv. iii (Merm.) 178 Well, I see the fool will not leave his bauble for the Tower of London. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 12 A fool will not give his bauble for the tower of Lon.

A fool's bell is soon rung.

c. 1400 *Rom. Rose* 5206 A fool's belle is soone rung.

A fool's bolt is soon shot.

c. 1225 *South. Legendary* (E.E.T.S.) I. 93 Ouwer [3oure al] bolt is sone ischote. c. 1275 *Prou. of Alfred*, A 421 Sottes bolt is sone is-schote. c. 1300 *Prou. of Hendyng* xi Sottes bolt is sone shote. 1375 *Ywain & Gawain* (Rutson) I l. 2168 For fole bolt es sone shot. c. 1450 *Proverbes of Wysdom in MURRAY'S Archiv.* 90 l. 113 A fole is bolt is sone is-shote. 1546 J. HEYWOOD *Prov.* (1867) ii. iii 48 She maie saie (quoth I) a fool's bolle soone shot. 1653 (?) FORD *The Queen* (ed. Bang) in *Mal. zur Kunde des. Eng. Dramas* XIII l. 1012 A wise mans bolt is soon shot. 1748 SMOLLETT *Rod. Rand* liii 'Your bolt is soon shot, according to the old proverb', said she.

1598-9 SHAKS. *Hen. V* III. vii. 132 You are the better at proverbs, by how much—A fool's bolt is soon shot. 1599-1600 A.Y.L.V. iv. C7 *Duke S* By my faith, he is very swift and sententious. *Touch.* According to the fool's bolt, sir.

A fool's bolt may sometimes hit the mark.

1580 FULWELL *Ars Adul.* Dial. 7 Fools bolts (men say) are soonest shot yet oft they hit the mark. 1732 T. FULLER *Gnom.* 4 A fool's bolt may sometimes hit the white.

A fool's paradise.

1482 W. PASTON in *Paston Lett.* No. 457 ii. 109 I wold not be in a fols paradise. 1528 *roy Rede Me* (Arb.) 86 Thus my lady, not very wyse, is brought in to foles paradise. 1856 MRS. BROWNING *Aur. Leigh* iv. 311 Love's fool-paradise Is out of date, like Adam's.

1594-5 SHAKS. *Rom.* & *Jul.* II. iv. 175 If ye should lead her into a fool's paradise, as they say, it were a very good kind of behaviour.

A fool's tongue is long enough to cut his own throat.

1732 T. FULLER *Gnom.* 4.

A foul foot makes a full wame.

1721 KELLY *Scot. Prov.* 27 A foul foot makes a full weime Industry will be sure of a main-

tenance. A man that carefully goes about his business will have foul feet.

A fox should not be of the jury at a goose's trial.

1732 T. FULLER *Gnom.* 5 A fox should not be of the jury at a goose's trial. 1802 WOLCOT (P. Pindar) *Mudil. Elect.* 1 A fox should not be of the jury Upon a goose's trial.

A friar, a liar.

1381 WALSHINGHAM *Historia Anglica* (Rolls Ser.) ii 13. *Nota Contra Fratres Mendicantes.* . . . In diebus istis . . . bonum erat argumentum. . . 'Hic est Friar, ergo mendax.'

1647 IRAPPE *Comm.* i. *Tim.* iv 2 It was grown to a common proverb, A friar, a liar.

A friend at (in) court.

1655 DICKSON *On Ps. cv.* 16 When the Lord was to bring his people into Egypt He provided so as they should have a friend at court before they came. 1848 DICKENS *Dombey* xxxviii I shouldn't wonder—friends at court you know.

A friend in court is better than (or worth) a penny in purse.

c. 1400 *Rom. Rose* 5541 For freind in court ay better is Than peny in [his] pur . . . a 1534 *Urchescorner* 659 [Prewill] But a frende in court is worth a peny in purse 1580 *LYLY Euph.* & *his Eng.* 476 I know that a friende in the court is better then a penney in the purse. 1670 *RAY Prov.* 73 A friend in court, is worth a penny in a man's purse.

1597-8 SHAKS. 2 *Hen. IV* V. i I will use him well; a friend i' the court is better than a penny in purse.

A friend in need is a friend indeed.

c. 1275 *Prov. of Alfred* (Skeat) 50 A such fere be is help in mode. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 There is no friend to a friend in mister. 1678 *RAY Prov.* 142 A friend in need is a friend indeed. 1802 EDGEMORTH *Rosanna* iv I thank you heartily. . . A friend in need is a friend indeed. 1866 READE *G. Gaunt* xlii I came to my side when I was in trouble. . . A friend in need is a friend indeed! [¹ need.]

1599 SHAKS. *Pass. Pilgr.* 423 He that is thy friend indeed, He will help thee in thy need.

A friend is another self.

1579 *LYLY Euphues* (Arb.) 48 A friend is . . . at al times an other I. 1631 P. LENTON *Characters* (1663) sig. II A true friend, . . . He is a mans second self.

1600-1 SHAKS. *Hamlet* I. ii. 161 Horatio, or I do forget myself. 1609 *Sonn.* 42. 13 But here's the joy; my friend and I are one.

A friend is never known till a man have need.

[*L. Amicus certus in re incerta cernitur.* ENN. ap. Cic. *Am.* 17, 64. c. 1190 *Li Proverbe au Vilain* (Tobler) 32 Au besoing voit on qui amis est, ce dit li vilains.] c. 1300 *BRUNNE Handlyng Synne* l. 2251 At nede shal men proue here frendys. c. 1340 *DAN MICHEL Agen-bite* (Morris) 186 Ate niede: me y3r3p huet pe urend is. 1380 *GOWER Conf. Amantis* v. 4912 Thou schalt finde At nede fewe frendes

kinde. c. 1489 CAXTON *Sonnes of Ayrnton* xix. 433 It is sayd, that at the nede the frende is knowne. 1546 J. HEYWOOD *Prov.* (1867) i. xi. 38 A frende is neuer knowen tyll a man haue neede. 1614 CAMDEN *Rem.* 302 A friend is neuer knowne till a man haue neede.

A friend is not so soon gotten as lost.

1599 PORTER *Angry Wom. Abingd.* viii. 386 By lady, a friend is not so soone gotten as lost. 1732 T. FULLER *Gnom.* 62 Friends are not so soon got or recover'd, as lost.

A friend to everybody is a friend to nobody.

1645 FULLER *Gd. Ths. Bad. T.; M. Cont.* xiii I cannot conceive how he can be a friend to any, who is a friend to all. 1727 GAY *Fables, Hare & many Fr.* Friendship, like love, is but a name, Unless to one you stunt the flame. 1778 JOHNSON in *Boswell* lxiv (1847) 593 An old Greek said, 'He that has friends has no friend' ¹ [ὁ ὅβελος φίλος ὁ πολλοὶ φίλου. ARISTOTLE, *Eud. Eth.* vii. 12.]

A friend will help at a dead lift.

1636 CAMDEN *Rem., Prov.* 290.

A full belly neither fights nor flies well.

1640 HERBERT *Oull. Prov. Wks.* (1859) i. 320 A full belly neither fights nor flies well. 1844 E. FITZGERALD *Lett.* 22 Aug. (1901) i. 173 It is a grievous thing to grow poddy: the age of chivalry is gone then . . . 'a full belly neither fights nor flies well'.

A full cup must be carried steadily.

c. 1300 *Provs. of Hending* xvi When the coppe is foldest, then ber hire feyrest. 1732 T. FULLER *Gnom.* 5 A full cup must be carried steadily. 1820 SCOTT *Monast.* Intro. Ep. 'It is difficult', saith the proverb, 'to carry a full cup without spilling' The wealth of the community . . . was . . . a snare to the brethren. 1903 G. H. KNIGHT *Master's Qns.* 145 All hands are not steady enough to carry a full cup.

A galled horse will not endure the comb. (See Rub a scald horse &c. on p. 375.)

A garden must be looked unto, and dressed as the body.

1640 HERBERT *Oull. Prov. Wks.* (1859) i. 322.

A gentle heart is tied with an easy thread.

1640 HERBERT *Oull. Prov. Wks.* (1859) i. 351 A gentle heart is tied with an easy thread. 1666 TORRIANO *Ital. Prov.* A gentle heart is tied with a twine threed.

A gentle housewife mars the household.

1640 HERBERT *Oull. Prov. Wks.* (1859) i. 319.

A gentleman without living (an estate), is like a pudding without suet.

1670 RAY *Prov.* 96 A gentleman without

living, is like a pudding without suet. 1732 T. FULLER *Gnom.* 5 A gentleman without an estate, is like a pudding without suet.

A gentleman's greyhound and a salt box, seek them at the fire.

1640 HERBERT *Oull. Prov. Wks.* (1859) i. 326.

A gift much expected is paid, not given.

1597 WARNER *Albion's England* v. 26 To loiter well deserved Gifts, is not to giue but sell, When to requite ingratitude, were to do euill well. 1640 HERBERT *Oull. Prov. Wks.* (1859) i. 344 A gift much expected is paid, not given. 1666 TORRIANO *Ital. Prov.* 76 A gift long look'd for, is sold, not given.

A going (walking) foot is aye getting.

c. 1300 *Cursor M* 28939 (Cott. Galba) Gangand fote ay getes fode. 1670 RAY *Prov.* 262 A walking foot is aye getting. 1721 KELLY *Scot. Prov.* 11 A going foot is ay getting, if it were but a thorn. A man of industry will certainly get a living: though this proverb is often applied to those who went abroad, and got a mischief. 1914 PURDON *Folk of Furry F.* vi It's better for a body to be moving somewhere, even if it's only to get you a prod of a thorn in the toe!

A good asker should have a good naysay.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 4. 1721 KELLY *Scot. Prov.* 21 A sturdy beggar should have a stout naysayer. Spoken when we give a flat denial to an importunate solicitor.

A good bargain is a pick-purse.

1640 HERBERT *Oull. Prov.* (1859) i. 317.

A good (hard) beginning makes a good ending.

c. 1300 *Provs. of Hending* ii God beginning maketh god endynge. c. 1350 Douce MS. 52 (ed. Förster) in *Festschr. z. zu. Deutschen Neuphilologenlage*, no. 22 Of a gode begynnynng comyth a gode endynge. c. 1390 GOWER *Conf. Amantis* Prol. l. 86 But in proverbe I have herd seye That who that wel his werk begynneth The rather a good ende he wyynneth. 1546 J. HEYWOOD *Prov.* (1867) i. x. 21 Ye Ales, of a good begynnynng comth a good end. 1614 CAMDEN *Rem.* 302 A hard beginning hath a good ending. 1596-7 SHAKS. *K. John* III i. 94 This day all things begun come to ill end. 1605-6 Macbeth III. ii. 55 Things had begun make strong themselves by ill.

A good bestill [i.e. be still] is worth a groat.

c. 1430 LYDGATE *Adv. to Titile-fallters in Minor Poems* (Percy Soc.) 155 A good be stille is weel wourth a groote. Large language causith repentance. 1546 J. HEYWOOD *Prov.* (1867) ii. v. 56 A good bestyll is worth a grote.

A good candle-holder proves a good gamester.

1670 RAY *Prov.* 4 A good candle-holder proves a good gamester. 1732 T. FULLER

Gnom. 6 A good candle-snuffer may come to be a good player.

A good conscience is a continual feast.

1621 BURTON *Anat. Mel.* II. III. VII (1651) 358 When they have all done, a good conscience is a continual feast.

A good dog deserves a good bone.

1633 JONSON *T. Tub* II. i A good dog Deserves, sir, a good bone of a free master

A good example is the best sermon.

1732 T. FULLER *Gnom.* 6

A good face is a letter of recommendation.

1620 SHELTON *Quix.* II. LXIII (1908) III. 270 His beauty giving him in that instant, as it were, a letter of recommendation 1771 SMOLLETT *Humph. Clunk.* 11 Oct. Wks (1871) 580 His honest countenance was a good letter of recommendation.

A good face needs no band, and a bad one deserves none.

1639 J. CLARKE *Param.* 131 A good face needs no band. 1678 RAY *Prov.* 97 A good face needs no band, and a bad one deserves none. Some make a rhyme of this, by adding, *And a pretty wench no land.* 1733 SWIFT *Pol. Conversat.* 1 Wks. (1856) II. 337 Col Oh, Madam! a good face needs no band. Miss No; and a bad one deserves none.

A good fellow is a costly name.

1721 KELLY *Scot. Prov.* 16, 17 A good fellow is a costly name. Because it requires a great deal to procure it, and more to uphold it; spoken when people urge us to spend, that we may be reckoned good fellows.

A good friend is my nearest relation.

1732 T. FULLER *Gnom.* 6.

A good heart cannot lie.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 354.

A good heart conquers ill fortune.

1620 SHELTON *Quix.* II. XXXV (1908) III. 72 A good heart conquers ill fortune, as well thou knowest.

A good horse cannot be of a bad colour.

1653 WALTON *Angler* v It is observed by some, that 'there is no good horse of a bad colour'. 1721 KELLY *Scot. Prov.* 126 Horses are good of all hues. 1891 J. L. KIPLING *Beast & Man.* 179 'A good horse is never of a bad colour' . . . is wildly irrelevant from the Oriental point of view. 1912 *Spectator* 28 Dec. 1094 Virgil . . . did not hold that 'a good horse cannot be of a bad colour'.

A good horse oft needs a good spur.

1639 J. CLARKE *Param.* 93.

A good Jack makes a good Jill.

1636 CAMDEN *Rem., Prov.* 291 A good Jack maketh a good Gill. 1670 RAY *Prov.* 108 A good Jack makes a good Gill. . . Inferiors imitate the manners of superiors; . . . wives

of their husbands. 1876 MRS. BANKS *March* *Man* xlvii Justifying her daughter's flight with . . . 'A good Jack makes a good Jill'.

A good judge conceives quickly, judges slowly.

c. 1386 CHAUCER *Melibeus* B² 2221 And eek men seyn that thilke jage is wys that soone understandeth a matiere and judgeth by leyser. 1640 HERRIOT *Outl. Prov. Wks.* (1859) I. 345

A good lawyer, an evil neighbour.

1670 RAY *Prov.* 15

A good man can no more harm than a sheep.

1614 CAMDEN *Rem., Prov.* 302.

A good name keeps its lustre in the dark.

1670 RAY *Prov.* 18

A good neighbour, a good morrow.

c. 1470 *Hart. MS.* 116 in *Rel. Antiq.* I 316 He that hath a good neyghboune hath a good morowe. 1594 MUIR *Polney* (1599) Onj The common proverb saith, 'That who so hath a good neyghbour, hath a good morrow.' 1670 RAY *Prov.* 121 A good neyghbour, a good goodmorrow.

1598 9 SHAKS. *Hen. V* IV. 1 6 Our bad neyghbour makes us early stirrers.

A good payer is master of another's purse.

1640 HERRIOT *Outl. Prov. Wks.* (1859) I 345.

A good paymaster needs no surety.

1620 SHI LEON *Quix.* II. LXV (1908) II. 274 A staid voice answered and said: 'A good paymaster needs no surety.' 1640 HERRIOT *Outl. Prov. Wks.* (1859) I. 322 A good paymaster stands not at assurances.

A good servant should have the back of an ass, the tongue of a sheep, and the snout of a swine.

1589 L. WRIGHT *Display of Dutie* 37 It is required in a good servant, to haue the backe of an Asse, to beare all things patiently: the tongue of a sheepe, to keepe silence gently: and the snout of a swyne, to feede on all things heartily

A good servant should never be in the way and never out of the way.

[said by Chas. II of Sidney Godolphin: see LEAN *Collect.* III. 389.] 1896 F. LOCKIER-LAMPSON *My Confid.* 403 Margaret, . . . was . . . a good servant (never in and never out of the way).

A good shepherd must fleece his sheep, not flay them.

[*L. Boni pastoris est tundere pecora, non deqlubere. SERT. Tib.* 32 *lin.*] 1539 TAYLORER *Erasm. Prov.* (1532) 48 It is the parte of a good shepherde or pastor to sheare the shepe and nat to plucke of theyr skyn ss.

A good shift may serve long, but it will not serve for ever.

1678 RAY *Prov.* 201.

• A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.

1629 ADAMS *Serm.* (1861) i. 43 We say of the chirurgeon, that he should have a lady's hand and a lion's heart; but the Christian soldier should have a lady's heart and a lion's hand 1670 RAY *Prov.* 36 A good chirurgeon must have an eagle's eye, a lion's heart, and a lady's hand. 1837 T. HOOK *Jack Brag* ix A surgeon ought to have an eagle's eye, a lion's heart, and a lady's hand.

A good tale ill told is marred in the telling.

[L. *Malè narrando fabula depravatur.*] 1546 J. HEYWOOD *Prov.* (1867) II. vii. 67 A good tale yll tolde, in the tellyng is marde. 1614 CAMDEN *Rem.* 302 A good tale ill told, in the telling is marde. 1721 KELLY *Scot. Prov.* 244 *Many a good tale is spoil'd in the telling* Apply'd often when a good sermon is ill delivered.

1604-5 SHAKS. *Othello* V. ii 356 *Oth* I . . . smote him thus [*stabs himself.*] *Lod.* O bloody period! *Gra.* All that's spoke is marr'd. 1605-6 K. *Lear* I. iv. 35 I can . . . mar a curious tale in telling it.

A good tale is none the worse for being twice told.

1681 S. COLVIL *Whiggs Suppl.* 42 It's not superfluous and vain To tell a good tale ov'r again 1721 KELLY *Scot. Prov.* 33 *A good tale is no the worse to be twice told.* An apology for them that say grace twice, unawares 1816 SCOTT *Old Mort.* vii It's very true the curates read aye the same words . . . , and . . . what for no? A gude tale's no the waur o' being twice tauld.

A good tither, a good thriver.

1678 RAY *Prov.* 352. *Somerset.*

A good wife makes a good husband.

1546 J. HEYWOOD *Prov.* (1867) II. viii. 72 A good wife maketh a good husbunde, (they saie). 1614 CAMDEN *Rem.* 302 A good wife maketh a good husband. 1702 FARQUHAR *Inconstant* II. i A good Husband makes a good Wife at any time.

1596-7 SHAKS. *Merch. Ven.* V. i. 130 A light wife doth make a heavy husband.

A good word costs no more than a bad one.

1692 L'ESTRANGE *Aesop's Fab.* (1738) cclxxvi. 292 *A good word, they say, costs no more than a bad.*

A goose cannot graze after him.

1611 CHAPMAN *May-Day* IV. i. Plays (1889) 290 The pasture is so bare with him that a goose cannot graze upon't. 1670 RAY *Prov.* 178 A goose cannot graze after him.

A goshawk beats¹ not at a bunting.²

1639 J. CLARKE *Parcem.* 69. [¹ flies. ² wòqd-lark.]

A gosling flew over the Rhinë and came back a goose.

1929 DEAN INGE *Assessments* 220 As a German proverb says: 'A gosling flew over the Rhine and came back a goose.' Leisure is necessary for wisdom; and the faster we travel, the less leisure we have.

A great book is a great evil.

[Gk. *Μέγα βιβλίον μέγα κακόν* CALLIM.] 1621 BURTON *Anat. Mel. Democ.* to Rdr. (1651) 7 Oftentimes it falls out (which Callimachus taxed of old) a great book is a great mischief. 1909 *Brit. Wkly.* 8 Apr 13 It may be . . . said in reference to this unhappy production that a great book is indeed a great evil.

A great city, a great solitude.

[Gk. *Μεγάλη πόλις μεγάλη ἐρημία.*] 1625 BACON *Ess., Friendship* (Arb.) 165 The Latin adage meeteth with it a little; *Magna ciuitas, magna solitudo*; because in a great town, friends are scattered. 1723 T. FULLER *Gnom.* 8 A great city, a great solitude 1845 A. SMITH *Scatterg. Fam.* xv There is no solitude so terrible and dreary as that felt in the very heart of a vast, unsympathizing city.

A great dowry is a bed full of brambles.

1640 HERBERT *Outl. Prov. Wks* (1859) I 352.

A great ship asks deep waters.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 338.

A green winter (Yule) makes a fat churchyard (kirkyard).

1670 RAY *Prov.* 42 A green winter makes a fat churchyard. This proverb was sufficiently confuted *anno* 1667, in which the winter was very mild, and yet no mortality . . . ensued the summer or autumn following. 1721 KELLY *Scot. Prov.* 30 *A green yule makes a fat churchyard.* This, and a great many proverbial observations upon the seasons of the year, are groundless. 1816 SCOTT *Antiq.* xxiii It cam a green Yule, and the folk died thick and fast—for ye ken a green Yule makes a fat kirkyard.

A green wound is soon healed.

1670 RAY *Prov.* 31.

1590-1 SHAKS. 2 *Hen. VI* III. i. 287 Stop the rage betime, Before the wound do grow uncurable; For, being green, there is great hope of help.

A green Yule and a white Pasch¹ make a fat churchyard.

1931 *Times* 8 Jan. 8/3 If fully stated, 'A green Yule and a white Pasch make a fat churchyard', there is no fallacy, as a mild winter followed by a severe spring is so often fatal to old and delicate people. [¹ Easter.]

A grey head is often placed on green shoulders.

1814 *Intrigues of a Day* III. III. As the proverb says, a grey head is often placed on green shoulders.

A groaning horse and a groaning wife never fail their master.

1546 J. HEYWOOD *Prov.* (1867) I. 49 A gronyng horse, and a gronyng wyfe, Neuer fayle their maister. 1670 RAY *Prov.* 51 A grunting horse and a groaning wife seldom fail their master.

A ground sweat cures all disorders.

1830 FORBY *Vocab. East Anglia* 434 'A ground sweat cures all disorders', i.e. In the grave all complaints cease from troubling.

A growing youth has a wolf in his belly.

1666 TORRIANO *Ital. Prov.* 56 *A young man who still groweth, hath a wolf in his belly.* 1823 J. COLLINS *Span. Prov.* 214 'A growing youth has a wolf in his belly.'—That is, he is a great eater.

A guilty conscience needs no accuser (is a thousand witnesses).

1573 FLORIO *First Fruits* 32 Conscience serveth instead of a thousand witnesses. 1592 GREENE *Philomela* in Wks. (Gros.) XI. 200 I see, and with trembling I feelee, that a guilty conscience is a thousand witnesses. 1744 *Life & Adv. Mat. Bishop* 106 It is an old saying, a guilty conscience needs no accuser. 1831 D. C. MURRAY *Joseph's Cl.* viii 'Where are you off to?' asked George with a great effort... a guilty conscience needs no accuser. 1692-3 SHAKS. *Rich. III* V. iii. 193 My conscience hath a thousand several tongues, And every tongue brings in a several tale, And every tale condemns me for a villain.

A hair in one's neck.

[= a cause of trouble or annoyance.] a. 1450 *Ralis Raving* III. 199 Think one the hair is in thi nek. 1818 SCOTT *Rob Roy* xxiii An Bailie Grahame were to get word o' this... it wad be a sair hair in my neck!

A hair of the dog that bit you.

1546 J. HEYWOOD *Prov.* (1867) I. 37 I pray the leat me and my felow have A heare of the dog that bote vs last night. 1611 COTGRAVE s.v. *Beste*, Our ale-knights often... say, Give us a hair of the dog that last bit us. 1661 *Pepys* April 3 Up among my workmen, my head akeing all day from last night's debauch. ... At noon dined with Sir W. Batten and Pen, who would needs have me drink two good drafts of sack to-day, to cure me of my last night's disease, which I thought strange but I think find true. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 348 Our way is, to take a hair of the same dog next morning. 1824 SCOTT *Redg.* xiv He took a large glass of brandy. 'A hair of the dog that bit me', he continued.

A hair to make a tether of.

[= a slight pretext of which to make a great deal.] 1809 SCOTT *Let. to G. Ellis* 3 Nov. in

Lockhart, Those who wish to undermine it want but, according to our Scotch proverb, a han to make a tether of

A handful of good life is better than a bushel of learning.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 317.

A handsaw is a good thing, but not to shave with.

1732 I. RUTLER *Gnom.* 8 A handsaw is a good thing, but not to shave with. 1746 FRANKLIN *P. Rich. Am. Dec.* Tim and his handsaw are good in their place, Tho' not fit for preaching or shaving a face. 1802 WORCESTER (P. Pindar) *Middl. Ebor.* 1 A handsaw is a useful thing, But never made for shaving.

A hard-fought field, where no man escapeth unkilld.

1546 J. HEYWOOD *Prov.* (1867) I. 37 Olde men say that are skyld, A hard foughten feeld, where no man skaphth vnkylid. 1639 J. CLARKE *Parcem.* 103 'Tis an hard battell where none scape. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60 It's a sair field where all are dungt down. [beaten]

A hasty man never wants woe.

c. 1374 CHAUCER *Troilus* IV. 1568 For hastif man ne wanteth never care! c. 1390 GOWER *Conf. Amantis* III. 1861 Follaste is cause of mochel wo. c. 1420 PETER *Idle's Instructions to his son* (Messner) I. 238 An hasty man wanteth neuer woo. c. 1450 *Prov. of Walsden* in HERBERT's *Archiv.* 90 I. 125 Hasty man lackye no sorow. 1546 J. HEYWOOD *Prov.* (1867) I. II. 5 So that the hasty man neuer wanteth wo. 1614 CAMDEN *Rem.* I. *Prov.* 302 A hasty man never wants woe. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 312 The choleric man never wants woe. 1721 KELLY *Scot. Prov.* 2 A wilful man never wanted woe.

A hat is not made for one shower.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.

A head like a snake, a neck like a drake, a back like a beam, a belly like a bream, a foot like a cat, a tail like a rat.

1670 RAY *Prov.* 212. [The shape of a good greyhound.]

A heavy purse makes a light heart.

1631 JONSON *New Inn* I. i. Host. *A heavy purse makes a light heart.* There 'tis exprest.

A hedge between / keeps friendship green.

1917 BRIDGE *Chesh. Prov.* 3.

A hog in armour.

[= a stiff clumsy person.] 1659 HOWELL *Eng. Prov.* 191 He looketh like a hog in armour. 1774 *Westm. Mag.* II. 457 I never see Alderman—on horseback, but he reminds me of an hog in armour. 1857 TROLLOPE *Three Clerks* (1860) 289 But he did not carry his finery like a hog in armour, as an Englishman so often does when an Englishman stoops to be fine.

A holy habit cleanseth not a foul soul.1640 HERBERT *Oull. Prov. Wks.* (1859) I. 348.**A honey tongue, a heart of gall.**

c 1300 *Cursor Mundi* l. 25729 Hony pai bede and gif us gall 1580 LVLV *Euphues* (A1b) 384 A dissembler hath evermore honey in his mouth, and gall in his mind. a. 1599 RALEIGH *Nymph's Reply* A honey tongue, a heart of gall, Is fancy's spring, but sorrow's fall 1614 CAMDEN *Rem.* 302 A hony Tounge, a harte of galle.

A hook's well lost to catch a salmon.1639 J. CLARKE *Paræm.* 41 A hook well lost to catch a salmon.**A horn spoon holds no poison.**1721 KELLY *Scot. Prov.* 43 A horn spoon holds no poison. They who cannot procure better spoons are not worth poisoning.**A horse made and a man to make.**1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.**A horse of another (the same) colour.**1867 TROLLOPE *Chron. Barsef* I. xxiv. 216 What did you think of his wife? That's a horse of another colour altogether.

1599-1600 SHAKS. *Twel. N. II. iii.* 181 My purpose is indeed a horse of that colour 1599-1600 A.Y.L. III. ii. 435 Boys and women are, for the most part cattle of this colour.

A horse stumbles that has four legs.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 351 A horse stumbles that hath four legs. 1678 *Ray Scot. Prov.* 360 A horse may stumble on four feet. 1721 KELLY *Scot. Prov.* 26 A horse with four feet may snapper,¹ by a time. An excuse for those who inadvertently misplace their words. [¹ stumble.]

A horse that was foaled of an acorn.

1678 RAY *Prov.* 253 You'll ride on a horse that was foal'd of an acorn. That is the gallows. 1708 MOTTEUX *Rabelais* v. xxviii. (1737) 128 May I ride on a horse that was foal'd of an acorn. 1828 LYTTON *Pelham* iii. xviii. 296 As pretty a Tyburn blossom as ever was brought up to ride a horse foaled by an acorn.

A hot May makes a fat churchyard.1670 RAY *Prov.* 42.**A house, a wife, and a fire to put her in.**

1721 KELLY *Scot. Prov.* 264 Never look for a wife, till you have a house, and a fire to put her in. The jest is in a fire to put her in, a house to put her in, and a fire to set her by. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 342 Lady S. But, colonel, when do you design to get a house, and a wife, and a fire to put her in?

A house and a woman suit excellently.1640 HERBERT *Oull. Prov. Wks.* (1859) I. 339.**A house-going parson makes a church-going people.**1913 *Brit. Whly.* 2 Jan 445 If anyone was missed at church, the next morning he went to the truant's house . . . He firmly believed that a house-going parson makes a church-going people.**A hungry horse makes a clean manger.**1659 HOWELL *Eng. Prov.* 2/2.**A hungry man, an angry man.**

1659 HOWELL *Eng. Prov.* 13/2 A hungry man, an angry man 1738 SWIFT *Pol. Conversat.* ii. Wks (1856) II. 344 Miss . . . I'm hungry. Never And I'm angry; so let us both go fight. 1909 *Spectator* 22 May 824 The Acharnians . . . made fun of the Athenians. . . . 'A hungry man is an angry man' . . . and the Athenians were certainly hungry.

A jade eats as much as a good horse.1640 HERBERT *Oull. Prov. Wks.* (1859) I. 342.**A Job's Comforter.**

[= a comforter who aggravates distress.] 1611 BIBLE *Job* xvi 1, 2 Then Job answered . . . miserable comforters, are ye all. 1654 FULLER *Serm., Comfort in Calamity* This If, . . . is likely to prove with Job's friend, but a miserable comforter 1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) II. 351 Lady S Your ladyship looks thinner than when I saw you last. Miss. Your ladyship is one of Job's comforters 1836 MARRYAT *Midsh. Easy* xxix You are one of Job's comforters, Martin.

A journeying woman speaks much of all, and all of her.1640 HERBERT *Oull. Prov. Wks.* (1859) I. 330**A Judas kiss.**

c. 1548 BALE *K. Johan* 2109 A false Judas kysse he hath gyven and is gone. 1618 J. FLETCHER *Loy. Subj.* iv. vi The Judas way, to kiss me, bid me welcome, And cut my throat. 1865 DICKENS *Our Mut. Fr.* iii. v Sophronia . . . found it necessary to . . . give Bella a kiss. A Judas order of kiss.

A just war is better than an unjust peace.

1605 DANIEL *Ulys. & Siren* For oft we see a wicked peace To be well chang'd for war. 1629 ADAMS *Serm.* (1862) II. 87 There is enough in every man to keep him from idleness; if at least he do not prefer an unjust peace to a just war.

A kindly aver¹ will never make a good horse.

1599 JAMES VI *Basil. Doron* (Arb.) 128 It is an old and true saying, that a kindly aver will never become a good horse: for . . . it is evil to get out of the flesh that is bred in the bone. 1678 RAY *Prov.* 95 A kindly aver will never make a good horse. . . . In our ancient writings *Averium* signifies any labouring beast. 1721 KELLY *Scot. Prov.* 40 A kindly

aver was never a good naq. Those who are naturally of a low, mean mind, will make but a sorry figure in a higher station. [1 work-horse]

A king's face should give grace.

1827-30 SCOTT *Tales Grandf.* xxvi Henry VIII . . . blamed the implacability of James . . . and quoted an old proverb—A King's face should give grace

A knight of Cales, and a gentleman of Wales, and a laird of the north countree; / A yeoman of Kent, with his yearly rent, will buy them out all three.

[Cadiz, formerly *Cales*, in Spain, was captured by Essex in 1596.] 1662 FULLER *Worthies, Kent* (1810) II. 121 'A knight of Cales, and a gentleman of Wales, And a laird of the north countree, A yeoman of Kent, with his yearly rent, Will buy them out all three' *Cales Knights* were made in that voyage, by Robert earl of Essex, anno Domini 1596, to the number of sixty, whereof . . . some were of low fortunes

A lame traveller should get out betimes.

1732 T. FULLER *Gnom.* 9

A lawyer never goes to law himself.

1666 TORRIANO *Ital. Prov.* 206 No good Attorney will ever go to law. 1902-4 LEAN *Collect.* III. 393 A lawyer never goes to law himself.

A lawyer's opinion is worth nothing unless paid for.

1902-4 LEAN *Collect.* III. 393 A lawyer's opinion is worth nothing unless paid for.

1605-6 SHAKS. *K. Lear*. I. iv. 112 *Kent*. This is nothing, fool. Fool Then 'tis like the breath of an unfe'd lawyer, you gave me nothing for't.

A lazy ox is little better for the goad.

1732 T. FULLER *Gnom.* 9.

A lazy sheep thinks its wool heavy.

1727 GAY *Fables, Hare & Friends* The sheep was feeble, and complain'd his sides a load of wool sustain'd. 1732 T. FULLER *Gnom.* 9 A lazy sheep thinks its wool heavy.

A leaden sword in an ivory sheath.

[*L. In eburna vagina plumbeus gladius.*] 1542 UDALL *Erasm. Apoph.* (1877) 163 Hearyng a young strieplyng, of a verie well fauoured and honeste face, vsyng vn honeste communication, Art thou not ashamed, quoth he, to draw a sword of lead out of an ieuorie sheathe? 1592 LYLLY *Midas* I. ii That's a leaden dagger in a velvet sheath, to have a black tongue in a fair mouth.

1597-8 SHAKS. *I. Hen. IV* II. iv. 424 Thy state is taken for a joint-stool, thy golden sceptre for a leaden dagger.

A leaf of borage might buy all the substance that they can sell.

1546 J. HEYWOOD *Prov.* (1867) I. x. 21 But wed of corage They must in all haste, though

a leafe of borage Might by all the substance that they can sell.

A lean compromise is better than a fat lawsuit.

1666 TORRIANO *Ital. Prov.* 1 A sorry agreement is better than a good sute in Law. 1753 FRANKLIN *P. Rich. Alm.* Aug. A lean award is better than a fat judgment.

A lean dog for a hard road.

1917 BRIDGE *Chesh. Prov.* 4

A lean dog to get through a hedge.

1902-4 LEAN *Collect.* III. 393 A lean dog, to get through a hedge. Spare people must easy to pull through an illace. (Lancashire.)

A leap in the dark.

1698 VANBRUGH *Prov. Wife v. vi* Now I am in for Hobbe's voyage, a great leap in the dark 1721 DEFOE *Moll Flanders* (1810) 75 Make matrimony, like death, a leap in the dark. 1903 BRUCE *Biograph. Stud.* 57 The Act of 1867 was described at the time as 'a leap in the dark'.

A leg of a lark is better than the body of a kite.

1546 J. HEYWOOD *Prov.* (1867) I. iv. 9 She, by lacke of substance seemyng but a sparke, Steynth yet the stoutest, For a leg of a lark Is better than is the body of a kyght. 1605 CHAPMAN & C. *Eastw. Hoe* V. i. 153 The legge of a lark is better then the body of a kyght. 1670 RAY *Prov.* 112 One leg of a lark's worth the whole body of a kite 1684 BUNYAN *Pilgr.* II (1867) 192 Yea, with delight, Say my lark's leg is better than a kite. [1 checks.]

A liar is not believed when he speaks the truth.

[*L. CICERO De Div.* II. XXII. 146 *Mendaci homini, ne verum quidem dicenti, credere solemus.* We are accustomed to give no credit to a liar, even when he tells the truth.] 1692 L'ESTRANGE *Aesop's Fab.* (1738) XXXIV A common liar (says the old moral) shall not be believed even when he speaks true.

A lightening before death.

1584 COGAN *Haven of Health* (1612) 135 A Latin prouerbe, *Cyanea carluo*, which among the common people is termed, a lightning before death. 1641 BROWNE *Jov. Crew* v. Wks. (1873) III. 441 If it be a lightning before death, the best is, I am his heir. 1670 RAY *Prov.* 76 It's a lightning before death. . . . A little before they die . . . their understanding and memory return to them; as a candle just before it goes out gives a great blaze. 1712 ADDISON *Spect.* No. 517, par. 2 We were once in great Hopes of his Recovery . . . but this only proved a light'ning before Death. 1840 MOORE *Up Rhine* 7 The old saying about a lightning before death.

1594-5 SHAKS. *Rom. & Jul.* V. iii. 90 How oft when men are at the point of death Have they been merry! which their keepers call A lightning before death.

A light-heeled mother makes a heavy-heeled daughter.

1670 RAY *Prov.* 53 A light-heel'd mother makes a heavy-heel'd daughter. Because she doth all her work herself, and her daughter the mean time sitting idle, contracts a habit of sloth. 1721 KELLY *Scot. Prov.* 22 An ought! mother makes a sweir² daughter. [¹ numble. ² lazy.]

A lion in the way (path).

1611 BIBLE *Prov.* xxvi. 13 The slothful man saith, There is a lion in the way. 1641 MILTON *Reform.* II. Wks. (1847) 18/1 They fear'd not the bug-bear danger nor the lion in the way that the sluggish and timorous politician thinks he sees. 1868 BRIGHT *Sp. Ireland* I Apr. You have always . . . lions in the path.

A lion may come to be beholden to a mouse.

1613 BEAUM. & FL. *Honest Man's Fort.* III. 1 Pray you accept My will to do you service I have heard The mouse once saved the lion in his need. 1732 T. FULLER *Gnom* 10 A lion may come to be beholden to a mouse 1842 MARRYAT *Perc. Keene* XVII A mouse may help a lion, as the fable says.

A lion's skin is never cheap.

1611 COTGRAVE S.V. *Lion*, *Il n'y eut jamais bon marché de peau de lions*, . . . a Lyons skinner was neuer bought good cheape. 1640 HERBERT *Oull. Prov.* Wks. (1859) I. 319 A lion's skin is never cheap.

A lipping lass is good to kiss.

1639 FORD *Lady's Trial* IV. II. *Fut.* Your lips are destined to a better use, Or else the proverb fails of lipping maids. *Am.* Kithing you mean. 1678 RAY *Prov.* 349 A lipping lass is good to kiss.

A little and good fills the trencher.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 341. 1670 RAY *Prov.* 16 That little which is good fills the trencher.

A little body often harbours a great soul.

1670 RAY *Prov.* 16 A little body doth often harbour a great soul. 1888 QUILLER-COUCH *Troy Town* VI She bore a great soul in a little body.

A little fire burns up a great deal of corn.

1678 RAY *Adag. Hebr.* 413 A little fire burns up a great deal of corn. . . . To be understood of the mischief which an evil and slandering tongue does, and is exemplified in Doeg who by this means brought destruction upon the priests.

A little given seasonably, excuses a great gift.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 355. 3950

A little house well filled, a little land well tilled, and a little wife well willed.

1670 RAY *Prov.* 53 A little house well fill'd, a little land well till'd, and a little wife well will'd. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 347 *Ld. S.* What do you think of a little house well filled? *Sir. J.* And a little land well tilled? *Col. Ay*; and a little wife well willed?

A little kitchen makes a large house.

1614 SIR T. OVERBURY *Characters* Wks. (1890) 144 A *French cooke* He is the prime cause why noblemen build their houses so great: for the smallnesse of their kitchen, makes the house the bigger 1640 HERBERT *Oull. Prov.* Wks (1859) I. 339.

A little labour, much health.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 349.

A little learning is a dangerous thing.

1711 POPE *Ess Crit.* 215 A little learning is a dangerous thing. 1830 G. COLMAN *Rand. Rec.* I. 100 'A little learning is a dangerous thing',—and a great deal cannot behammer'd into the heads of vulgar men.

A little let¹ lets an ill workman,

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 352. [¹ hindrance.]

A little pot is soon hot.

1546 J. HEYWOOD *Prov.* (1867) I. XI. 25 It is wood¹ at a worde, little pottle soone whot. 1606 DAY *Ile of Gulls.* III. II *Vio.* Nay, though I be but a little pot, I shall be as soon hot as another 1670 RAY *Prov.* 115 A little pot's soon hot. Little persons are commonly choleric. 1883 READE *Peril. Seer.* XV Cheeky little beggar, But . . . 'a little pot is soon hot'. [¹ mad, furious.]

1593-4 SHAKS *Tam. Shr.* IV. I. 6 Now were I not a little pot and soon hot, my very lips might freeze.

A little stream drives a light mill.

1639 J. CLARKE *Parcem.* 129.

A little wind kindles, much puts out the fire.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 349 A little wind kindles, much puts out the fire. 1593-4 SHAKS. *Tam. Shr* II I. 135 Though little fire grows great with little wind, yet extreme gusts will blow out fire and all.

A little with quiet is the only diet.

c. 1300 *King Alis.* (Weber) I. 7365 Beter is, lyte to have in ese Then muche to have[n] in malese. 1640 HERBERT *Oull. Prov.* Wks. (1859) I. 332.

A living dog is better than a dead lion.

1382 WYCLIF *Eccl.* ix. 4 Betere is a quye dogge than a leoun dead. 1655 FULLER *Ch. Hist.* III. I (1868) I. 322 Doth not Solomon say true, 'A living dog is better than a dead lion'; when such a little cur durst snarl at the corpse

of a king? 1906 IAN HAMILTON *Staff Off. Scrap-Bk* I 197 To the Japanese soldier . . . the dead lion is one thousand times more enviable than the live dog.

A Lockerby lick.

[= a face-blow] [1593] in HUME BROWN *Hist. Scot.* (1902) II. 219 The two forces met at Dryfe Sands, near Lockerby,¹ and . . . the Johnstones gained a decisive victory. . . . From the number of face-wounds given in the battle, a 'Lockerby lick' passed into the common speech of the country 1822 A. CUNNINGHAM *Tradl. Tales* (1887) 232 If ye lay a hand . . . on the poor demented lassie, I'se land ye a Lockerby lick. [¹Dumfries]

A London cockney.

1600 ROWLANDS *Leil. Hum. Blood* iv. 65 I scorn . . . To let a Bow-bell Cockney put me downe. 1617 MINSHEU *Ductor s.v. A Cockney* . . . , applied only to one borne within the sound of Bow-bell, that is, within the City of London. 1617 MORYSON *Itin.* III. 53 Londoners, and all within the sound of Bow-bell, are in reproch called Cocknies, and eaters of buttered tostes.

A London jury; hang half, and save half.

1608 MIDDLETON *Trick Catch Old One* iv. v Thou that goest upon Middlesex juries, and wilt make haste to give up thy verdict because thou wilt not lose thy dinner. 1662 FULLER *Worthies, London* (1840) II. 310 'A London jury; hang half, and save half' . . . as if Londoners, frequently impannelled on juries, . . . to make quick riddance . . . , acquit half, and condemn half.

A long harvest of (for) a little corn.

1546 J. HEYWOOD *Prop.* (1867) 38 Surely . . . ye have in this time thus worne, Made a long harvest for a little corne. 1579 LYL *Euphuus* (Arb.) 97 *Euphuus* (quoth shee) you make a long Harvest for a lyttle corne, and angle for the fish that is alreadye caught. 1614 CAMDEN *Rem., Prov.* 302 A long harvest of a little corn. 1670 RAY *Prov.* 180 To make a long harvest of a little corn. 1786 *Har'st Rug* cxlii (1794) 43 Lang was the har'st and little corn!

A long pull, a strong pull, and a pull all together.

1834 MARRYAT *Jacob Faith*. xii 'A long pull, a strong pull, and a pull altogether', sang out old Tom.

A long tongue is a sign of a short hand.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 328 A long tongue is a sign of a short hand. 1721 KELLY *Scot. Prov.* 43 A long tongue has a short hand. They who are lavish in their promises are often short in their performances.

A louse is a beggar's companion.

1594 R. WILSON *Coblers Proph.* (Malone Soc.) I. 836 What think ye as the Prouerl goes that beggers haue no lice? 1616 N. BRETON *Cross of Prov. in Wks.* (Grosart) II A Louse is a Begger's companion.

1601-2 SHAKS. *Troil. & Cress.* V. i 72 I care not to be the louse of a lazar, so I were not Menelaus. 1605-6 K. LEAR III. ii 27 The cod-piece that will house. Before the head has any, The head and he shall louse, So beggars marry many.

A low hedge is easily leaped over.

1614 CAMDEN *Rem., Prov.* 302

A loyal heart may be landed under Traitors' Bridge.

1662 FULLER *Worthies, London* (1840) II. 317 'A loyal heart may be landed under Traitors' Bridge.' This is a bridge under which is an entrance into the Tower. . . . Passive innocence, . . . may be accused without cause, and disposed at the pleasure of others.

A mad bull is not to be tied up with a packthread.

1732 T. FULLER *Gnom.* 10 A mad bull is not to be tied up with a packthread. 1746 FRANKLIN *Rich. Alm. Oct.* Mad kings and mad bulls are not to be held by treaties and packthread.

A maid oft seen, and a gown oft worn, are disesteemed and held in scorn.

1670 RAY *Prov.* 17.

A maid that laughs is half taken.

1670 RAY *Prov.* 16.

A maiden with many wooers often chooses the worst.

1721 KELLY *Scot. Prov.* 32 A maiden with many wooers often chooses the worst. Often true literally, but applied to those who having many things in their proffer, choose the worst.

A man alone is either a saint or a devil.

1621 BURTON *Anat. Mel.* I. ii, II. vi (1651) 90 As the saying is; *homo solus aut deus, aut dæmon*; a man, alone, is either a saint or a devil.

A man at five may be a fool at fifteen.

1721 KELLY *Scot. Prov.* 10 A man of five, may be a fool of fifteen. A pregnant, pert, witty child, may prove but a heavy worthless man.

A man can die but once.

1708 PRIOR *Turtle & Spar.* With great submission I pronounce, That people die no more than once. 1840 MARRYAT *Olla Pod.* vii 'A man cannot die more than once', is an old apophthegm, . . . but . . . a man can die . . . once professionally or legally, and once naturally.

1597-8 SHAKS. *2 Hen. IV* III. ii. 250 A man can die but once. 1606-7 *And. & Cleop.* IV. xiv. 27 Death of one person can be paid but once.

A man can do no more than he can.

1670 RAY *Prov.* 67.

A man cannot bear all his kin on his back.

1721 KELLY *Scot. Prov.* 42 *A man cannot bear all his kin on his back.* Spoken when we are upbraided with some bad kinsman.

A man cannot give what he hasn't got.

1775 JOHNSON in *Boswell* I. (1848) 455 This is an old axiom which no man has yet thought fit to deny. *Nil dat quod non habet.*

A man cannot spin and reel at the same time.

1678 RAY *Prov.* 205.

A man cannot whistle and drink at the same time.

1588 PETTIE *Guazzo's Civ. Conv.* 137 It is a common saying, that one cannot drink and whistle together.

A man every inch of him.

1678 RAY *Prov.* 76 He's a man every inch of him. 1892 HENLEY & STEVENSON *Adml. Gunear* I. II He's a man every inch of him; but he can't endure Kit French.

1605-6 SHAKS. *K. Lear* IV. vi. 109 Ay, every inch a king.

A man far from his good is near his harm.

c. 1350 Douce *MS. 52* (ed Förster) in *Festschr. z. xii Deutschen Neuphilologenlage*, no. 12 Who is ferre from his disshe is nygh his harme. c. 1400 *MS. Latin no. 394 J Rylands Libr.* (ed. Pantin) in *Bull. J. R. Libr.* XIV f. 6v. Who so is fer from his disch is nyge his harm. 1546 J. HEYWOOD *Prov.* (1867) II. ix. 75 A man far from his good, is nye his harme. 1614 CAMDEN *Rem.* 302 A man far from his good, is nigh his harme. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 He that is far from his geir, is neir his skarth.

A man gets little thanks for losing his own.

1721 KELLY *Scot. Prov.* 53 *A man gets little thanks for losing his own.* If a man do not exact those perquisites that he has a title to, people will think them not due.

A man had better ne'er been born / As have his nails on a Sunday shorn.

1596 LODGE *Wil's Miserie* (Hunt. Club) 12 He will not . . . paire his nailes while Munday, to be fortunat in his love. 1695 CONGREVE *Love for L.* (Merm.) III. iv. 253 Thou'rt . . . as melancholic as if thou hadst . . . pared thy nails on a Sunday. 1846 DENHAM *Prov.* 12 A man had better ne'er been born As have his nails on a Sunday shorn. 1848 *Athenæum* 5 Feb. Cut your nails on a Sunday, you cut them for evil, For all the next week you'll be ruled by the devil. 1898 HARE *Shropshire* 1 Sabbatarianism, is dying out, yet—'A man had better ne'er be born Than on the Sabbath pare his horn' (cut his nails), is still an adage in vogue.

A man has choice to begin love, but not to end it.

1855 BOHN *Handbk. Prov.* 294.

A man has his hour, and a dog his day.

1633 JONSON *T. Tub* II. i Right! vor a man has his hour, and a dog his day.

A man has no more goods than he gets good of.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 10 A man hath no more good than he hath good of. 1721 KELLY *Scot. Prov.* 25 *A man has no more goods than he gets good of.* What a man enjoys of his substance is really his, the rest he has only the keeping of.

A man is a lion in his own (a good) cause.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 12 A man is a lion in his own cause. 1721 KELLY *Scot. Prov.* 6 A man is a lion in his own cause. No man so zealous tor, or assiduous in, a man's business, as himself. 1732 T. FULLER *Gnom.* 74 He is a lion in a good cause.

A man is a man though he have but a hose on his head.

c. 1386 CHAUCER *Can. Yeom. T.* 724 Now may I were an hose upon myn heed. 1599 PORTER *Angry Wom. Abingd.* II. i (Merm.) 126 I am your father's man, and a man's a man, an a have but a hose on his head. 1620 SHELTON *Quix.* II. lxv (1908) III. 282 'No more of that, sir,' said Sancho, 'a man is a man, though he have but a hose on his head.' 1708 DYKES *Mor. Reflect. Prov.* 255 A man is a man still, if he hath but a hose on his head. . . . We may sometimes chance to meet with a Diogenes in rags.

A man is as old as he feels, and a woman as old as she looks.

1907 *Illus. Lond News* 25 May The adage that a man is as old as he feels, and a woman as old as she looks, may be said to contain much inherent truth.

A man is known to be mortal by two things, sleep and lust.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 371.

A man is not a horse because he was born in a stable.

1829-30 M. SCOTT *Tom Cring. Log* iv An Englishman . . . born in Buenos Ayres . . . having joined the patriots, this brought treason home to him. . . . 'Truly, . . . a man does sometimes become a horse by being born in a stable.' 1906 *Times Lit. Sup.* 27 Apr. Except on the principle that the man who is born in a stable is a horse, [Lever] was not an Irishman at all.

A man is not so soon healed as hurt.

1599 PORTER *Angry Wom. Abingd.* IV. ii. (Merm.) 176 A man is not so soon whole as

hurt. 1614 CAMDEN *Rem.*, Prov. 302 A man is not so soon healed as hurt. 1721 KELLY *Scot. Prov.* 48 A man is not so soon healed as hurt Misfortunes come suddenly, but their remedies by more slow degrees.

A man is weal (well) or woe as he thinks himself so.

1721 KELLY *Scot. Prov.* 25 A man is well or woe as he thinks himself so A contented mind will sweeten every condition, and a repining heart will produce the contrary effects

A man knows his companion in a long journey and a little inn.

1732 T. FULLER *Gnom.* 11 A man knows his companion in a long journey and a little inn. 1908 *Times Lit. Sup.* 25 Dec. 487 When one's brother mortal has stood the searching test of the long road and the little inn, it is a duty . . . to regard him with gratitude.

A man may bear till his back break.

1618 FIELD *Amends Ladies* I. 1 I come not to be scoffed. A woman may bear and bear, till her back burst. 1639 J. CLARKE *Paræm.* 15 A man may bear till his back break.

A man may buy gold too dear.

1546 J. HEYWOOD *Prov.* (1867) 66 A man may by gold to deere. 1662 FULLER *Worthies, Kent* (1840) II. 143 He thought that gold might . . . be bought too dear 1887 LAMBROCK *Pleas. Life* II. II A wise proverb tells us that gold may be bought too dear.

A man may cause his own dog to bite him.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 70 A man maie handle his dog so, That he maie make him byte him. 1670 RAY *Prov.* 7 A man may cause his own dog to bite him.

A man may kill another in jest and be hanged in earnest.

1599 PORTER *Angry Wom. Abingd.* v. 1 (Merm.) 192 Hear, and make an end; you may kill one another in jest, and be hanged in earnest.

A man may lead a horse to the water, but he cannot make him drink.

c. 1175 *Lambeth Hom.* (Morris) 9 Hwa is pet mei pet hors wetrien þe him self nule drunken? 1546 J. HEYWOOD *Prov.* (1867) I. XI. 27 A man maie well bring a horse to the water, But he can not make him drinke without he will. 1647 FULLER *C. Wounded Consc.* One may bring them down to the spring of lie, but cannot make them drink of the waters thereof. 1783 JOHNSON in *Boswell* xvi. (1848) 146 You need not be afraid of his forcing you to be . . . a lawyer; . . . 'One man may lead a horse to the water, but twenty cannot make him drink.' 1857 TROLLOPE *Barch. Tow.* XXXV 'Well,' said she. . . , 'one man can take a horse to water, but a thousand can't make him drink.'

A man may lose his goods for want of demanding them.

1670 RAY *Prov.* 7.

A man may love his house well, and yet not ride on the ridge¹.

1553 I. WILSON *Rhet.* (1580) 192 A man maie love his house well, and yet not ride vpon the ridge. 1614 CAMDEN *Rem.* 302 A man may loue his house well, though hee ride not on the ridge. 1738 SWIFT *Pol. Conversat.* II. Wks (1856) II. 349 So I do still, Colonel; but a man may love his house very well without riding on the ridge. 1853 ABT. THURTON *Prop.* IV (1891) 76 A man may love his house well, without riding on the ridge, it is enough for a wise man to know what is precious to himself, without . . . exulting proclaiming it to the world. [¹ top of the roof.]

A man may love the Kirk well and yet not ride on the ridge¹.

1721 KELLY *Scot. Prov.* 37 A man may love the Kirk well enough, and not ride on the ruggen o' it. A man may love a thing, or person, very well, and yet not show too much fondness. 1824 SCOTT *Redg.* III. One may love the Kirk, and yet not ride on the rigging of it; and one may love the king, and yet not be cramming him eternally down the throat of . . . folk that may like another king better. 1857 DEAN RAMSAY *Remin.* v. (1911) 202 He rides on the ruggin o' the kirk. The rigging being the top of the roof, the proverb used to be applied to those who carried their zeal for church matters to the extreme point [¹ top of the roof]

A man may speer¹ the gate² to Rome.

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 10 A man may speir the gate to Rome. 1721 KELLY *Scot. Prov.* 24 A man may speir the gate to Rome. Spoken to those who being bid to go an errand, excuse themselves, because they know not the way. [¹ inquire. ² way.]

A man may spit in (on) his hand and do full ill.

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 12 A man may spit on his hand and do full ill. 1721 KELLY *Scot. Prov.* 26 A man may spit in his hand and do full ill. A man . . . will spit in his hand, that he may hold the cudgel the faster; meaning, that a man may make good offers to act stoutly, whose heart may yet misgive him after all.

A man may woo where he will, but he will wed where his hap is.

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 12 A man may wooe where he will, but hee will wed where his hap is. 1721 KELLY *Scot. Prov.* 27 A man may woo where he will, but wed where his wife is. Spoken of a man who having courted many mistresses, has at last married to his disadvantage.

A man may go old to the court, and young to a cloister, that would go from thence to heaven.

1678 RAY *Prov.* 117.

A man must plough with such oxen as he hath.

1678 RAY *Prov.* 191.

A man must sell his ware after the rates of the market.

1670 RAY *Prov.* 23. 1732 T. FULLER *Gnom.* 263 You must sell as markets go.

A man never surfeits of too much honesty.

1670 RAY *Prov.* 13. 1732 T. FULLER *Gnom.* 153 No man ever surfeited on too much honesty.

A man of a great memory without learning, hath a rock¹ and a spindle, and no stuff to spin.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 367. [¹ distaff.]

A man of gladness seldom falls into madness.

1670 RAY *Prov.* 11.

A man of many trades begs his bread on Sunday.

1721 KELLY *Scot. Prov.* 5 A man of many trades begs his bread on Sunday. . . . A man of many trades seldom thrives so well, as he that sticks closely to one.

A man of straw is worth a woman of gold.

1615 DANIEL *Hymen's Tri.* Idolatrize not so that sex but hold A man of straw more than a wife of gold. 1670 RAY *Prov.* 49 A man of straw is worth a woman of gold. . . . *Un homme de paille vaut une femme d'or.*

A man of three letters.

[L. PLAUTUS *Aulularia* II. IV. 46 *Homo trium literarum* A man of three letters (i.e. 'fur', a thief).] 1838 J. E. T. ROGERS *Econ. Interp. Hist.* II. XXII The various settlers, . . . the aggregate of whom is implied by Juvenal in his word of three letters.

A man of words and not of deeds, / is like a garden full of weeds.

1670 RAY *Prov.* 211.

A man shall as soon break his neck as his fast.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 33 In that house commonly such is the cast, A man shall as soone breake his necke as his fast. 1597-8 BP. HALL *Satires* V. II House-keeping's dead, Saturno: wot'st thou where? Forsooth, they say far hence, in Breck-neck shire. And, ever since, they say, that feel and laste, That men may break their neck soon as their fast. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 112 Ye will break your neck and your fast alike in his house.

A man well mounted is ever choleric.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 304.

A man were better to be half blind than have both his eyes out.

1639 J. CLARKE *Parcem.* 86.

A man will never change his mind if he has no mind to change.

1853 ABP. TRENCH *Prov.* III. (1894) 59.

A man without a smiling face must not open a shop.

1928 *Times* 29 May 10/1 The Chinese, who are masters of condensed philosophy, have a maxim which runs 'A man without a smiling face must not open a shop.'

A man without reason is a beast in season.

1670 RAY *Prov.* 22.

A man without religion is like a horse without a bridle.

[L. *Homo sine religione, sicut equus sine freno*] 1621 BURTON *Anal. Mel.* III. IV. I. II (1651) 646 Justice and religion are the two chief props . . . of a . . . commonwealth: . . . as Sabellicus delivers, a man without religion is like an horse without a bridle.

A man would live in Italy, but he would choose to die in Spain.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 365 A man would live in Italy (a place of pleasure), but he would choose to die in Spain, where they say the Catholic Religion is professed with great strictness

A man's destiny is always dark.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 373.

A man's discontent is his worst evil.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 331.

A man's gift makes room for him.

[1611 BIBLE *Proverbs* XVIII 16 A man's gift maketh room for him, and bringeth him before great men] 1732 T. FULLER *Gnom.* 12 A man's gift makes room for him.

A man's (Englishman's) house is his castle.

cf. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 337 My house, my house, though thou art small, thou art to me the escorial. 1642 FULLER *Fast Sermon, Innoc. Day Sermons* (1891) I. 260 It was wont to be said A man's house is his castle; but if this castle of late hath proved unable to secure any, let them make their conscience their castle. 1670 RAY *Prov.* 106 A man's house is his castle. This is a kind of law proverb, *Jura publica favent privato domus*. 1779 JOHNSON in *Boswell* (1848) LXVIII. 626 In London, . . . a man's own house is truly his castle, in which he can be in perfect safety from intrusion. 1893 R. HEATH *Eng. Peasant* 33 The popular notion of every Englishman's house being his castle was conspicuously demonstrated to be a fallacy, by 22 and 23 Car., 2.15.

A man's studies pass into his character.

[L. OVID *Heroides* XV. 83 *Abeunt studia in mores*. Pursuits grow into habits.] 1612

BACON *Ess., Studies* (Arb.) 11 *Histories* make one wise, *Poets* wittie, . . . *Abeunt studia in mores* 1889 J. W. HALES *Introd.* to *Johnson's Lives of Poets* xxvi. Perhaps we may invert. . . 'Studia abeunt in mores', that is, 'A man's studies pass into his character', and read, 'Mores abeunt in studia', . . . 'A man's character passes into his studies', expresses itself inevitably in his writings.

A married man turns his staff into a stake.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 331
1670 RAY *Prov.* 17 The married man must turn his staff into a stake.

A married woman has nothing of her own but her wedding-ring and her hair-lace.

1738 SWIFT *Pol. Conversat.* III. Wks. (1856) II. 351 *Lady S.* They say a married woman has nothing of her own but her wedding-ring and her hair-lace: but if women had been the law-makers, it would have been better.

A master of straw eats a servant of steel.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 361.

A May cold is a thirty-day cold.

1876 BLACKMORE *Cripps Carrier* xxxv This is the worst time of year to take cold, 'A May cold is a thirty-day cold'.

A May flood never did good.

1678 RAY *Prov.* 45.

A merchant of eelskins.

1545 ASCHAM *Topoph.* (Arb.) 151 He that wyll . . . use the seas knowinge no more what is to be done in a tempest than in a caulme, shall soone becumme a marchaunt of Eele skinner.

A merchant that gains not, loseth.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 319.

A mere scholar, a mere ass.

1621 BURTON *Anat. Mel.* I. ii. III. xv. (1836) 202 Because they cannot ride an horse, . . . they are . . . accounted silly fools . . . : a meer scholar, a meer ass.

A merry companion is a wagon in the way.

1616 N. BRETON *Cross. of Prov.* (Grosart) II. 8 A merry Companion is a Wagon in the way.
1621 BURTON *Anat. Mel.* II. ii. VI. iv (1651) 302 A merry companion is better than music, and, . . . comes jucundus in via pro veluculo,¹ as a wagon to him that is wearied on the way.
1639 CLARKE *Parcem.* 291 Good company is a good coach. 1838 APPERLEY *Nimrod's North T.* 10 A pleasant companion is said to shorten the road, and . . . I always endeavour to find the 'comes jucundus', which the facetious Publius Syrus says, is as good as a coach itself. [¹ Pub. Syrus]

1594 SHAKS. *Lucr.* 791 As palmers' chat makes short their pilgrimage.

A miss is as good as a mile.

[Formerly *An inch in a miss is as good as an ell*] 1825 SCOTT *Jrnl* 3 Dec (1890) I. 32 He was very near being a poet—but a miss is as good as a mile, and he always fell short of the mark. 1872 BLACKMORE *Maid Sher* xxxii A miss is as good as a mile, your reverence Many a cannon ball has passed me nearer than your horse's hoof

A moneyless (silverless) man goes fast through the market.

1721 KILLY SCOT *Prov.* 10 A silverless man goes fast through the market—Because he does not stay to cheapen or buy. 1732 T. FULLER *Gnom.* 13 A moneyless man goes fast thro the market

A monk out of his cloister is like a fish out of water.

[*L. Sicul piscis sine aqua caret vltia, ita sine monasterio monachus.* Decretal of Gratian.] c. 1386 CHAUCER *Prolog.* 179 81 Ne that a Monk when he is reccheles Is likned til a fissh that is waterlees, This to seyn, a Monk out of his cloystre

A morning sun, and a wine-bred child, and a Latin-bred woman, seldom end well.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 357.

A mountain and a river are good neighbours.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 380.

A mouse in pitch.

[*L. Mus in pice.*] c 1522 ERASMUS in *TROPHIL. Couns. of Trent* (1892 3) in 'Alas! that I in my old age should have fallen into such a mess, like a mouse into a pot of pitch.' 1603 FLORIO tr. *Montaigne* III. xiii (1897) VI. 221 She doth but quest and ferret, . . . turning, winding, building, and entangling herself in her own work . . . *Mus in pice.* A mouse in pitch.

A mouse in time may bite in two a cable.

1546 J. HILLYWOOD *Prov.* (1867) II. vii. 67 Little losse by length maie growe importable. A mouse in tyme, maie byte a two, a cable. 1758 FRANKLIN *P. Rich. Alm.* in ARDER ENG *Garner* v. 580 Stick to it steadily! and you will see great effects, for . . . *By diligence and patience, the mouse ate in two the cable.*

1605-6 SHAKS. *K. Lear* II. ii. 79 Rogues . . . Like rats, oft bite the holy cords a-twain Which are too intrinse t' unloose.

A myrtle standing among nettles, does notwithstanding retain the name of a myrtle.

1678 RAY *Aday. Hebr.* 397.

A nag with a weamb¹ and a mare with nean².

1670 RAY *Prov.* 44. [¹ belly. ² none.]

A naughty child is better sick than whole.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 327.

A new broom sweeps clean.

1546 J. HEYWOOD *Prov* (1867) II. i. 44 Some thereto said, the greene new brome swcepeth cleene. 1579 LVLV *Euphues* (Arb.) 89 Ah well I wot that a new broome sweepeth cleane. 1721 KELLY *Scot. Prov* 15 *A new besom sweeps clean.* Spoken of new servants, who are commonly very diligent, and new officers, who are commonly very severe. 1867-77 FROUDE *Shori Stud.* III. 77 New brooms sweep clean. Abbot Thomas, like most of his predecessors, began with attempts at reformation.

1590-1 SHAKS. 2 *Hen. VI* IV vii. 34 I am the besom that must sweep the court clean of such filth as thou art.

A new tout¹ in an old horn.

1678 RAY *Scot. Prov.* 361 *A new sound in an old horn.* 1721 KELLY *Scot. Prov.* 28 *An old tout in a new horn.* Spoken when we hear (perhaps in other words) what we have heard before. 1822 SCOTT *Nigel* xxvii There are . . Puritans of papistical principles—it is just a new tout on an old horn. [¹ blast.]

A nice wife, and a back door oft do (will soon) make a rich man poor.

c. 1450 *Prov. of Good Counsel* (Furnivall) l. 33 *A nyse wyfe & A backe dore, Makyth oftyn tymus A ryche man pore.* 1639 J. CLARKE *Parcem.* 218 *A nice wife and a back door, oft do make a rich man poor.* 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 340 *The back-door robs the house.* 1721 KELLY *Scot. Prov.* 45 *A nice wife, and a back door, will soon make a rich man poor.* The wife will spend, and the servants purloin.

A noble plant suits not with a stubborn ground.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 346.

A nod for a wise man, and a rod for a fool.

1678 RAY *Adag. Hebr.* 413.

A nod from a lord is a breakfast for a fool.

1732 T. FULLER *Gnom.* 13 *A nod from a lord is a breakfast for a fool.* a. 1816 WOLCOT (P. Pindar) *Odes of Condol.* Wks. (1816) II. 338 *As nods of lords are dinners for a fool.*

A nod is as good as a wink to a blind horse.

1809 MALKIN *Gil Blas* II. ix (Dent) i 128 I shall say no more at present, a nod is as good as a wink. 1818 SCOTT *Ht. Midl.* xvi 'Ye understand my meaning?' 'Ay, . . . sir; a wink's as gude as a nod to a blind horse.' 1837-47 BARHAM *Ingol. Leg.* (1898) 488 'To a blind horse a Nod is as good as a Wink!' Which some learned Chap, . . . Perhaps would translate by the words '*Verbum Sap!*'

A nose of wax.

[= a thing or person easily moulded.] 1532 TINDALE *Expos. Matt.* vi. 23 If the Scripture be contrary, then make it a nose of wax and wrest it this way and that till it agree. 1686 HORNECK *Crucif. Jesus* ix. 167 *Oral Tradition,* that nose of wax, which you may turn and set, which way you list. 1821 GALT *Annals Parish* xii *Her ladyship . . . said that I was a nose-of-wax.*

A pad in the straw.

[= a lurking or hidden danger.] 1530 FALSGR. 595/1 *Though they make no never so fayre a face, yet there is a padde in the strawe.* 1650 FULLER *Pisgah* III. II. viii. § 3 *Latet anguis in herba,* there is a pad in the straw, and invisible mischief lurking therein.

A penny for your thoughts.

1546 J. HEYWOOD *Prov.* (1867) II. iv. 50 *Wherwith in a great musyng he was brought.* Fréend (quoth the good man) a penny for your thought. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 333 *Never: Here's poor miss has not a word to throw at a dog.* Come, a penny for your thought. 1870 READE *Put Yourself* xxiv *Always in the clouds, . . . A penny for your thoughts, sir!*

A penny more buys the whistle.

1721 KELLY *Scot. Prov.* 8 *A penny more buys the whistle.* Spoken when one gets a bargain for a little more than was offer'd for it; or at cards, when a card is taken by a card just bigger by one.

A penny saved is a penny gained (got). (*But cf. Every penny that's gained is not gotten, on p. 99.*)

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 341 *A penny spared is twice got.* 1662 FULLER *Worthies, Hunts.* (1840) II. 103 *By the same proportion that a penny saved is a penny gained, the preserver of books is a mate for the compiler of them.* 1695 RAVENSCROFT *Canterbury Guests* II. iv *This I did to prevent expenses, for . . . A penny sav'd, is a penny got.* 1811 BYRON *Huntsfr. Horace* 516 *A penny saved, my lad, 's a penny got.* 1838 *Chamb. Edin. Jnrl.* 45 *A penny saved is a penny gained.*

A penny soul never came to twopence.

1844 *Chamb. Jnrl.* II. 225 *A penny soul never came to twopence* 1859 SMILES *Self-Help* ix (1860) 235 *Narrow-mindedness in living and in dealing . . . leads to failure.* The penny soul never came to twopence.

A penny-weight of love is worth a pound of law.

1721 KELLY *Scot. Prov.* 17 *A penny-weight of love is worth a pound of law.* A dissuasive from lawsuits among neighbours; used also when we value a man more for his good humour than his skill in the laws.

A pennyworth of ease is worth a penny.

1636 CAMDEN *Rem., Prov.* 291 *A pennyworth of ease is worth a penny at all times.*

A physician is an angel when employed, but a devil when one must pay him.

1820 SCOTT *Abbot* xvi. I cured him . . . and now he talks of the chargeableness of medicine . . . Old saying and true, *Provena cum poscit medicus, Sathan est*. We are angels when we come to cure—devils when we ask payment.

A piece of a churchyard fits every-body.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 361

A piece of a kid is worth two of a cat.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 70 A pèce of a Kyd is worth two of a cat. Who the duell will change a rabbit for a rat? 1547 BORDE *Introd. of Knowledge* (Furnivall) 274 Yonge kyddes flesshe is prayed aboute all other flesshe. 1614 CAMPDEN *Rem.* 303 A peice of a kid is worth two of a cat

A pig of my own sow.

1546 J. HEYWOOD *Prov.* (1867) 155 Syr ye gyue me a pyg of myne owne sowe 1579 GOSSEN *Sch. Abuse* (Arb.) 10 The list, because it is knowen too be a Pig of myne owne Sowe, I will speake the lesse of it. 1731 FIELDING *Grub St. Op.* III. xiv. If you come to my house I will treat you With a pig of your own sow

A pig of the worse pannier.

1546 J. HEYWOOD *Prov.* (1867) 81 Who that hath either of these pygs in ye, He hathe a pyg of the worse panier sure

A pin a day is a groat a year.

1712 ADDISON *Spect.* No. 295, par. 4 A Pin a Day, says our frugal proverb, is a Groat a Year. 1827 HARE *Guess. at Truth* (1873) I. 238 Thrift is the best means of thriving. . . . A pin a-day is a groat a-year.

A pitiful look asks enough.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 353.

A pitiful mother makes a scald¹ head.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 317.
¹ scabby.]

A place for everything, and everything in its place.

1875 SMILES *Thrift* 78 Order is most useful in the management of everything. . . . Its maxim is, A place for everything and everything in its place. 1902-4 LEAN *Collect.* III. 401.

A pleasure long expected, is dear enough sold.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 357.

A Plymouth cloak.

[= a cudgel or staff carried by one who walked *in cuerpo*, and thus facetiously assumed to take the place of a cloak.] 1603 DEKKER *2nd. Pt. Honest Wh.* III. ii. Shall I

walke in a Plymouth Cloake, (that's to say) like a rogue, in my hose and doublet, and a crabtree cudgel in my hand? 1662 FLETCHER *Worthies, Devon* (1810) I. 399 'A Plymouth Cloak' That is, a cane or a staff. . . . Many a man . . . coming home from far voyages, may chance to land here, and . . . [be] unable . . . to recruit himself with clothes.

A poet is born not made.

[L. *Poeta nascitur, non fit*] 1620 SHILLON *Quar.* II. xvi (1908) II. 292 It is a true opinion that a poet is born so, . . . a poet is naturally born a poet from his mother's womb 1662 FLETCHER *Worthies, Warw.* (1810) III. 281 Shakespeare . . . was an eminent instance of the truth of that rule, 'Poeta non fit sed nascitur' (one is not made but born a poet) 1827 HARE *Guess. at Truth* (1873) 191 It is impossible to devise any scheme of education . . . for promoting the development of poetical genius . . . *Poeta nascitur, non fit*

A poor beauty finds more lovers than husbands.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 310

A poor man's cow dies, a rich man's child.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 357.

A pound of care will not pay an ounce of debt.

1599 PORTER *Angry Wom.* *Abingd.* II. II (Merr.) 132 Nay, a pound of care will not pay an ounce of debt. 1614 CAMPDEN *Rem.* 303 A pound of care will not pay one ounce of debt.

A pretty fellow to make an axle-tree for an oven.

1670 RAY *Prov.* (Chesh.) 162.

A pretty (fine) kettle of fish.

[. . . a muddle, or awkward state of things.] 1742 FIELDING *J. Andrews* I. XII 'Here's a pretty kettle of fish', cries Mrs. Tow-ouse 1800 WILKINGTON *Lett. to Close* 2 Oct. in *Gumby Desp.* (1837) I. 215 If so, we shall have a fine kettle of fish at Seringapatam.

A prophet is not without honour save in his own country.

1389 WYCLIF *Mall.* xlii. 57 A prophete is nat with outen wir-shipe, no but in his owne cuntree. 1526 TINDALE *ibid.* There is no prophet with out honoure, save in hys awne countree. 1603 FLORIO tr. *Montaigne* III. II (1897) V. 33 No man hath been a prophet, not only in his house, but in his own country, saith the experience of histories. 1771 SMOLLETT *Humph. Clink.* 15 Sept. The captain, like the prophets of old, is but little honoured in his own country. 1823 GALT *Entail* III. xxviii That's just as I might hae expectit a prophet ne'er got honour in his own country. 1879 M. PATTERSON *Milton* 153 The homage which was wanting to the prophet [i.e. Milton] in his own country was more liberally tendered by foreigners.

A proud mind and a beggar's purse agree not well together.

1670 RAY *Prov.* 133.

A proud mind and a beggar's purse goeth together.

1636 CAMDEN *Rem., Prov.* 291.

A quean hath ever a cloak for the rain.

1611 J. DAVIES *Scourge of Fol* No. 86 'A quean hath ever a cloak for the rain.'

A quiet conscience sleeps in thunder.

1721 KELLY *Scot. Prov.* 14 *A safe conscience makes a sound sleep.* And doubtless a bad conscience will have the contrary effect. 1732 T. FULLER *Gnom.* 14 *A quiet conscience sleeps in thunder.* 1747 FRANKLIN P. *Rich. Alm.* July *A quiet conscience sleeps in thunder, but rest and guilt hve far asunder.*

A ragged colt may make a good horse.

1546 J. HEYWOOD *Prov.* (1867) i. xi 27 *Colts (quoth his man) may proue well with tatches yll. For of a ragged colte there comth a good horse.* 1605 CHAPMAN, &c., *Eastw. Hoe* v. i (1874) 483 *Heaven pardon my severity! 'The ragged colt may prove a good horse'.* 1670 RAY *Prov.* 72 *A ragged colt may make a good horse. An unhappy boy may make a good man . . . Children which seem less handsome when young, do alterwards grow into shape and comeliness.* 1721 KELLY *Scot. Prov.* 48 *A ragged colt may prove a good horse. And so may an untoward slovenly boy prove a decent and useful man*

A rainbow in the morning / is the shepherd's (sailor's) warning; / a rainbow at night / is the shepherd's (sailor's) delight.

1828 SIR H. DAVY *Salmonia* (1851) vi. 164 *I have often observed that the old proverb is correct—A rainbow in the morning is the shepherd's warning: A rainbow at night is the shepherd's delight.* 1898 R. INWARDS *Weather Lore* (ed. 3) 135 *Rainbow at night, Sailor's delight; Rainbow in morning, sailors take warning.*

A ready mouth for a ripe cherry.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 112 *Ye have a readie mouth for a ripe cherrie.* 1721 KELLY *Scot. Prov.* 366 *You have a ready mouth for a ripe cherry. Spoken to those who are ready to catch at what we have.*

A red beard and a black head, catch him with a good trick and take him dead.

1670 RAY *Prov.* 212. 1732 T. FULLER *Gnom.* 75 *He is false by nature that has a black head and a red beard.*

A red cow gives good milk.

1917 J. C. BRIDGE *Chesh. Prov.* 5 *A red cow gives good milk. In old medical books, when*

milk was ordered to be given, it was frequently specified that it should be taken from a red cow: . . . 'A draught of red cow's milk'. Walton's *Compleat Angler*.

A rich rogue; two shirts and a rag.

1678 RAY *Prov.* 80 *A rich rogue, two shirts and a rag.* 1738 SWIFT *Pol Conversat i Wks* (1856) II 338 *Ay a rich rogue, two shirts and a rag.*

A right easterly wind is very unkind.

1855 BOHN *Handbk. Prov.* 299.

A right Englishman knows not when a thing is well.

1670 RAY *Prov.* 85 *A right Englishman knows not when a thing is well* 1738 SWIFT *Pol Conversat. ii Wks.* (1856) II 347 *Well, Mr. Neverout, I find you are a true Englishman; you never know when you are well.*

A rolling eye, a roving heart.

1629 T. ADAMS *Serm.* (1861-2) II 219 *The eye is the pulse of the soul: as physicians judge of the heart by the pulse, so we by the eye, a rolling eye, a roving heart.*

A rolling stone gathers no moss.

1362 LANGLAND P. *Pl.* A. x. 101 *Selden Mosep be Marbelston pat men ofte treden. c. 1460 in Q. Eliz. Acad.* (1869) 39 *Sylدون mossyth the stone pat oityn ys tornnvd & wende.* 1546 J. HEYWOOD *Prov.* (1867) 26 *The rolling stone never gatherth mosse.* 1618 BRETON *Courtier and Countryman Wks.* (Grosart) II 8/2 *I haue heard that roling stones gather no mosse.* 1720 T. BOSTON *Fourfold State* (1797) 305 *A rolling stone gathers no fog.* 1886 E. J. HARDY *How to be Happy* xiv *Servants are now rolling stones that gather no moss.* 1917 J. C. BRIDGE *Chesh. Prov.* 5 *A rolling stone gathers no moss, but a tethered sheep winna get fat. Cheshiremen are rather fond of putting a tag to an ordinary proverb. In Surrey and Sussex we have the addition—'And a sitting hen never grows fat'.*

1612-13 SHAKS *Hen VIII* V. iii. 104 *I told ye all, when we first put this dangerous stone a-rolling, 'Twould fall upon ourselves.*

A rope and butter; if one slip t'other will hold.

1678 RAY *Prov.* 267.

A rotten case (cane) abides no handling.

1855 BOHN *Handbk. Prov.* 299 *A rotten cane abides no handling.*

1597-8 SHAKS. 2 *Hen. IV* IV. i. 161 *'We shall admit no parley'. . . 'That argues but the shame of your offence: A rotten case abides no handling'.*

A rough diamond.

[= a person of intrinsic worth but rough manners.] 1700 Dryden *Pref. Fables* (Globe) 503 *Chaucer, I confess, is a rough diamond.* 1908 *Spectator* 21 Nov. 807 *Benbow . . . was a rough diamond— . . . and a gallant tar.*

A rouk-town's seldom a good housewife at home.

1670 RAY *Prov.* 52 A rouk-town's seldom a good housewife at home. A Yorkshire proverb. A rouk-town is a gossiping housewife.

A round peg in a square hole (or vice versa).

1836 FONBLANQUE *Eng. under Seven Administr.* (1837) III. 313 Sir Robert Peel was a smooth round peg in a sharp-cornered square hole, and Lord Lyndhurst is a rectangular square-cut peg, in a smooth round hole. 1901 *Westm. Gaz.* 24 Dec. 2/2 Was there ever a more glaring case of square peg in round hole and round peg in square?

A Royston horse and a Cambridge master of arts will give way to nobody.

1662 FULLER *Worthies, Cambs.* (1840) I. 226 'A Boisten¹ horse and a Cambridge Master of Art, are a couple of creatures that will give way to nobody.' This proverb we find in the letter of William Zoon written to George Bruun, in his 'Theatre of Cities'. [¹ misprint for Royston, Cambs.]

A rugged stone grows smooth from hand to hand.

1640 HERBERT *Oull Prov. Wks.* (1859) I. 332.

A runaway monk never praises his convent.

1666 TORRIANO *Ital. Prov.* 156 A vagrant Monk ne'r spoke well of his Convent. 1855 BOHN *Handbk. Prov.* 299 A runaway monk never praises his convent.

A running horse, an open grave.

1629 Bk. *Merry Rid.* (Halh.) 99.

A saint abroad and a devil at home.

1633 P. FLETCHER *Purp. Is.* VII. XXXVI (1908) II. 94 A saint abroad, at home a fiend; and worst a saint. 1678 BUNYAN *Pilgr.* I. (1877) 84. Thus say the common people that know him, *A saint abroad, and a devil at home.*

A Saturday's moon, if it comes once in seven years, it comes too soon.

1732 T. FULLER *Gnom.* 296 A Saturday's moon, if it comes once in seven years, it comes too soon. 1864 N. & Q. Ser. III. v. 209 A Saturday or a Sunday moon Comes once in seven years too soon.

A scabbed horse cannot abide the comb. (see Rub a galled horse, &c., on p. 375).

A scald¹ head is soon broken.

c. 1350 Douce MS. 52 (ed. Förster) in *Festschr. z. xii. Deutschen Neuphilogentag*, no. 47 A scalde mannys hede is lefe to breke. c. 1470 *Harl. MS.* 3362, f. 1a Frangitur ex facile caput infantis glabriosi—A scallyd mannys hed ys good to be broke. 1546 J. HERWOOD

Prov. (1867) II. iii. 49 But a scalde head is soone broken, and so they, As ye shall straight here, fell at a new frey. 1721 KELLY *Scot. Prov.* 11 A scald head is eith² to bleed. A thing that was but tender before, will easily be put out of order. [¹ scabby. ² easy.]

A scald¹ horse is good enough for a scabbed squire.

1546 J. HLYWOOD *Prov.* (1867) I. xi. 33 But hakney men saie, at mangy hackners hyer, A scald hors is good enough for a scabbe squyer. 1611 J. DAVIES *Scourge of Fol.* No. 169 A scald horse is good enough for a scab'd squire, But not if that scabb pays well for the linc. [¹ scabby.]

A scalded cat (dog) fears cold water.

1611 COLGRAVE S.V. *Chuen*, . . . The scalded dog feares euen colde water. 1670 RAY *Prov.* 140 A scalded cat fears cold water. 1796 EDGEWORTH *Par. Asst.* (1903) 381 As my father said to you once—the scalded dog fears cold water.

A sceptre is one thing, and a ladle another.

[*L. Alta res sceptrum, alia plectrum.*] 1640 HERBERT *Oull Prov. Wks.* (1859) I. 343 A sceptre is one thing, and a ladle another.

A Scot (a rat) and a Newcastle grindstone travel all the world over.

1662 FULLER *Worthies, Northumb'rd.* (1840) II. 543 'A Scottish man and a Newcastle grindstone, travel all the world over.' The Scots (gentry especially), . . . travel into foreign parts, most for maintenance, many for accomplishment. . . . No grindstone so good as those of Newcastle. 1821 A. GUNNINGHAM in LOCKHART *Scot. In.* (1860) 457 [Mr. Bolton] said, 'That's like the old saying, —in every quarter of the world you will find a Scot, a rat, and a Newcastle grindstone'.

A Scottish man is wise behind the hand.

1641 D. FLUGUSSON *Scot. Prov.* (Beveridge) 14 A Scottish man is wise behind the hand. 1721 KELLY *Scot. Prov.* 28 A Scottish man is wise behind the hand. . . . The warm temper of that nation makes them easily receive the first impression. 1822 SCOTT *Nigel* IV. But I am, like a true Scotsman, wise behind hand—the mistake has happened.

A Scottish mist will wet an Englishman to the skin.

1589 [? LYL] *Puppe in. Hahel Ded.*, Wks. (1902) III. 394 We care not for a Scottish mist, though it wet us to the skin. 1662 FULLER *Worthies, Northumb'rd.* (1840) II. 543 'A Scottish mist may wet an Englishman to the skin' . . . Mists . . . have their fountain north, but fall short of Tweed. 1721 KELLY *Scot. Prov.* 18 A Scotch mist will wet an Englishman to the skin. I never knew the meaning of this . . . unless it be, that a Scottish man will bear more foul weather than an English.

A seaman, if he carries a millstone, will have a quail out of it.

1670 RAY *Prov.* 218 A seaman if he carries a millstone will have a quail out of it. *Spoken of the common mariners, if they can come at things that may be eat or drunk.*

A sermon without St. Augustine is like a stew without bacon.

1853 ADP. TRENCH *Prov.* III (1894) 65 A traveller . . . could make no mistake about the following: A sermon without Augustine is as a stew without bacon.

A serpent, unless it has devoured a serpent, does not become a dragon.

• 1613 BEAUM. & FL. *Honest Man's Fort.* III. 1 The snake that would be a dragon and have wings, must eat. 1625 BACON *Ess.*, *Fortune* (Arb.) 375 No Man prospers so suddenly, as by Others Errours. *Serpens nisi Serpentem comederit non fit Draco.*

A servant is his master's money.

1642 D. ROGERS *Naaman* 166 Some hypocrites are said to deny Christ who bought them. A servant is his master's money.

A servant is known by his master's absence.

1732 T. FULLER *Gnom.* 15.

A sharp stomach makes short devotion.

1639 J. CLARKE *Paræm.* 112. 1721 KELLY *Scol. Prov.* 293 Sharp stomachs make short graces.

A ship and a woman are ever repairing.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 353.

A shive¹ of my own loaf.

1670 RAY *Prov.* 188. [¹ slice of bread, &c.]

A short horse is soon curried.

c. 1350 MS. Douce 52 (ed. Forster) in *Festschr. z. XII. Deutschen Neuphilologenlage*, no. 17 Short hors is son j-curryed. c. 1500 MS. Sloane 747 (ed. Forster) in *Anglia* 42. 204 Short horse ys sone coryed. 1546 J. HEYWOOD *Prov.* (1867) I. x. 19 Ye a short horse is soone corryd (quoth she). 1659 J. HOWELL *Eng. Prov.* 4 A little horse is soon curried. 1820 SCOTT *Abbot* xi A short tale is soon told—and a short horse soon curried.

A short life and a merry one.

1660 J. TATHAM *The Rump* I. 1 (1879) 204 A short life and a merry life. 1745 SWIFT *Dir. Servts.* IV. Wks. (1856) II. 363 Go upon the road . . . ; there you will . . . live a short life and a merry one. 1870 READE *Put Yourself* xxiv 'We prefer a short life and a merry one, Mr. Little', said the father of all file-cutters.

A shrew profitable may serve a man reasonable.

1616 BRETON *Cross. Prov.* (1879) II. App. III A shrew profitable, is good for a man reasonable. 1623 CAMDEN *Rem.*, *Prov.* 265 A shrew profitable may serve a man reasonable. 1662

FULLER *Worthies, Shrops.* (1840) III. 54 A profitable shrew may well content a reasonable man, the poets feigning Juno chaste and thrifty, qualities which commonly attend a shrewd nature.

A sleepy master makes his servant a lout.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 352.

A sleeveless¹ errand.

1546 J. HEYWOOD *Prov.* (1867) I. VII. 14 He tooke in hande, To make to my house, a sleuelesserrande. 1655 FULLER *Ch. Hist.* IV. III (1868) I. 603 Warwick . . . had taken so much pains about nothing, . . . employed about a sleeveless errand. [¹ useless]

1601-2 SHAKS. *Troil. & Cres.* V. IV. 9 Might send that Greekish whoremasterly villain . . . on a sleeveless errand.

A small leak will sink a great ship.

1732 T. FULLER *Gnom.* 16 A small leak will sink a great ship. 1745 FRANKLIN *P. Rich. Alm.* Jan. Beware of little expenses, a small leak will sink a great ship.

A small pack becomes a small pedlar.

1670 RAY *Prov.* 143 A small pack becomes a small pedlar. Petit mercier, petit panier, Gall. 1802 WOLCOT (P. Pindar) *Middl. Elect.* 1 Little packs Become a little pedlar.

A smiling boy seldom proves a good servant.

1670 RAY *Prov.* 24 A smiling boy seldom proves a good servant. 1721 KELLY *Scol. Prov.* 53 A laughing fac'd lad makes a lither servant. It is supposed such are too full of roguery to be diligent. 1852 FITZGERALD *Polonius* III Softness of smile indicates softness of character. . . 'A smiling boy is a bad servant'

A Smithfield bargain.

[= a roguish bargain; also, a marriage of interest, not love.] 1662 J. WILSON *Cheats* v. v. Your daughter has married a gentleman: —is not this better than a Smithfield bargain? 1710-11 SWIFT *Jrnl. to Stella* 10 Mar. He was such a fool as to offer him money . . . and a hundred pounds is too much in a Smithfield bargain. 1775 SHERIDAN *Rivals* v. 1 To find myself made a mere Smithfield bargain of at last!

A snow year, a rich year.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 322.

A soft answer turneth away wrath.

1382 WYCLIF *Prov.* XV. 1 A soft answer brekith ire. c. 1390 GOWER *Conf. Amantis* VII. 1583 The softe word the loude stilleth. c. 1420 Peter Idle's *Instructions to his Son* (Miessner) I. 190 A softe woide swagith Ire. 1586 Maxwell Younger MS. in HENDERSON *Scol. Prov.* (1832) Pref. xli Ane meik answer slokunnis melancholie. 1611 BIBLE *Prov.* XV. 1 A soft answer turneth away wrath: but grievous words stir up anger. 1826 SOUTHEY 19 July *Lett.* (1912) 414 A soft answer turneth away wrath. There is no shield against wrongs so effectual as an unresisting temper.

A soldier's wind—there and back again.

1855 KINGSLEY *Westward Ho!* xiv. The breeze . . . was 'a soldier's wind, there and back again', for either ship 1899 J. K. LAUGHTON *From Howard to Nelson* 111 The 'favourable gale' which took the English ships in and out of the harbour seems to have been . . . a 'soldier's wind', there and back again.

A sound mind in a sound body.

[L. JUV. *Sat.* x. 356 *Orandum est, ut sit mens sana in corpore sano.*] 1586 MARVELL *Younger MS* no 32 in HENDERSON *Scol. Prov.* (1832) Pref. The disposition of the mynd followeth the constitution of the body 1692 R. L'ESTRANGE *Aesop's Fable* (1738) cccxv. 337 A sound mind in a sound body is the perfection of human bliss 1912 *Times* (Wkly.) 16 Feb 127 Conditions which will give to the native a sound mind in a sound body.

A southerly wind and a cloudy sky, proclaim a hunting morning.

1846 DENHAM *Prov.* (Percy Soc.) 8 A southerly wind and a cloudy sky, Proclaim a hunting morning 1899 G. A. SALA *Rome & Venice* xxxii 'A southerly wind and a cloudy sky proclaim a hunting morning', to which I may venture to add that 'You all know Tom Moody, the whupper-in, well'.

A sow (swine) teaching Minerva.

[L. *Sus Minervam.*] 1542 UDALL *Erasm. Apoph.* 342 b A swyne to teache Minerua, was a prouerbe.

A sow to a fiddle.

1670 RAY 193 A sow to a fiddle. "*Ovos πρὸς λύραν. Asinus ad lyram.*"

A spaniel, a woman, and a walnut tree, / the more they're beaten the better they be.

[L. *Nux, asinus, mulier verberare opus habent*] 1586 PERRIE *Guazzo's Civ. Conv.* 139 I have read, I know not where, these verses, A woman, an ass, and a walnut tree, Bring the more fruit, the more beaten they be. 1670 RAY *Prov.* 50 A spaniel, a woman and a walnut tree, The more they're beaten the better still they be. 1692 R. L'ESTRANGE *Aesop's Fable* (1738) cccxvi. 329 A company of young fellows were cudgelling a walnut tree. . . . Says one of the lads, 'Tis natural for asses, women, and walnut-trees to mend upon beating'. 1902-4 LEAN *Collect* I. 455 A woman, a whelp, and a walnut-tree, the more you bash 'em the better they be. 1913 *Spectator* 15 Mar. 440 If it were only a case of a spaniel, a wife or a walnut tree we might be capable of the ultimate brutality of the proverb.

1594-5 SHAKS. *Two Gent.* IV. ii. 14 Spaniel-like, the more she spurns my love, the more it grows and fawneth on her still. 1595-6 *Mids. N. Dr.* II. i. 202 I am your spaniel; and, Demetrius, The more you beat me, I will fawn on you.

A spur in the head is worth two in the heel.

1670 RAY *Prov.* 218 A spur in the head is worth two in the heel 1721 KELLY *Scol. Prov.* 49 A spur in the head is worth two in the heel A man when drunk rules head 1738 SWIFT *Pol. Conversal* in Wks (1856) II 349 Stay till this bottle's out . . . a cup in the pate is a mule in the gate, and a spur in the head is worth two in the heel 1812 *Edgeworth's Absentee* x That's four good mules, but 'a spur in the head is worth two in the heel'.

A staff (stick) is quickly (soon) found to beat a dog.

1586 PLATT *Guazzo's Civ. Conv.* 178 It is an old proverb A staff is soon found to beat a dog 1616 N. BURNES *Gloss. of Prov.* Wks. (Glosart) II. 66 A staffe is soon found to beat a dogge withall 1692 R. L'ESTRANGE *Aesop's Fable* (1738) iii. 3 'Tis an easy matter to find a staff to beat a dog. Innocence is no protection against . . . a tyrannical power 1875 SMILES *Thrift* 328 Excuses were abundant. . . . It is easy to find a stick to beat a sick dog 1908 *Times Lit. Sup.* 6 Nov. 391 The reviewer seems . . . predisposed to the view that any stick is good enough to beat a dog with.

1590 1 SHAKS. 2 *Hen. VI* III. i. 171 A staff is quickly found to beat a dog.

A stern chase is a long chase.

1836 MURRAY *at Midsh. Essay* xxix. The Aurora . . . had neared the chase about two miles. 'This will be a long chase, a stern chase always is.'

A still tongue makes a wise head.

1546 J. HENWOOD *Prov.* (1867) 214 Hauging a still tongue he had a besy head. 1892 *QUILLER-COUCH Three Ships* vii A still tongue makes a wise head, and 'twill be time enough to talk . . . when the wedding-day's fixed.

A stitch in time saves nine.

1732 T. FULLER *Gnom.* 283 A stitch in time may save nine. 1793 *Friendly Adm.* *Peer* 14 A stitch in time may save nine. 1869 READ *Foul Play* ix Repairing the ship. Found a crack or two in her inner skin. . . . A stitch in time saves nine.

A stomach (digestion) like an ostrich.

1584 COGAN *Haven Health* ix (1636) 33 Rusticks, who have stomachs like ostriches, that can digest hard iron 1658 WALL *Comm. Times* 63 Estridge Consequences, that can digest Iron but not straw. 1819 SCOTT *Let.* 15 Apr. in LOCKHART *Life* xlv At least till my stomach recovers its tone and ostrich-like capacity of digestion.

1590-1 SHAKS. 2 *Hen. VI* IV. x. 27 I'll make thee eat iron like an ostrich . . . ere thou and I part.

A stone in a well is not lost.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 356.

A stone that is fit for the wall, is not left in the way.

1853 ABP. TRENCH *Prov.* v (1894) 116 How manifold a lesson is contained in this Persian proverb: *A stone that is fit for the wall, is not left in the way . . . Only be fit for the wall. . . .* Sooner or later the builders will be glad of thee.

A storm in a teacup.

1872 BLACK *Strange Adv. Ph.* xix She has raised a storm in a tea-cup by her . . . unwarranted assault. 1900 G. C. BRODRICK *Mem. & Impr.* 360 Here the storm in the Oxford tea-cup raged as furiously as in the open sea.

A straight stick is crooked in the water.

1603 FLORIO *Montaigne* i. xl To judge of high and great matters, a high and great mind is required. . . . A straight oar being under the water seemeth to be crooked. 1647 FULLER *Serm* (1891) i 546 Take a straight stick and put it into the water; then it will seem crooked. Why? Because we look upon it through two mediums, air and water 1732 T. FULLER *Gnom* 16 A straight stick is crooked in the water.

A stumble may prevent a fall.

1732 T. FULLER *Gnom.* 16.

A sure card.

?1560 *Interlude of Thersites* (1848) 87 Nowe thys is a sure carde, nowe I may well saye. 1579 LYLY *Euphues* (Arb.) 207 A cleere conscience is a sure carde, truth hath the prerogative to speake with plainnesse 1616 DRAKE *Anc. Adag.* 200 He hath a sure card. 1593-4 SHAKS. *Tit. Andron.* V. i. 100 As sure a card as ever won the set

A swarm of bees in May is worth a load of hay, but a swarm in July is not worth a fly.

1670 RAY *Prov.* 41 A swarm of bees in May is worth a load of hay: But a swarm in July is not worth a fly. 1879 R. JEFFERIES *Wild Life South. Co.* vii 'A swarm in May is worth a load of hay; a swarm in June is worth a silver spoon; but a swarm in July is not worth a fly'—for it is then too late . . . to store up honey before the flowers begin to fade.

A swine over fat, is the cause of his own bane.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 67 A swyne ouer fatte is cause of his owne bane. 1614 CAMDEN *Rem.* 303 A swine ouer fat is cause of his owne bane.

A tale never loses (tines) in the telling.

1721 KELLY *Scot. Prov.* 55 *A tale never loses in the telling. . . .* Fame or report . . . commonly receives an addition as it goes from hand to hand. 1907 *Spectator* 16 Nov. 773 A story never loses in the telling in the mouth of an Egyptian.

A tale of a roasted horse.

1575 GASCOIGNE *Cert. Notes Instruct.* in *Steele Glas, &c* (Arb.) 36 The veise that is to easie is like a tale of a roasted horse. 1611 COTGRAVE *s.v.* *Cicogne, Contes de la cicogne*, idle histories; . . . tales . . . of a roasted horse.

A tale of a tub.

1532 MORE *Confut. Tindale Wks* 576/1 Thys is a fayre tale of a tubbe tolde vs of hys clectes. 1633 JONSON *T. Tub* i. ii A mere Tale of a Tub. Lend it no ear, I pray you. 1724 DEFOE *Mem. Cavalier* (1840) 97 Having entertained the fellow with a tale of a tub.

A tarrowing¹ bairn was never fat.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 10 A tarrowing bairn was never fat. 1721 KELLY *Scot. Prov.* 13 *A tarrowing bairn was never fat. . . .* A person always complaining . . . and unsatisfied . . . cannot be happy. [¹complaining.]

A thief passes for a gentleman when stealing has made him rich.

1732 T. FULLER *Gnom.* 16 A thief passes for a gentleman when stealing has made him rich. 1802 WOLCOT (P. Pindar) *Middl. Elect.* iii A thief may be a gentleman That git'th estates by stealing.

A thin meadow is soon mowed.

a 1659 FULLER *Serm.* (1891) ii. 570 By his vastation to leave . . . footing for foreign enemies to fasten on this country. . . . And no wonder if a thin meadow were quickly mown. 1670 RAY *Prov.* 26 A thin meadow is soon mow'd.

A thistle is a fat salad for an ass's mouth.

1732 T. FULLER *Gnom.* 17 A thistle is a fat salad for an ass's mouth. 1802 WOLCOT (P. Pindar) *Middl. Elect.* iii A disell, by an ass's jaws, is thoit a pretty sallet.

A thousand pounds and a bottle of hay, is all one thing at doomsday.

1670 RAY *Prov.* 26.

A thread will tie an honest man better than a rape¹ will do a rogue.

1832 A. HENDERSON *Scot. Prov.* (1881) 32. [¹rope.]

A tocherless¹ dame sits long at hame.

1721 KELLY *Scot. Prov.* 32 A tugherless dame sits long at hame. A maid without a portion will be long unmarried. [¹portionless.]

A toom¹ purse makes a blate² merchant.

1678 RAY *Scot. Prov.* 356. [¹empty. ²bashful]

A trade is better than service.

1640 HERBERT *Oull. Prov.* Wks. (1859) I 363.

A traveller may lie with authority.

c. 1362 LANGLAND *P. Pl.* A Prol. 46 Pilgrymes and palmers . . . hedden leue to lyzen

heere lyf aftir. 1594 MARLOWE *Edw. II* I. i. 1 *Gau.* What art thou? 2 *Man.* A traveller. *Gap.* . . . Thou would'st do well to . . . tell me lies at dinner-time. 1614 CAMDEN *Rem.*, *Prov.* 303 A traveller may lie with authority 1706 FARQUHAR *Recruit. Off.* III. i. 1 Add but the traveller's privilege of lying; and even that he abuses. 1721 KELLY *Scot. Prov.* 23 A travelled man has leave to lie.

1602-8 SHAKS *All's Well II* v. 31 A good traveller is something at the latter end of a dinner; but one that lies three thuds . . . should be once heard and thrice beaten. 1611-12 *Temp.* III. iii. 26 Travellers ne'er did lie, Though fools at home condemn 'em.

A traveller to Rome must have the back of an ass, the belly of a hog, and a conscience as broad as the king's highway.

1617 MORYSON *Itin.* III. i. 49 We in England vulgarly say, that a traveller to Rome must have the back of an ass, the belly of a hog, and a conscience as broad as the king's highway.

A tree is known by its fruit.

1389 WYCLIF *Mait.* XII. 33 A tree is knownen of the fruyt. 1526 TINDALE *ibid.* The tree ys knownen by hys frute. 1573 RUSSEY *Husb* (1578) 160 How euer tree groweth, the fruit the tree sheweth. 1670 RAY *Prov.* 11 A tree is known by the fruit, and not by the leaves. 1896 RROUDE *Council of Trent* iv. 77 Lutherans said the tree is known by its fruit. Teach a pure faith, and abuses will disappear, and a righteous life grow out of it as the fruit grows.

1597-8 SHAKS. *I Hen. IV* II. iv. 470 If then the tree may be known by the fruit, as the fruit by the tree.

A trick worth two of that.

1608 DAY *Hum. out of Br.* iv. ii. Tut, I can tell you a trick worth two of that.

1597-8 SHAKS. *I Hen. IV* II. i. 141 Nay, soft, I pray ye: I know a trick worth two of that.

A true man and a thief think not the same.

1386 CHAUCER *Squire's T.* F¹ 537 A trewe wight and a thief thenken nat oon.

1598-9 SHAKS. *Much Ado* III. iii. 53 If you meet a thief, you may suspect him . . . to be no true man.

A Tyburn tippet.

[= hangman's rope: Tyburn was the place of public execution for Middlesex until 1783.] 1549 LATIMER *2nd Serm. bef. Edw. VI.* (Arb.) 63 He should haue had a Tiburne tippet, a halpeny halter, and all suche proude prelates. 1680 C. NESSE *Church Hist.* 143 The cart at Tyburn drives away when the tippet is fast about the necks of the condemned.

A tyrant is most tyrant to himself.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 358.

A valiant man's look is more than a coward's sword.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 350.

A vaunter and a liar are near akin.

c.1374 CHAUCER *Troilus* III. 309 A vaunter and a liar, al is on. 1641 D. HARRISON *Scot. Prov.* (Beveridge) 1 A vaunter and a liar is both one thing. 1721 KELLY *Scot. Prov.* 36 A vaunter and a liar are near akin . . . when a man once takes a humour of boasting . . . he will not stop at the most palpable lies.

A watched pan (pot) is long in boiling.

1908 *Spectator* 12 Dec. 988 He remarks to himself that a watched pot never boils.

A wee mouse can creep under a great cornstack.

1721 KELLY *Scot. Prov.* 30 A wee mouse will creep under a muckle corn-stack. An apology, for a little woman's marriage to a big man.

A well-bred youth neither speaks of himself, nor, being spoken to, is silent.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 330

A whetstone, though it can't itself cut, makes tools cut.

c. 1374 CHAUCER *Troilus* I. 631 A whetston is no keving instrument, But yit it maketh shapre keving toles. 1621 BURGON *Anat. Met.* III. iv. 1 n (1651) 618 Yet as so many whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious.

A whip for a fool, and a rod for a school, is always in good season.

1670 RAY *Prov.* 212.

A white wall is a fool's paper.

1572 J. SANDFORD *Hours of Recreat.* 218 A white wall is fool's paper. 1611 J. DAVIES *Scourge of Fol* LXVIII 'A fool's paper is a white wall.' But it was not so in Balthazar's hall. 1636 CAMDEN *Rem.*, *Prov.* 292 A white wall is a fool's paper. 1662 FULLER *Worthies, Lancs.* (1840) II. 191 'A wall is the fool's paper', whereon they scribble their fancies.

A wicked book is the wickeder because it cannot repent.

1732 T. FULLER *Gnom.* 17.

A wicked man is his own hell.

c. 1590 MARLOWE *Paulus* II. i. Hell hath no limits, nor is circumscribed in one self place; but where we are is Hell. 1667 MILLON *Par. Lost* IV. 75 Which way I fly is hell; my self am hell. 1732 T. FULLER *Gnom.* 18.

A wicked man's gift hath a touch of his master.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 324.

A wife knows enough, who knows the good man's breeks from weilycoat.¹

1721 KELLY *Scot. Prov.* 51 A wife knows enough, who knows the good man's breeks from

wellycoat. She is a good wife who knows the true measure of the husband's authority, and her obedience. [¹ petticoat]

A wight¹ man never wanted a weapon.

- 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 4
A wight man wanted never a weapon. 1721
KELLY *Scot. Prov.* 6 *A wight man never wanted a weapon*. A man of sense . . . will make a tool of the first thing that comes to his hands. [¹ strong, bold]

A wild goose never laid a tame egg.

1855 BOHN *Handbk. Prov.* 303.

A wilful man will have his way.

1818 SCOTT *Rob Roy* xxviii The Hecate . . . ejaculated, 'A wilfu' man will hae his way'.

A wise head makes a close mouth.

c. 1386 CHAUCER *Miller's T.* A 3598 Men seyn thus 'sende the wise, and sey no thyng'. 1678 RAY *Prov.* 219.

A wise man cares not for what he cannot have.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 348.
1670 RAY *Prov.* 29 Wise men care not for what they cannot have.

A wise man is never less alone than when he is alone.

1669 PENN *No Cross, No Crown* xix Scipio Africanus . . . used to say, That he was never less alone, than when he was alone 1707 SWIFT *Facult. of Mind* Wks. (1904) 416 Contemplation . . . exceeds action. And therefore a wise man is never less alone than when he is alone: *Nunquam minus solus, quam cum solus*.

A wise man needs not blush for changing his purpose.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 346.

A wolf in sheep's clothing (a lamb's skin).

1389 WYCLIF *Matt.* vii. 15 Fals prophetis, the whiche cummen to3ou in clothinges of sheep is, bot wythynne thei ben rauyshynge wolues. 1546 J. HEYWOOD *Prov.* (1867) i. x. 23 Of trouthe she is a wolfe in a lambes skyn. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 54 *Of hypocrites* . . . He is a wolf in a lamb's skin.

1590-1 SHAKS. 2 *Hen. VI* III. i. 77 Is he a lamb? His skin is surely lent him, For he's inclined as is the ravenous wolf. 1591-2 1 *Hen. VI* I. iii. 55 Thee I'll chase hence, thou wolf in sheep's array. 1609 SONN. 96 10 How many lambs might the stern wolf betray If like a lamb he could his looks translate.

A woman and a cherry are painted for their own harm.

1666 TORRIANO *Ital. Prov.* 75 A woman and a cherry is coloured to its prejudice.

A woman and a glass are ever in danger.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 328.

A woman conceals what she knows not.

c. 1386 CHAUCER *Mel. B* 2274 Ye seyn that 'the langlerie of women hath hid thinges that they woot not' as who seith, that 'a woman can nat hyde that she woot'. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 364 A woman conceals what she knows not 1721 KELLY *Scot. Prov.* 347 *Women and barns lain¹ what they know not* But what they know they'll blab out. [¹ conceal.]

1597-8 SHAKS. 1 *Hen. IV* II. iii. 112 Constand you are, But yet a woman . . . for I well believe Thou wilt not utter what thou dost not know.

A woman is flax, man is fire, the devil comes and blows the bellows.

1666 TORRIANO *Ital. Prov.* 75. 1874 WHYTEMELVILLE *Uncle John* vi The tow and tinder of which men and women are proverbially composed, only wait a chance spark, a rising breeze, to become a bonfire.

A woman is the weaker vessel.

[1 *Peter* iii. 7 Giving honour unto the wife, as unto the weaker vessel] 1639 CLARKE *Parcem.* 118 A woman is the weaker vessel

1594-5 SHAKS *L.L.L.* I. i. 271 Jaquenetta —so is the weaker vessel called. 1594-5 *Rom. & Jul.* I. i. 19 Women, being the weaker vessels, are ever thrust to the wall. 1597-8 2 *Hen. IV* II. iv. 64 You are the weaker vessel, as they say, the emptier vessel. 1599-1600 *A.Y.L.* II. iv. 5 I must comfort the weaker vessel, as doublet and hose ought to show itself courageous to petticoat.

A woman need but look on her apron-string to find an excuse.

1738 SWIFT *Pol. Conversal.* iii. Wks. (1856) II. 351 They say, a woman need but look on her apron-string to find an excuse.

A woman that loves to be at the window, is like a bunch of grapes on the highway.

1666 TORRIANO *Ital. Prov.* 74 A woman at a window, as grapes on the highway.

A woman that paints, puts up a bill to let.

1855 BOHN *Handbk. Prov.* 304.

A woman's advice is best at a dead lift.

1659 HOWELL *Eng. Prov.* 6/2.

A woman's advice is no great thing, but he who won't take it is a fool.

1620 SHELTON *Quiz.* II. vii (1908) II. 230 I say a woman's advice is but slender, yet he that refuseth it is a madman.

A woman's mind and winter wind change oft.

1639 J. CLARKE *Parcem.* 159 A woman's mind and winter-wind change oft. 1721 KELLY *Scot. Prov.* 17 *A woman's mind is like the wind in a*

winter's night . . . The fickleness and inconstancy of women, in which, . . . they are very much rival'd by the men a 1796 BURNS *Women's Minds* Tho' women's minds like winter winds May shift and turn, and a' that

A woman's tongue is the last thing about her that dies.

1738 SWIFT *Pol. Conversat.* III. Wks. (1856) II. 352 Well, miss, they say a woman's tongue is the last thing about her that dies

A woman's tongue wags like a lamb's tail.

1670 RAY *Prov.* 49. 1721 KELLY *Scot. Prov.* 387 *Your Tongue goes like a lamb's tail.* Spoken to people that talk much, and to little purpose.

A woman's work is never at an end (never done).

1670 RAY *Prov.* 50 A woman's work is never at an end. 1678—60 A woman's work and washing of dishes is never at an end. 1721 KELLY *Scot. Prov.* 356 *Women's work is never done* So much care and the management of a family requires 1920 *Times* (Wkly.) 12 Mar. 209 'Women's work is never done'. . . We shall never hear the whole of woman's work during the war.

A wonder lasts but nine days.

c 1374 CHAUCER *Troilus* IV. 588 For wonder last but nine night never in toun! 1546 J. HEYWOOD *Prov.* (1867) II. 1 41 This wonder (as wonders last) lasted nine daies. 1633 MASSINGER *New Way* IV. II That were but nine day wonder. 1764 CHURCHILL *Ghost* III. 517 He would be found . . . A nine day's wonder at the most. 1879 W. MINIO *Defoe* 135 Selkirk, whose solitary residence on . . . Juan Fernandez was a nine days' wonder.

1590-1 SHAKS. 2 *Hen. VI* II. IV. 69 'These few days' wonder will be quickly worn 1590-1 3 *Hen. VI* III. II 114 *Glos.* That would be ten days' wonder at the least. *Clar.* That's a day longer than a wonder lasts. 1599-1600 A.Y.L. III. II. 184 I was seven of the nine days out of the wonder before you came.

A wool-seller knows a wool-buyer.

1678 RAY *Prov.* 220 *Yorks.* 1721 KELLY *Scot. Prov.* 341 *Wool sellers ken ay wool buyers.* Roguish people know their own consorts.

A word and a blow.

1678 BUNYAN *Pilgr.* I. (1877) 74 He was but a word and a blow, for down he knocked me, and laid me for dead.

1594-5 SHAKS. *Rom. & Jul.* III. I. 44 Make it a word and a blow.

A word before is worth two behind.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 8 A word before, is worth two behind.

A word is enough to the wise.

[*L. Verbum sat sapienti.*] 1609 JONSON *Case* is Altered I. i *Presto* Go to, a word to the wise. 1662 FULLER *Worthies Westmor.* (1840) III. 302 I hope the townsmen thereof (a word

is enough to the wise) will make their commodities . . . substantial. 1837-47 BARRHAM *Ingot Leg* (1898) 188 Which some learned Chap . . . perhaps would translate by the words 'Verbum Sap!'

A word spoken is past recalling.

c. 1386 CHAUCER *Man.* T. II 355 Thing that is seyed, is seyed; and forth it gooth Though him repente, or be him leef or looth. 1509 A BARCLAY *Ship of Fools* (1871) I 108 A worde ones spokyn renoked can nat be 1639 CLARK *Poem* 51 A word spoken is past recalling.

1592-3 SHAKS. *Com. Err.* I. i. 117 Passed sentence may not be recall'd. 1600 1 *Hamlet* III. II 101 *King* I have nothing with this answer, Hamlet; these words are not mine. *Ham.* No, nor mine now.

A yeeld¹ sow was never good to grices².

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 10 A yell sow was never good to grices. 1721 KELLY *Scot. Prov.* I A yell sow was never good to grices Spoken to those who, having no children of their own, deal harshly by other people's. [¹ barren. ² pigs.]

A young courtier, an old beggar.

1579 LYLY *Euphues* (Arb.) 185 It is an olde saying that who so lymeth in the court, shall dye in the strawe 1598 *Health to the Gentlemanly Prof.* sig. C. 4 For, I holde it an infallible rule, an olde Serving-man, a young Beggar 1607 *Touneur Rec. Traq.* IV. IV. O, when women are young courtiers, They are sure to be old beggars. 1616 *Burton Cross. Prov.* Wks. (1870) II App. III A young courtier an old beggar. 1642 FULLER *Holy State* I. vii 6 Hadst thou an occupation (for service is no heritage; a young courtier, an old beggar), I could find it in my heart to cast her away upon thee. 1659 HOWELL *Eng. Prov.* 12 An old Serving-man, a young beggar.

A young man should not marry yet, an old man not at all.

1564 UDALL *Erasm. Apoph.* (1877) 139 To one demanding when best season were to wedde a wife: For a young man, (quoth he) it is to soone, and for an olde manne ouerlate. [¹ Diogenes.]

1602-3 SHAKS. *All's Well* II. III. 314 A young man married is a man that's marr'd.

A Yule feast may be done (or quit) at Pasch.¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 14 A Yule feast may be quait at Pasche. 1662 FULLER *Worthies, Northumb'rd* (1840) II. 544 'A Yule feast may be quait at Pasche'. That is, Christmas cheer may be digested, and the party hungry again, at Easter. 1721 KELLY *Scot. Prov.* 27 A yule feast may be quait at Pasch. A good office, done at one time, may be requit at another. 1857 DEAN RAMSAY *Remin.* V (1911) 198 A Yule feast may be done at Pasch. Festivities . . . need not . . . be confined to any season. [¹ Easter.]

Absence sharpens love, presence strengthens it.

1633 T. MAY *Henry II* III. sig E Absence, not long enough to root out quite All love, increases love at second sight 1732 FULLER *Gnom.* no 755 Absence sharpens love, presence strengthens it 1850 F. HAYNES *RAYLY Isle of Beauty* Absence makes the heart grow fonder.

Abstain from beans.

[*L. Abstineti a fabis*, Abstain from beans, i.e. from elections.] 1539 TAVERNER *Proverbs* f lv Absteyne from beanes. There be sondry interpretations of thys symbole. But Plutarche and Cicero thynke beanes to be forbydden of Pythagoras, because they be wyndye and do engender impure humours and for that cause provoke bodely lust. 1579 LYL *Euphues* (Arb.) 148 To absteine from beanes, that is, not to meddle in ciuile affaires or businesse of the common weale, for in the old times the election of Magistrates was made by the pulling of beans 1662 FULLER *Worthies, Leics* (1840) II. 225 I read a Latin proverb, *A fabis abstineti*, ('forbear beans'); whereof some make a civil interpretation, 'Meddle not with the matters of state'; because anciently men cast in a bean when they gave their suffrages in public elections.

Abundance, like want, ruins man.

1766 Goody *Two-Shoes* v. iii.

Abundance of law breaks no law.

[*L. Abundantia juris non nocet*] 1721 KELLY *Scol. Prov.* 45 *Abundance of law breaks no law* . . . Do more than the law requires, rather than leave anything undone that it does.

Accidents will happen in the best-regulated families.

1823 SCOTT *Peveril* xlix, Nay, my lady, . . . such things will befall in the best regulated families. 1850 DICKENS *Dav. Cop.* xxviii 'Copperfield', said Mr Micawber, 'accidents will occur in the best-regulated families.'

According to Cocker.

[= exact, correct. Edw. Cocker (1631-75) published his *Compleat Arithmetician* before 1669.] 1764 A. MURPHY *Apprentice* i i I have Cocker's Arithmetic below stairs . . . I'll . . . get it for him. 1882 W. BATES *MacIsle Port. Gal.* (1898) 280 'This was at the rate of £37 10s per line, 'according to Cocker'.

Acorns were good till bread was found.

1597 BACON *Ess.* 256 (1862) *Satis Quercus*. Acorns were good till bread was found.

Actions speak louder than words.

1906 F. MCGILLAGH *With Cossacks* 178 The gallant foreigner, who could not tell them how he sympathized with them, but whose actions spoke louder than words.

Admonish your friends in private, praise them in public.

[*L. Pub. Syrus Secrete amicos admone, lauda palam.*] 1621 BURTON *Anat. Mel.* II. III. VII (1651) 360 Take these few cautions. . . .

3950

Admonish thy friend in secret, commend him in public.

Adversity makes a man wise, not rich.

1678 RAY *Prov.* 92 Adversity makes a man wise, not rich . . . Affliction and adversity make men better.

Advise none to marry or go to war.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 328.

Afraid of far enough.

1670 RAY *Prov.* 161 Afraid of far enough. *Chesh.* Of that which is never likely to happen.

Afraid of him that died last year.

1670 RAY *Prov.* 161.

Afraid of his own shadow.

1568 GRAFTON *Chron.* II. 659 Whether shée were afrayed of her owne shadowe . . . the truth is, that the whole army returned to their shippes. 1670 RAY *Prov.* 161.

1594 SHAKS. *Lucrece* 997 At his own shadow let the thief run mad.

Africa always brings something new.

[Gk. ARISTOTLE *de Animal Hist.* VIII. XXVIII. 7 'Αἰ Αἰβήη φέρεῖ τι καινόν L. PLINY (the Elder) *Nat Hist.* VIII 17 *Semper aliquid novi Africam afferre* 1500 ERASMUS *Adag.* in Wks (1703) II 886 *Semper Africa novi aliquid apportat*] 1642 HOWELL *For. Trav.* III. (Arb.) 22 *France*, which as *Africk* produceth always something New, for I never knew week passe in *Paris*, but it brought forth some new kinds of Authors. 1928 *Daily Mail* 19 Mar 5/5 'Semper aliquid novi ex Africa', so runs the old Latin tag, 'Always something new from Africa', but the newest . . . is the great harbour of the Gold Coast.

cf. 1607-8 SHAKS. *Coriol.* I VIII. 3 Not Afric owns a serpent I abhor more than thy fame and envy.

After a collar cometh a halter.

1583 MELBANCKE *Philotimus* 193 Bewaie you accord not to wear an hempton cord, For after a collar comes an haviour. a. 1596 K. Edw IV & Tanner of Tam. in PERCY *Reliques* II. i. xv. 171 (Gilfillan) II 74 'After a collar cometh a halter, I trow I shall be hang'd to-morrow'.

1594-5 SHAKS. *Rom.* & *Jul.* I. i. 4 *Sam* I mean, an we be in choler, we'll draw. *Greg.* Ay, while you live, draw your neck out o' the collar. 1597-8 I Hen. IV II. iv. 356 *Bard.* Choler, my lord, if rightly taken. *Prince* No, if rightly taken, halter.

After a dream of a wedding comes a corpse.

1639 J. CLARKE *Parcem.* 236 After a dream of weddings comes a corse.

After a famine in the stall, comes a famine in the hall.

1678 RAY *Prov.* 353 *Somerset.*

After a lank comes a bank.

1678 RAY *Prov.* 343 After a lank comes a bank; said of breeding women. 1727 BOYER *Eng. Fr. Dict.* A lank makes a bank.

After a sort, as Costlet served the .King.

1721 KELLY *Scot. Prov.* 41 *After a sort, as Costlet served the King* One Captain Costlet boasting much of his loyalty, was asked how he served the King, when he was a captain in Cromwell's army; answered, *After a sort.* 1818 SCOTT *Rob Roy* xvi He's honest after a sort, as they say . . . Captain Costlett . . . said that he served him *after a sort*

After a storm comes a calm [or vice versa].

c. 1200 *Ancrene Riwle* (Morton) 376 Louerd, pet makest stille efter storme. c. 1377 LANGLAND *Piers Plowm.* B. xviii 407 After sharpe showres most shene is the sunne. c. 1387 T. USK *Test of Love* i. v. 87 After grete stormes the whether is often mery and smothe. 1566 CL. DE SAINLIENS *French Lillie-ton* E1 After a storme cometh a calme. 1576 PETTIE *Pelike Pall.* (Gollancz) ii. 91 Calm continueth not long without a storm. 1614 CAMDEN *Rem.* *Prov.* 303 After a storm comes a calm. 1616 DRAKE *Ans. Adag.* 23 After a calme cometh a storm. 1655 FULLER *Ch. Hist.* ix. viii (1868) iii 169 After a storm comes a calm Wearied with a former blustering they began now to repose themselves in a sad silence.

1604-5 SHAKS *Othello* II. i. 187 If after every tempest come such calms, May the winds blow till they have waken'd death!

After black clouds, clear weather.

c. 1400 *Tale of Beryn* l. 3955 After myzly cloudis pere comyth a clere sonne 15 . . . J. REDFORD *Wyt & Ser.* 828 After stormy cloudes cumth wether clere 1546 J. HILLYWOOD *Prov.* (1867) i. xi 30 Be of good chere. After cloudes blacke, we shall haue weather cleere.

After cheese comes nothing.

1639 J. CLARKE *Parcem.* 136 After cheese comes nothing. 1721 KELLY *Scot. Prov.* 52 *After cheese come nothing.* As being always the last dish.

After Christmas comes Lent.

1632 MASSINGER *City Madam* iv. iv (Merm) 472 She hath feasted long, And, after a carnival, Lent ever follows. 1678 RAY *Prov.* 113 After a Christmas comes a Lent.

After death the doctor.

c. 1374 CHAUCER *Troilus* v. 741 Al to late comth the letuarie [remedy], Whan men the cors unto the grave carie. 1566 SAINLIENS *French Lillie-ton* (ed. Curtis) in *Festschr. z. xv. Deutschen Neuphilologentage*, 260 We saye in french after death, the phisician: and the english sayeth 'after dinner mustard'. 1670 RAY *Prov.* 78 After death the doctor. . . . *Après la mort le médecin.* Parallel to . . . *Μετά πρόλεπον ή συμμαχία.* Post bellum auxilium.

1612-13 SHAKS *Hen. VIII* III. ii. 41 All his tricks founder, and he brings his physick After his patient's death: the King already hath married the fair lady.

After dinner sit awhile, after supper walk a mile.

[L. *Post prandium stabis, post carnem ambulabis.* Sch. of Health at Salerno] 1608 BLAUM & FL. *Philaster* II. i As men Do walk a mile, women should talk an hour After supper 'Tis their exercise. 1613 WITHR Abuses 171 As having sup't 'tis good to walk a mile, So after dinner men must sit awhile 1876 BLACKMORE *Cripps Carrier* iv He neighed . . . for he felt quite inclined for a little exercise, . . . 'After supper, trot a mile'.

After Lammas corn ripens as much by night as by day.

[Lammas = 1st of Aug., formerly observed as harvest festival] 1678 RAY *Prov.* 352 After Lammas corn ripens as much by night as by day 1902-4 LEAN *Collect* I 380 After Lammas corn ripens as much by night as by day from the heavy night dews.

After meat, mustard.

1566 SAINLIENS *French Lillie-ton* (ed. Curtis) in *Festschr. z. xv. Deutschen Neuphilologentage* 260 The english sayeth 'after dinner, mustard'. 1693 FLORIO *Montaigne* III. x *It is even as good as mustard after dinner.* 1670 RAY *Prov.* 119 After meat comes mustard. When there is no more use of it 1822 SCOTT *Nigel* iii I could have g'ven you avisement . . . but now its like after meat mustard.

After the house is finished, leave it.

1640 HERBERT *Oull Prov. Wks.* (1859) I 325.

After us the deluge.

[Fr. *Après nous le déluge*; said by Mme de Pompadour to Louis XV] 1876 BURNABY *Ride to Khiva* Introd. Our rulers did not trouble their heads much about the matter. 'India will last my time . . . and after me the Deluge.'

After word comes weird!; fair fall them that call me madam.

1721 KELLY *Scot. Prov.* 2 *After word comes weird; fair fall them that call me Madam.* A facetious answer to them who call you by a higher title than your present station deserves . . . as if you would say, all in good time. [1 good fortune.]

'After you' is good manners.

1721 KELLY *Scot. Prov.* 42 *After you is good manners.* Spoken when our betters offer to serve us first. 1738 SWIFT *Pol. Conversat.* ii Wks. (1856) II. 345 O' madam; after you is good manners.

After your fling, / watch for the sting.

1917 J. C. BRIDGE *Chesh. Prov.* 7 After your fling, Watch for the sting. After pleasure comes pain.

Against the grain.

1650 HUBBERT *Pill Formality* 65 O this goes against the grain, this cannot be indured. 1861 RUGHS *Tom R. at Oxford* xlv (1889).

421 I followed your advice at last, though it went against the grain uncommonly.

1607-8 SHAKS. *Coriol.* III. iii. 241 Your minds, Pre-occupied with what you rather must do than what you should, made you against the grain to voice him consul.

Against the hair.

[= against the grain, inclination.] 1337-8 T. USK *Test.* *Love* II. iv. Ayenst the heere it tourneth. 1579-80 NORTH *Plutarch* (1676) 388 All went utterly against the hair with him. 1668 HOWE *Bless Righteous* (1825) 170 Something that crosses them, and goes against the hair.

1594-5 SHAKS. *Rom. & Jul.* II. iv. 87 Thou desirest me to stop in my tale against the hair. 1600-1 *Merry W.* II. iii. 36 If you should fight, you go against the hair of your professions. 1601-2 *Troil. & Cres.* I. ii. 26 He is melancholy without cause and merry against the hair.

Against the shins.

1678 RAY *Prov.* 81 That goes against the shins i.e. It's to my prejudice, I do it not willingly.

Age (winter) and wedlock tames man and beast.

1616 DRAKE *Anc. Adag.* 231 Marriage and want of sleep tames both man and beast. 1623 CAMDEN *Rem.* 265 Age and wedlocke, James man and beast. 1639 CLARKE *Paræm.* 328 Wedding and ill wintering tame both man and beast. 1670 RAY *Prov.* 47 Age and wedlock bring a man to his nightcap. 1908 E. PHILLIPOTS *The Mother* II. v. 'Sometimes I feel that desperate that I could run away' . . . 'Time will tame you . . . Winter and wedlock tames maids and beasts'

1593-4 SHAKS. *Tam. Shrew* IV. i. 24 But, thou knowest, winter tames man, woman, and beast.

Agree, for the law is costly.

1623 CAMDEN *Rem.*, *Prov.* 265 Agree, for the law is costly. 1633 JONSON *T. Tub* iv. 1 Come to a composition with him, Turfe, The law is costly. 1738 SWIFT *Pol. Conversat.* 1 Wks. (1856) II. 333 Come, agree, agree, the law's costly. 1815 SCOTT *Guy Man.* xxxvi How very trifling and foolish a law-suit you wish to engage in . . . Go home, take a pint and agree.

Agues (Diseases) come on horseback, but go away on foot.

1611 COTGRAVE *Dict.* s.v. *Maladie* Diseases come on horseback and return on foot. 1678 RAY *Prov.* 33. 1869 HAZLITT *Eng. Prov.* 336 Sickness comes on horseback, but goes away on foot.

Ale sellers should not be tale-tellers.

1721 KELLY *Scot. Prov.* 32 Ale sellers should not be tale-tellers. Public-house keepers should not blaze abroad what their guests may say, or do, in their houses

Alike every day makes a clout¹ on Sunday.

1721 KELLY *Scot. Prov.* 46 Alike every day makes a clout on Sunday. A reprimand to

them who wear their best suit every day, which will soon make them improper to be worn on Sunday. [¹ rag.]

All are good lasses, but whence come the bad wives?

1721 KELLY *Scot. Prov.* 19 All are good lasses, but, where comes the ill wives from? Nobody can blame young women for putting the best side outmost, and concealing their bad humours 'till they get husbands.

All are not a-bed that shall have ill rest.

1509 A BARCLAY *Ship of Fools* (1874) i. 13 All are nat in bed whiche shall haue yll rest. 1546 J. HEYWOOD *Prov.* (1867) ii. 71 But take vp in time, or els I protest, All be not a bedde, that shall haue yll rest.

All are not friends that speak us fair.

1639 J. CLARKE *Paræm.* 128.

All are not hunters that blow the horn.

[Med Lat. *Non est venator quivis per cornua flator.*] 1678 RAY *Prov.* 160 All are not hunters that blow the horn.

All are not maidens that wear bare hair.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 16 All are not maidens that wears bair hair. 1721 KELLY *Scot. Prov.* 4 All is not gold that glisters, nor maidens that wear their hair. It was the fashion some years ago for virgins to go bare headed; . . . every thing is not so good as it appears.

All are not merry that dance lightly.

1380 CHAUCER *Parl. Fowls* 592 Daunseth he murye that is myrtheles? c. 1425 LYDGATE *Dauance Macabre* 392 Alle be not mery wich that men se daunce. 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 354.

All are not thieves that dogs bark at.

1639 J. CLARKE *Paræm.* 54.

All are presumed good till they are found in a fault.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 360.

All beasts of prey are strong or treacherous.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 364.

All blood is alike ancient.

1732 T. FULLER *Gnom.* 19.

All brings grist to the (one's) mill.

1583 GOLDING *Calvin on Deut.* cxxii. 755 There is no lykelihoode that those thinges will bring gryst to the mill. 1655 FULLER *Ch. Hist.* iii. vi (1868) I. 444 And here foreign casuists bring in a bundle of mortal sins, all grist for their own mill. 1822 GALT *Provost* iv By which . . . no little grist came to his mill.

1896 ALEX. WHYTE *Bib Char.*, Adam & c. xii. 131 Your stumble, your fall, your misfortune . . . —all is grist to the mill of the mean-minded man

All came from and will go to others.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 319

All cats are alike grey in the night.

1546 J. HEYWOOD *Prov.* (1867) I v 10 When all candels be out, all cats be grey. 1721 KILLY Scol. *Prov.* 9 All cats are alike grey in the night. 1771 SMOLLETT *Humph. Clink* 7 Sept. Wks. (1871) 556 He knew not which was which; and, as the saying is, all cats in the dark are grey.

All complain.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 352

All Cornish gentlemen are cousins.

1724 DEFOE *Journey to Land's E.* (Morley) 138 They generally intermarry . . . from whence they say that proverb upon them was raised, viz., 'That all the Cornish gentlemen are cousins'.

All covet, all lose.

1297 R. of Gloucester's *Chron.* (1724) 306 Wo so coucylep al, al lescp ywys c. 1400 LYDGATE *Isopes* 8 I An old prouher he hath he sayde and shal . . . who al couveteleth, oft he lesith all. 1481 CAXTON *Reynard* xxxiii (Arb.) 95 Who that wold haue all / leseth alle / Ouer couetous was neuer good. 1546 J. HEYWOOD *Prov.* (1867) II. ix 80 Haue ye not heard tell all couet all lese. 1663 J. WILSON *Chents* IV 1 This is it when men must manage their business by themselves —All covet and all lose. 1692 R. L'ESTRANGE *Aesop's Fables* VI (1738) 6 Out of a greediness to get both, he chops at the shadow, and loses the substance . . . All covet, all lose.

All feet tread not in one shoe.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 341.

All fellows at football.

1600 Sir J. Oldcastle IV. 1 All friends at football, fellows all in field, Harry, and Dick, and George. 1670 RAY *Prov.* 174 All fellows at football If gentlemen . . . will mingle themselves with rustics in their rude sports, they must look for usage suitable to, or rather coarser than others. 1733 SWIFT *Reas. Repeal. Sacr. Test* Wks (1856) II. 248 The whole Babel of sectaries joined . . . in a match at football; where the proverb expressly tells us, that all are fellows.

All fire and tow.

c. 1303 BRUNNE *Handlyng Synne* 792A But of wymmen hyt ys grete wundyr, / Hyt fareth wyth hem as fyre and tundry. c. 1635 BEAUM. & FLETCHER *Elder Brother* I. ii For he is fire and tow; and so have at him. 1670 RAY *Prov.* 175.

All flesh is not venison.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 368 All flesh is not venison. 1670 RAY *Prov.* 91 All flesh is not venison. . . . Toute chair n'est pas venaison.

All friends round the Wrekin.

1708 FARQUHAR *Recruit Off* Ded To all Friends round the Wrekin. 1787 GROS. *Province Glos* (1811) 220 To all friends round the Wrekin A mode of drinking to all friends, wheresoever they may be, taking the Wrekin as a centre. The Wrekin is a mountain in the neighbourhood of Shrewsbury. 1813 RAY *Prov.* 72 All friends round the Wrekin, not forgetting the trunk maker and his son Tom

All goeth down Gutter Lane.

1662 FULLER *Worthies, London* (1840) II 348 'All goeth down Gutter lane' . . . a small lane, leading out of Cheapside, . . . which orthographically presents . . . [as] *Guthur*-lane, from him the once owner thereof . . . The proverb is applicable to those who spend all in drunkenness and gluttony.

All griefs with bread are less.

1620 SHELTON *Quill.* II. xiii (1908) II 206 And yet not so bad if we might eat at all, for good fare lessens care. 1640 HERBERT *Oull. Prov. Wks.* (1859) I 335 All griefs with bread are less

All (his) geese are swans.

1589 PASQUILL *Ret.* C. I Luery Goose . . . must goe for a Swan, and whatsoever he speaks, must be Canonically. 1621 BURTON *And. Mel* Democ. to Rdr 39 All his Geese are Swannes. 1777 BOSWELL *Johnson* Ixi (1848) 558 Taylor, who praised every thing of his own to excess, . . . 'whose geese were all swans,' . . . expatiated on . . . his bull dog.

All is fair in love and war.

1801 EDGEWORTH *Belinda* xx In love and war, you know, all stratagems are allowable. 1845 G. P. R. JAMES *Smuggler* xvii But after all, in love and war, every stratagem is fair, they say. 1884 J. PAX *Canon's Ward* xxi When she reminded him of his solemn promise . . . he hinted that 'all things were fair (lies included) in love or war'.

All is fish that comes to net.

1523 LD. BERNERS *Froiss.* I cccxvi. 727 Such as came after toke all . . . for all was fyssh that came to net. 1578 BULLIEN *Fewer Pest* (1888) 90 Taking up every commodity, refusing nothing: all is fish that cometh to the net. 1680 BUNYAN *Mr. Badman* I. Wks. (1855) III. 598 What was his father's could not escape his fingers, all was fish that came to his net.

All is gay that is green¹.

1546 J. HEYWOOD *Prov.* (1867) II. i. 41 Some laught, and said, all thing is gay (that is greene. [¹ fresh.]

All is lost that is put into a riven dish.

1611 MIDDLETON *Boaring Girl* IV. ii When we have done our best, all's but put into a riven dish; we are but frumped at and libelled upon. 1670 RAY *Prov.* 137 All's lost that's put in a riven dish. All is lost that is bestowed on an ungrateful person.

All is not at hand that helps.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge)
4 All is not in hand that helps. 1721 KELLY
Scot. Prov. 21 All is not at hand that helps.
. . . Assistance and support may come from
whence we cannot foresee.

All is not gain that is put in the purse.

1639 J. CLARKE *Parcem.* 187 1670 RAY *Prov.*
194 All is not won that is put in the purse.

All is not gold that glitters.

[L. *Non omne quod nitet aurum est.*] c. 1300
Prov. Hending no. 18 Hit nis nout al gold,
pat shinep. c. 1386 CHAUCER *Can. Yeom.*
Prol. & T. 409 But al thyng which that
shyneth as the gold, Nis nat gold, as that I
have herd it told. c. 1430 LYDGATE *Fall*
Princes iv. 15 All is not gold that shuneth
bright. 1553 BECON *Reliques of Rome* (1563)
207 All is not golde that glistereth. 1614
CAMDEN *Rem.* 303 All is not gold that
glisters. 1638 DRUMM. OF HAWTH. *Biblioth.*
Edinb. Lectort Wks. (1711) 222 All is not
gold which glittereth. 1784 JOHNSON 2 Oct
in *Boswell* (ed. 2), All is not gold that glitters,
as we have been often told.

1596-7 SHAKS *Merch. Ven.* II. vii. 65 All
that glsters is not gold; Often have you
heard that told 1598-9 *Hen. V* II. ii. 117
Glistering semblances of piety. 1612-13
Hen. VII II. iii. 19 'Tis better to be lowly
born, . . . Than to be perk'd up in a glst'ring
grief And wear a golden sorrow.

**All is not gospel that comes out of
(his) mouth.**

c. 1386 CHAUCER *Leg. Good Women* G. 326
Al ne is nat gospel that is to yow pleyned.
c. 1400 *Rom. Rose* l. 7609 Alle is not gospel
oule of doute, that men seyn in the towne
about. 1546 J. HEYWOOD *Prov.* (1867) II. ii.
46 Gospell in thy mouth (quoth he) this strife
to breake. How be it, all is not gospell that
thou doest speake. 1579 LYLIE *Euphues* (Arb.)
67 Philautus thynking . . . all to be gospel
that *Euphues* uttered. 1670 RAY *Prov.* 178
All is not gospel comes out of his mouth.
1880 E. A. FREEMAN in *Life & Lett.* (1895) II
467 I . . . don't take as Gospel either all
that you say or all that the *Beamish boys* say.

All is not lost that is in danger.

1670 RAY *Prov.* 117 All is not lost that is in
danger. As for instance, he whose sheep die
of the rot, saves the skins and the wool.
1721 KELLY *Scot. Prov.* All is not lost that's in
peril. . . . Our affairs may come to a better
effect than is now expected. [1 lost.]

All is over but the shouting.

1891 J. L. KIPLING *Beast & Man* 226 The
Englishman would say the back of a job was
broken, or 'All is over but the shouting'.

**All is well, and the man hath his
mare again.**

1647 J. FLETCHER *Chances* III. iv Why, the
man has his mare again, and all's well. 1678
RAY *Prov.* 259 All is well, and the man hath
his mare again. 1712 ADDISON *Spect.* No. 481
I am pleased with a porter's decision . . .
upon . . . a virtuous woman's marrying a

second husband, while her first was yet
alive. . . . [He] solves it . . . by the old
proverb, that if his first master be still
living, 'The man must have his mare again.'
1595-6 SHAKS. *Mids. N.* III. ii. 463 The man
shall have his mare again, And all shall be
well

All is well that ends well.

c. 1300 *Prov. Hending* no. 1 Wel is him, pat
wel ende mai. a. 1530 R. HULL'S *Commonpl.*
Bk. (E. E. T. S.) 110 'All ys well pat endyth
well' said þe gud wyff. 1546 J. HEYWOOD
Prov. (1867) I. x. 21 Well aunt (quoth Ales)
all is well that endes well 1655 FULLER *Ch.*
Hist. III. i (1668) I. 319 But all is well that
ends well, and so did this contest 1836
MARRYAT *Midsh. Easy* vi I had got rid of the
farmer, . . . dog, . . . bull, and the bees—all's
well that ends well

1602-3 SHAKS. *All's Well.* V. i. 25 All's
well that ends well yet Ibid. IV. iv. 35 All's
well that ends well. still the fine's the crown.
Ibid. V. iii. 333 All is well ended, if this suit
be won, That you express content.

**All is well with him who is beloved
of his neighbours.**

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 317.

All lay load on the willing horse.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 34
Whan ought was to doo, I was common
hackney, Folke call on the horse that will
cary alwey. 1670 RAY *Prov.* 116 All lay load
on the willing horse. 1926 *Times* 24 Apr.
16/6 He was . . . the 'willing horse' upon
whom every one of the many duties . . . were
laid.

All Lombard Street to a China orange.

[Lombard Street, in London, has many
banks.] 1832 MARRYAT *N. Forster* xlvii 'All
Lombard Street to a China orange, 'tis
Surceuf', replied Captain Oughton. 1848-9
LYTTON *Caxtons* iv. iii 'It is Lombard Street
to a China orange', quoth Uncle Jack. 'Are
the odds . . . so great?'

**All meats to be eaten, and all maids
to be wed.**

1546 J. HEYWOOD *Prov.* (1867) II. ii. 46 All
meates to be eaten, and all maides to be wed.

All men are mortal.

c. 1386 CHAUCER *Mel.* B² 2803 Deeth is the
ende of every man as in this present lyf.
Knight's T. A. 3030 Of man and woman
seen we wel also, . . . He moot be deed, the
king as shal a page. c. 1430 LYDGATE *Minor*
Poems (Percy Soc.) 77 Bothe highe and
loughe shal go on dethis daunce. 1616 DRAKE
Anc. Adag. 39 All men are mortall.

1594-5 SHAKS. *Rom. & Jul.* III. iv. 4 Well,
we were born to die. 1595-6 *Rich.* II. III. ii.
103 Death will have his day. 1597-8
2 *Hen. IV* III. ii. 41 Death, as the Psalmist
saith, is certain to all; all shall die. 1598-9
Much Ado I. i. 59 Well, we are all mortal.
1599-1600 A. Y. L. II. iv. 56 All is mortal in
nature. 1599-1600 *Jul. Caes.* IV. iii. 189
With meditating that she must die once, I

have the patience to endure it now. 1600-1 *Hamlet* I. ii. 72 All that live must die. 1609-10 *Cymb.* V. v. 29 Death will seize the doctor too.

All men cannot be masters.

1546 J. HEYWOOD *Prov.* (1867) I. iii. 38 Every man may not syl in the chayre. 1732 T. FULLER *Gnom.* 20 All Men can't be Masters. 1604-5 SHAKS. *Othello* I. i. 43 We cannot all be masters.

All my eye (and Betty Martin).

[= all humbug, nonsense] 1768 GOLDSMITH *Good-n Man* iii (Globe) 625 That's all my eye. The King only can pardon. 1785 GROSSE *Dict. Vulg.* T. s.v. *Betty Martin*, That's my eye betty martin. 1819 MOORE *Tom Crib's Mem. Congress* 2 All my eye, Betty. 1850 KINGSLEY *Aflon L.* xxv Hullo! my eye and Betty Martin! . . . This is too ridiculous 1894 BLACKMORE *Perilous* xxi Oh, that's all my eye, and Betty Martin! Nobody believes that, I should hope.

All of heaven and hell is not known till hereafter.

1782 T. FULLER *Gnom.* 21.

All our pomp the earth covers.

1640 HERBERT *Outl. Prov.* Wks (1859) I 350

All roads lead to Rome.

c. 1391 CHAUCER *Astrolabe* Prol. 45 Right as diverse pathes leden diverse folk the righte way to Rome. 1872 BLACK *Strange Adv.* Ph. vi You know all roads lead to Rome, and they say that Oxford is halfway to Rome. 1893 BP. MOULE *Comment. Rom.* 3 As 'all roads led to Rome', so all roads led from Rome.

All shall be well, Jack shall have Jill.

c. 1516 SKELTON *Magnificence* l. 287 What auayleth Lordshyp yourself for to kyll With care and with thought how Jacke shall have Gill? 1546 J. HEYWOOD *Prov.* (1867) II. iii. 48 Come chat at home, al is wel Jack shall have gill. 1623 CAMDEN *Rem.* *Prov.* 266 All shall be well, and Jack shall have Gill. 1594-5 SHAKS. *L.L.L.* V. ii. 885 Our wooing doth not end like an old play; Jack hath not Jill. 1595-6 *Mids. N. Dr.* III. ii. 461 Jack shall have Jill; Naught shall go ill; . . . And all shall be well.

All Stuarts are not sib to the king.

1721 KELLY *Scot. Prov.* 14 All Stewarts are not sib to the King . . . Spoken when people boast of some great man of their name. 1857 DEAN RAMSAY *Remin.* v (1911) 194 Persons may have the name and appearance of greatness without the reality: A' Stuarts are na sib to the King.

All tarred with the same brush (stick).

1518 SCOTT. *H. Midl.* xlii The worshipful gentleman was . . . tarred wi' the same stick . . . as many of them, . . . a hasty . . . temper. 1880 BLACKMORE *Mary Aner.* xxix They are . . . all tarred with one brush—all stuffed with a heap of lies.

All that is said in the kitchen should not be heard in the hall.

1721 KELLY *Scot. Prov.* 9 All that is said in the kitchen, should not be heard in the hall. Every thing that a man may say of his neighbour, . . . should not be whispert to him.

All that shakes falls not.

1603 FLORIO *fr. Montaigne* in ix All that shaketh doth not fall the contexture of so vast a frame holds by more than one nail. 1640 HERBERT *Outl. Prov.* Wks (1859) I. 364 All that shakes falls not

All that you get you may put in your eye, and see never the worse.

1545 ASCHAM *Troph.* (Arb.) 151 That shoter winche . . . shooteth . . . in rough wether and layre, shall alwayes put his wyrminges in his eyes 1546 J. HEYWOOD *Prov.* (1867) I. xi. 34 At end I might put my worming in mine eye, And see never the worse. 1629 T. ADAMS *Serm.* (1861-2) I. 201 Judas . . . sells his Master to the Pharisees, himself to the Devil Yet when all is done, he might put his gains in his eye.

All the carts that come to Crowland are shod with silver.

1602 FULLER *Worthies, Lincs.* (1840) II. 268 'All the carts that come to Crowland are shod with silver.' Venice and Crowland, . . . may count their carts alike, that being sited in the sea (this in a morass and fenny ground), so that a horse can hardly come to it.

All the colours of the rainbow.

1601 LYLY *Love's Met.* iv. i (1902) III. 318 This garland of flowers, which hath all colours of the rainbow.

1600-1 SHAKS. *Merry W.* IV. v. 119 I was benten myself into all the colours of the rainbow.

(All) the fat is in the fire.

[In early use expressing failure, but now meaning there will be an explosion.] c. 1374 CHAUCER *Troilus* III. 710 This night shal I make it wel, Or casten al the gruel in the fyre. 1399 LANGLAND *Rich. Redeles* II. 51 That shente all the browel, And cast adoun the crok the colys amyd [ruined the pottage and cast down the pot amidst the coals] 1546 J. HEYWOOD *Prov.* (1867) I. iii. 6 Then fare-well riches, the fat is in the fire. 1633 JONSON *Love's Welc. at Welb.* Wks. (1904) III. 217 Else all the fat i' the fire were lost. 1797 WOLCOT (P. Pindar) *Livery of London* Wks. (1812) III. 449 Should we once complan The fat will all be in the fire. 1902 *Autobiog. of W. Besant* 164 Ganneau asked permission to see the MS., and then all the fat was in the fire.

All the keys hang not at one man's girdle.

c. 1400 *MS. Latin no. 394, J. Rylands Libr.* (ed. Pantin) in *Bull. J.R. Libr.* XIV f. 3v. Not all keyes hongen atte oo wyues gyrdell. 1546 J. HEYWOOD *Prov.* (1867) I. xi. 30 The keys hang not all by one mans gyrdell man. 1579 GOSSON *Sch. Abuse* (Arb.) 45 But all

the keyes hang not at one man's girdle. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 8 All the keys of the countrey hangs not at ane belt. 1721 KELLY *Scot. Prov.* 62 *All the keys of the world hangs not at your belt.* Spoken to those who refuse us their help, . . . intimating that others may afford what they deny us.

All the months in the year curse a fair Februeer.

1670 RAY *Prov.* 40 All the months in the year curse a fair Februeer. 1847 R. CHAMBERS *Pop. Rhymes Scot.* 364 Good weather in February is regarded as an unfavourable symptom of what is to come. A' the months o' the year curse a fair Februar

All the speed is in the spurs.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 8 All the speid is in the spurs. 1721 KELLY *Scot. Prov.* 24 *All the speed is in the spurs.* Spoken when a man rides a lazy horse, . . . or must ride hard or lose his business.

All the weapons of war (or arms of England) will not arm fear.

1611 J. DAVIES *Scourge of Fol.* lxxviii All weapons of war will not arm Fear. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 351 All the arms of England will not arm fear.

All the world and his wife.

1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) II. 350 *Miss* Who were the company? *Lady S.* Why there was all the world and his wife.

All things are good unseiyt¹.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 14 All things is good unseiyt. [¹ untried]

All things are to be bought at Rome.

1549 LATIMER *5th Serm. bef. Edw VI* (Parker Soc.) 185 We have the old proverb, *Omnia venalia Romæ*, 'All things are sold for money at Rome'; and Rome is come home to our own doors.

All things have their place, knew we how to place them.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 335.

All things in their beginning are good for something.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 342.

All things require skill but an appetite.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 335.

All things that are sharp are short.

1546 J. HEYWOOD *Prov.* (1867) ii. ii. 46 But all thing that is sharpe is short.

All things thrive at thrice.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 12 All things thrives but thrice. 1721 KELLY *Scot. Prov.* 26 *All things thrive at thrice.* An encouragement . . . to try the third time. They will say the thurd's a charm.

All this wind shakes no corn.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 30 What man all this winde shakis no corne. Let this winde ouerblow. a tyme I will spy, to take wynde and tyde with me. 1612-15 BP. HALL *Contempl.* vii. iii (1825) i. 168 What if he had been suffered to go and curse? What corn had this wind shaken, when God meant to bless them?

All truths are not to be told.

c. 1350 MS Douce 52 (ed. Förster) in *Festschr. z. xii Deutschen Neuphilologenlage* 57 Alle the Sothe is not to be sayde. c. 1460 *Passe Forthe, Pilgrime* in Herrig's *Archiv.* 101 51 Say not all, that wolde the sothe seme. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 320 All truths are not to be told. 1670 RAY *Prov.* 150 All truth must not be told at all times. 1721 KELLY *Scot. Prov.* 37 *All the truth should not be told.* Because it may be ill-natured, uncharitable, or unseasonable. 1821 SCOTT *Kenilw.* vi A man may, in some circumstances, disguise the truth . . . ; for were it to be always spoken, and upon all occasions, this were no world to live in.

1606-7 SHAKS. *Ant. & Cleop* II. ii. 113 That truth should be silent I had almost forgot.

All women are good.

1678 RAY *Prov.* 59 All women are good, viz, either good for something or good for nothing.

All work and no play makes Jack a dull boy.

1670 RAY *Prov.* 158 All work and no play, makes Jack a dull boy. 1859 SMILES *Self-Help* xi 'All work and no play makes Jack a dull boy'; but all play and no work makes him something greatly worse.

All's out is good for prisoners, but naught for the eyes.

1678 RAY *Prov.* 186 All's out is good for prisoners, but naught for the eyes. 'Tis good for prisoners to be out, but bad for the eyes to be out. This is a droll used by good fellows when one tells them all the drink is out.

Almost and very (well) nigh saves many a lie.

1639 J. CLARKE *Paræm.* 106 Almost and well nigh saves many a lie. 1670 RAY *Prov.* 56 Almost and very nigh saves many a lie. . . . Almost having some latitude, men are apt to stretch it to cover untruths.

Almost was never hanged.

1639 J. CLARKE *Paræm.* 3.

Alms never make poor.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 325.

Although it rain, throw not away thy watering-pot.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 332.

Although the sun shine, leave not thy cloak at home.

[c. 1190 *Li Proverbe au Vilain* (Tobler) 20 no. 44 Et par pluie et par bel tens doit on porter

sa chape, ce dit li vilains.] c. 1390 CHAUCER *Proverbs* 4 'What shul these clothes thus manyfold, Lo! this hole somers day?' After greet hete cometh cold; No man caste his pulche [cloak] away. 1640 HERBERT *Oull. Prov. Wks.* (1859) I 332.

Always taking out of the meal-tub, and never putting in, soon comes to the bottom.

1758 FRANKLIN *Way to Wealth* (Crowell) 20 They think . . . a little to be spent . . . is not worth minding; but *Always taking out of the meal-tub and never putting in, soon comes to the bottom*

Always verify your references.

1918 *Times Lit. Sup.* 26 Apr 197 Routh's advice, 'Always verify your references' evidently never reached him, or made no impression on him.

Amiens was taken by the fox,¹ and retaken by the lion.²

1651 HERBERT *Jac. Prud. Wks.* (1859) I 365. [¹ Louis XI. ² Chas. the Bold.]

Among the common people Scoggin¹ is a doctor.

1639 J. CLARKE *Parum* 143 [¹ a jester, temp. Edw. IV.]

Amongst good men two men suffice.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 357.

An ague in the spring is physic for a king.

1670 RAY *Prov.* 32 An ague in the spring is physic for a king. That is if it comes off well. . . And an ague-fit is not thought to go off kindly, unless it ends in a sweat.

An almond for a parrot.

a. 1529 SKELTON *Sp. Parrot* 50 (1843) II. 4 An almon now for Parrot, dilycately drest. 1599 BUTTS *Dyels Dry Dinner* E. 2. *Philis* was turned into an Almond-tree, for telling tales out schoole: ever sithence, it hath bene a by-word: an Almond for the Parrat, which least it be applied to me, I will leave my prating.

1601-2 SHAKS. *Troil. & Cres.* V. ii 191 The parrot will not do more for an almond than he for a commodious drab.

An angler eats more than he gets.

1732 T FULLER *Gnom.* 22 An angler eats more than he gets. 1823 J. COLLINS. *Span. Prov.* 259 'The fisherman with a rod, eats more than he earns.' Applied to persons who, to avoid work, seek employments of little advantage.

An ape's an ape, a varlet's a varlet, though they be clad in silk or scarlet.

1563 B GOOGE *Eglogs in (Arb.)* 40 A prouerbe olde, hath ofte ben harde and now full true

is tryed An Ape, wyll euer be an Ape, though the purple garments hyde 1668 J. WILSON II. *Morte Encomium* 21 *Sima, est simia, etiamst purpure vestidur* An ape, is an ape, though clad in scarlet 1732 T FULLER *Gnom.* 289 An ape's an ape, a varlet's a varlet, though they be clad in silk or scarlet

An apple, an egg, and a nut, you may eat after a shut.

1670 RAY *Prov.* 33 An apple, an egg, and a nut, you may eat after a shut *Poma, ova atque nucis, si del libri sordida, gastes* 1720 *Lady Penningman's Misc.* (1740) 18 We got some boiled eggs, and eat more of our Bacon, which again put me in Mind of our English proverb, of Egg, Apple and Nut.

An April flood carries away the frog and her brood.

1670 RAY *Prov.* 11.

An Argus abroad and a mole at home.

[Argus, in fable, had 100 eyes.] 1586 PLETIE *Guazzo's Civ. Conv.* 74 Doe you not knowe, that (as the Prouerbe is) we see better a faire ot, than had by vs. & that at home we see no more than Moles, but abroade as much as Argus 1636 S. WARD *Serm.* (1862) 74 False zeal loves to be gadding, is eagle-eyed abroad, and mole eyed at home

An army, like a serpent, goes on its belly.

1908 *Times Lit. Sup.* in 20 Mar An army travels on its belly and, if the belly be not well looked after, the pace will be slow

An army of stags led by a lion would be more formidable than one of lions led by a stag.

[Gk. PLUTARCH *Chabrias Apophth.* 3 Φοβερώτερον ἐστὶν ἐλάφον στρατοῦ πεδονήγουμένου λέοντος ἢ λέοντων ἐλάφον A. Formidabilior cervorum exercitus, duce leone, quam leonum ceruo.] 1890 W. F. BULLER *Sir G. Napier* 150 Many . . . had seen . . . the fruits of bad leadership in Cabul, and had learnt to value the truth of the proverb, . . . that 'a herd of deer led by a lion was more formidable to the enemy than a herd of lions led by a deer'.

An ass endures his burden, but not more than his burden.

1591 MINSHU *Span. Gram.* 83 The asse endureth his burden, but not more than his burden. *El asno sufre la carga, no la sobre carga.* 1620 SHARON *Quir.* II. LXVI (1908) 111. 317 It now sufficeth . . . that the ass endure his charge, but not the surcharge. 1651 HERBERT *Jac. Prud. Wks.* (1859) I 367.

An ass in a lion's skin.

[The title of one of AEsop's *Fables*.] 1711 ADDISON *Spect.* No. 13, par. 4 The ill natured world might call him the Ass in the Lion's Skin. 1748 SMOLLETT *Red. Rand.* liv He had talked so much of his valour that I had . . . rated him as an ass in a lion's skin.

An ass is cold even in the summer solstice.

1678 RAY *Adag. Hebr.* 401 An ass is cold even in the summer solstice . . . Some men are so unhappy that nothing will do them good.

An ass loaded with gold climbs to the top of a castle.

1612 CHAPMAN *Widow's Tears* i. iv You must be the ass charged with crowns to make way to the fort, and I the conqueror to follow, and seize it. 1620 SHELTON *Quix.* II. xxxv (1908) III. 71 The usual proverb is, 'An ass laden with gold will go lightly uphill'. 1629 T. ADAMS *Serm.* (1861-2) I 143 Philip was wont to say that an ass laden with gold would enter the gates of any city.

An atheist is one point beyond the devil.

1629 T. ADAMS *Serm.* (1861-2) II. 341 Atheists . . . are in some respects worse than the Devil: he knows and acknowledgeth a Deity; these say, 'There is no God'. 1732 T. FULLER *Gnom.* 23 An atheist is got one point beyond the devil.

An egg, and to bed.

1639 J. CLARKE *Parcem.* 113

An egg will be in three bellies in twenty-four hours.

1678 RAY *Prov.* 131.

An empty sack cannot stand upright.

1758 FRANKLIN *P. Rich. Alm.* in ARBER *Eng. Garner* v. 584 Poverty often deprives a man of all spirit and virtue. 'Tis hard for an Empty Bag to stand upright! 1896 LOCKER-LAMPSON *My Confid.* 395 Gibbs . . . by this artifice . . . made a hundred per cent . . . Gibbs was a needy man, and . . . would often say, 'It's hard for an empty sack to stand upright'.

An enemy's mouth seldom speaks well.

1481 CAXTON *Reynard* iv (Arb.) 7 Sir Isegiym that is euyl sayd it is a comyn prouerbe An Enemys mouth / saith seeld wel

An English summer, three (two) hot days and a thunderstorm.

1854 SURTEES *Hand Cross* II Summer was merely inserted as a sort of compliment,—three hot days and a thunderstorm being the general amount of an English summer. 1909 *Times* 28 May People speak of the English summer as consisting of three fine days ending in a thunderstorm.

An Englishman is never happy but when he is miserable, a Scotchman never at home but when he is abroad, and an Irishman never at peace but when he is fighting.

1865 ABP. WHATELY *Commonpl.-Bk.* 293 It has been said that 'an Englishman is never

happy but when he is miserable, a Scotchman never at home but when he is abroad, and an Irishman never at peace but when he is fighting.'

An Englishman loves a lord.

1909 *Spectator* 3 July 9 It is always said that an Englishman loves a lord. It would be more exact to say that he is in love with lordliness

An evil crow, an evil egg.

1536 LATIMER *2nd Serm. bef. Conv.* (Parker Soc.) 42 Ye know this is a proverb much used 'An evil crow, an evil egg'. Then the children of this world . . . cannot choose but be evil

An examined enterprise goes on boldly.

1640 HERBERT *Ouill Prov. Wks.* (1859) I. 346.

An honest man and a good bowler.

1635 QUARLES *Emb.* I. x The vulgar proverb's crost, he hardly can Be a good bowler and an honest man.

1594-5 SHAKS *L.L.L. V.* ii 584 He is a marvellous good neighbour, faith, and a very good bowler.

An honest man's word is as good as his bond.

1642 FULLER *H. & P. State* v. xiii (1841) 382 He hath this property of an honest man, that his word is as good as his bond. 1753 RICHARDSON *Grandison* Let. v I am no flincher . . . the word of Sir Rowland Meredith is as good as his bond. 1859 SMILES *Self-Help* ix David Barclay . . . was a mirror of . . . honesty; . . . his word was always held to be as good as his bond

An honest miller hath a golden thumb.

c. 1386 CHAUCER *Prolog.* 562 Wel coude he stelen corn and tollen thries, And yet he hadde a thombe of gold, pardee. 1614 N. BRETON *I wd. & I wd. not* Wks. (Gros.) I. s. 7 I would I were a Myller, and could grinde / A hundred thousand bushells in an houre: / And ere my Master and my Dame had dinde, / Be closely flitching of a bagge of Floure. / And send it to my sweet-hart, for to make, / A Pudding-pie, a Pastey or a Cake. 1678 RAY *Prov.*, *Somerset* 354 Every honest miller hath a golden thumb They reply, None but a cuckold can see it. 1820 SCOTT *Monast.* xiii Beside that which the miller might have amassed by means of his proverbial golden thumb, Mysie was to inherit . . . land.

An hour in the morning is worth two in the evening.

1855 BOHN *Handbk. Prov.* 311.

An idle brain is the devil's shop.

1629 T. ADAMS *Serm.* (1861-2) II. 450 The slothful person is the devil's shop, wherein he worketh engines of destruction. 1678 RAY *Prov.* 161 An idle brain is the devil's shop. 1859 SMILES *Self-Help* ix Steady employment . . . keeps one out of mischief, for truly an idle brain is the devil's workshop.

An idle head is a box for the wind.1640 HERBERT *Oull. Prov. Wks* (1859) I. 317**An idle youth, a needy age.**1651 HERBERT *Jac. Prud. Wks.* (1859) I. 365**An ill agreement is better than a good judgement.**1640 HERBERT *Oull. Prov. Wks* (1859) I. 329**An ill deed cannot bring honour.**1640 HERBERT *Oull. Prov. Wks* (1859) I. 351.**An ill life, an ill end.**c. 1300 *King Alisaunder* (Weber) 753 Soth hit is, in alle[?] thyng, Of eovel hit cometh eovel eyndyng 1678 RAY *Scot. Prov* 261.**An ill wound is cured, not an ill name.**1640 HERBERT *Oull. Prov. Wks* (1859) I. 328.
1670 RAY *Prov.* 18 The evil wound is cured, but not the evil name.**An ill-spun weft¹ will out either now or eft².**c. 1300 *Prov.* of *Hending* 35 Euer out cometh euel sponne web c. 1350 MS *Douce* 52 (ed. Förster) in *Festschr. z. d. Deutschen Neuphilologenlage*, no. 31 Euvl spinnen zerne comyth euyll oute c. 1460 *Towneley Myst. 2nd. Shep. Play* 587 Ill spun weft, twys, I ay commys toull owle 1670 RAY *Prov.* 154 An ill-spun weft, will out either now or eft. This is a Yorkshire proverb. [¹ web. ² afterwards]**An inch breaks no square.**1546 J. HEYWOOD *Prov.* (1867) 129 An inche breakth no square. 1636 S. WARD *Serm.* (1862) 104 A good conscience . . . says not, an inch breaks no square, and small faults must be winked at. 1771 SMOLLETT *Humph. Clunk.* 17 MAY Wks. (1871) 492 Eastgate understood the hint; and told him that one day should break no squares.**An inch in a miss is as good as an ell.**1614 CAMDEN *Rem., Prov.* 303 An inch in a miss is as good as an ell. 1659 HOWELL *Eng. Prov.* 7 An inch in a miss is as bad as an ell. 1721 KELLY *Scot. Prov.* 35 An inch of a miss is as good as a span. Spoken when a thing was near the effecting, and yet did not hit.**An inch is as good as an ell.**1546 J. HEYWOOD *Prov.* (1867) II. IV. 78 As good is an inche As an ell. 1818 SCOTT *III. Midl.* xliii His great surprise was, that so small a pistol could kill so big a man . . . an inch was as good as an ell.**An inch of a nag is worth a span of an aver¹.**1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 16 An inch of a nage is worth the span of an aver. 1721 KELLY *Scot. Prov.* 28 An inch of a nag is worth a span of an aver. A little man, if smart and stout, is much preferable to an unwieldy lubber. [¹ work-horse.]**An Irishman before answering a question always asks another.**1910 P. W. JOYCE *Eng. as We Speak* 109 'An Irishman before answering a question always asks another' he wants to know why he is asked.**An iron hand in a velvet glove.**1850 CHARLIE *Latter-Day Pamph.* II (1883) 48 Soft of speech and manner, yet with an inflexible vigour of command. 'Iron hand in a velvet glove', as Napoleon defined it.**An oak is not felled at one stroke.**c. 1400 *Rom. Rose* 3687 For no man at the firste stroke Ne maye nat fellé downe an oke. c. 1430 LINGGILL *Fall Princes* I. 96 These ookes grete be nat downhewe First at a strok c. 1530 R. MITT. *Commonpl. Ih.* (E. E. T. S.) 128 Hit is a tebil tre that fallith at the first strok 1621 BURLTON *Anal. Mel.* I II. IV. VI (1651) 172 An old oak is not felled at a blow. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 The tree falls not at the first stroke.**An old ape hath an old eye.**1639 J. CLARKE *Param.* 267 An old ape hath an old eye 1738 SWINER *Pol. Conversat.* I Wks. (1856) II. 338 Miss I must beg your pardon a thousand times; but they say, an old ape hath an old eye.**An old cat laps as much milk as a young (kitten).**1623 CAMDEN *Rem., Prov.* 266 An old Cat laps as much milke as a young. 1670 RAY *Prov.* 68 An old cat laps as much as a young kitten.**An old cat sports not with her prey.**1640 HERBERT *Oull. Prov. Wks.* (1859) I. 361**An old cloak makes a new jerkun.**c. 1592 KID *Span. Trag.* III. VI Doost thou think to huc till his olde doublet will make thee a new trusse? 1594 BACON *Promus* 212, no. 469 Old treacle new beange. c. 1598 MS. *Proverbs* in FERGUSSON *Scot. Prov.* (Beveridge) 85 Often hath it bene sem that Eva's old Kirtl hath maid old Adam a pair of new breeches.1590 I. SHAKES. 2 *Hen. VI* IV. II. 6 Jack Cade the clothier means to dress the commonwealth, and turn it, and set a new nap upon it. 1600 I. *Merry W.* I. II. 18 An old cloak makes a new jerkun; a withered serving-man, a fresh tapster. 1606 7 *Ant. & Cleop.* I. II. 175 Your old smock brings forth a new petticoat.**An old dog barks not in vain.**1572 J. SANDFORD *Hours of Recreation* 207 An olde Dogge barketh not in vaine. 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 368.**An old dog bites sore.**1546 J. HEYWOOD *Prov.* (1867) II. VI. 61 It is saide of olde, an olde dog byteth sore. 1721 KELLY *Scot. Prov.* 23 An old dog bites sore. Spoken to discourage one from provoking a man of advance'd years; for . . . he will give a desperate blow.

An old ewe dressed lamb fashion.

1891 J. L. KIPLING *Beast & Man* 201 Of an old woman in gay attire they say, 'An old mare in a red rein'. Our brutal saw says, 'Old ewe, lamb fashion'.

An old fox is not easily snared.

1539 TAVERNER *Erasm. Prov.* (1552) 27 An olde foxe is not taken in a snare 1621 BURTON *Anat. Mel.* II. III. VI (1651) 348 A little experience and practice will inure us to it, *vetula vulpes*, as the proverb saith, *laques haud capiunt*; an old fox is not so easily taken in a snare. 1809 MALKIN *Gil Blas* IV. XI Justice . . . is coming . . . to lay her paw upon my person. But an old fox is too cunning to be caught in a trap.

An old head on a young pair of shoulders.

1842 MARRYAT *Perc. Keene* xix You appear to have an old head upon very young shoulders; at one moment to be a scampish boy . . . , and at another a resolute . . . man.

An old knave is no babe (child).

1546 J. HEYWOOD *Prov.* (1867) II. II. 47 I shall make hir knowe, an olde knaue is no childe. *Ibid.* 151 An olde knaue is no babe. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 10 An old knave is na bairne 1721 KELLY *Scot. Prov.* 35 An old knave is no bairn . . . Cunning old companions, who are thoroughly versed in cheating and deceit

An old man in a house is a good sign.

1678 RAY *Adag Hebr* 403 An old man in a house is a good sign in a house. Old men are fit to give wise counsel.

An old man is a bed full of bones.

1678 RAY *Prov.* 184.

An old man never wants a tale to tell.

1732 T. FULLER *Gnom.* 24.

An old man who weds a buxom young maiden, bids fair to become a freeman of Buckingham.

1787 GROSE *Provinc. Glos.* (1811) 152 An old man who weds a buxom young maiden, biddeth fair to become a freeman of Buckingham. . . . The fabricator of this proverb, by a freeman of Buckingham, meant a cuckold.

An old man's staff is the rapper of death's door.

c. 1386 CHAUCER *Pardoner's T. C.* 727-31 And on the ground, which is my moodres gate, I knokke with my staf, bothe erly and late, And seye 'leeve mooder, leet me in!' 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 359.

An old naught will never be aught.

1678 RAY *Prov.* 184.

An old ox makes a straight furrow.

1666 TORRIANO *Ital. Prov.* 30 An old oxe, a [straight] [furrow]. 1823 COLLINS *Span. Prov.* 69 'An old ox makes a straight furrow'. . . .

Applicable to those persons, who, guided by their judgment and experience, conduct their affairs . . . with success.

An old ox will find a shelter for himself.

[L. *Bos senior cautè consult ipse sibi.*] 1732 T. FULLER *Gnom.* 24 An old ox will find a shelter for himself. 1823 COLLINS *Span. Prov.* 4 'Do not seek a shelter for an old ox'. Alluding to old persons, who know from experience what they require.

An old physician, and a young lawyer.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 347 An old physician, and a young lawyer. 1642 FULLER *H. & P. State* II. I (1841) 50 Commonly, physicians, like beer, are best when they are old; and lawyers, like bread, when they are young and new. 1670 RAY *Prov.* 36 An old physician, a young lawyer. An old physician because of his experience; a young lawyer, because he . . . will have leisure enough to attend to your business.

An old poacher makes the best keeper.

c. 1386 CHAUCER *Physician's T.* C. 83 A theef of venisoun, that hath forlaft His likerousnesse, and al his olde craft, Can kepe a forest best of any man. 1655 FULLER *Ch. Hist.* IX. III (1868) II. 596 Always set a — to catch a —; and the greatest deer-stealers make the best park-keepers. 1864 RAYN *Lost Sir Massingb.* xiv If you want to find a gentleman who in his youth . . . has been a poacher . . . , look you among the game-preservers on the bench of justice.

An old sack asketh much patching.

1546 J. HEYWOOD *Prov.* (1867) II. II. 47 I promise you an olde sacke axeth much patchyng. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 10 An old seck is ay skaling.¹ [¹ spilling.]

An old thief deserves (desires) a new halter.

1623 CAMDEN *Rem.* 265 An old thiefe, deserves a new halter. 1670 RAY *Prov.* 127 (desires)

An old wise man's shadow is better than a young buzzard's sword.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 321.

An old woman in a wooden ruff.

1678 RAY *Prov.* 77 An old woman in a wooden ruff; i.e. in an antique dress.

An open door may tempt a saint.

1732 T. FULLER *Gnom.* 25.

An ounce of discretion (mother wit) is worth a pound of wit (learning, clergy).

1629 T. ADAMS *Serm.* (1861-2) I. 123 The proverb is true, An ounce of discretion is worth a pound of learning. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 16 An ounce of

mothers wit is worth a pound of clergy 1670 RAY *Prov.* 79 An ounce of discretion, is worth a pound of wit 1822 SYN SMITH *Persecuting Bishops in Edinb Rev Wks* (1850) 359 We are convinced of the justice of the old saying, that an ounce of mother wit is worth a pound of clergy.

An ounce of practice is worth a pound of precept.

1866 BLACKMORE *Cradock N.* xxxvii Remember that rigid probity, and the strictest punctuality . . . are the very soul of business, and that an ounce of practice is worth a pound of precept.

An ounce of wit that's bought is worth a pound that's taught.

1732 T. FULLER *Gnom.* 297.

An owl in an ivy-bush.

1579-80 LODGE *Def. Poet* (Shaks. Soc.) 8 Your day Owl . . . hath brought such a lot of wondering birds about your ears, as . . . will chatter you out of your ivy bush. a 1611 BEAUM. & FL. *Four Plays in One Induct* Could not you be content to be an owl in such an ivy-bush? 1738 SWIFT *Pol. Conversat. Wks.* (1856) II. 341 *Col.* He look'd . . . like an owl in an ivy-bush.

An ox is taken by the horns, and a man by the tongue.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 361

An ox, when he is loose, licks himself at pleasure.

1732 T. FULLER *Gnom.* 25.

An unbidden guest knoweth not where to sit (*or*, must bring his stool with him).

c. 1350 MS Douce 52 (ed. Förster) in *Festschr. z. zu. Deutschen Neuphilologenlage*, no. 53 Unbuden gest not, where he shall sytler. 1546 J. HEYWOOD *Prov.* (1867) I. ix. 17 An unbydden guest knoweth not where to syt. 1579 LYLIE *Euphuus* (Arb.) 52 I will either bring a stoole on mine arme for an vnbidden guest, or a vizard on my face. 1612 WEBSTER *White Devil* III. i An unbidden guest Should travel as Dutchwomen go to church, Bear then stools with them. 1659 HOWELL *Eng. Pron.* 15 An unbidden guest must bring his stool with him

1591-2 SHAKS. *I Hen. VI* II. ii 55 And I have heard it said, unbidden guests Are often welcomest when they are gone.

An unhappy man's cart is eith¹ to tumble².

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 6 An unhappy mans cart is eith to tumble. 1721 KELLY *Scot. Prov.* 22 *Idem.* Spoken of an unfortunate man, when misfortunes follow him. [¹ easy. ² overturn.]

An unlawful oath is better broken than kept.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 361 An oath that is not to be made, is not to be kept. 1670 RAY *Prov.* 126.

Anger is a short madness.

[L. HORACE *Ep.* I. ii. 62 *Ira furor brevis est*] c. 1200 *Ancren Rible* 120 Wreththe¹ is a wod-lupe². 1621 BURTON *Anat. Mel.* I. ii. ix (1651) 104 Anger, a perturbation, . . . preparing the body to melancholy, and madness itself—a *furor brevis est*. 1707 SWIFT *Facult. of Mind Wks* (1904) 116 These orators inflame the people, whose anger is really but a short fit of madness [¹ wrath ² madness]

1606 7 SHAKS *Timon of A.* I. ii They say my lords, *Ira furor brevis est*

Anglesea is the mother of Wales.

1613 22 DRAYTON *Polygolt.* ix. 390 Mona . . . Was call'd (in former times) her Country *Cambria's* mother. 1662 JULLIER *Worthless, Anglesea* (1810) III. 508 *Mon mam Cymbrg.* That is, 'Anglesea is the mother of Wales' . . . because, . . . she . . . is said to afford corn enough to sustain all Wales.

Another's bread costs dear.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 332

Antwerp is a pistol pointed at the heart of England.

1903 H. B. GEORGE *Rel. of Geog. & Hist.* 240 'Antwerp', said Napoleon, 'is a pistol pointed at the heart of England', and he did his best to create a fleet there

Any port in a storm.

1821 SCOTT *Pirate* iv As the Scottishman's howl! 'hes right under your lee, why, take any port in a storm. 1832 BLACKMORE *Christowell* I It must be more than twenty years since I saw the inside of a church, . . . but any port in a storm, we say. [¹ haunt]

Any tooth, good barber.

1678 RAY *Pron.* 91.

Anything for a quiet life.

a. 1627 MIDDLETON *Anything for a Quiet Life* Title. 1670 RAY *Pron.* 135 Anything for a quiet life. 1738 SWIFT *Pol. Conversat.* I. Wks (1856) II. 341 *Miss.* Anything for a quiet life: my nose itch'd. 1837 MARRYAT *Quay on Cont.* xxxiii A peaceable sort of man, who e very physiognomy said 'anything for a quiet life'.

Appetite comes with eating.

[Fr. *L'appétit vient en mangeant.*] a. 1721 PRIOR *Dialog of Dead* (1907) 227 But as we say in France, the appetite comes in eating; so in writing you still found more to write 1906 W. MAXWELL *Yaku to Ph. Arthur* 10 But appetite comes with eating. Having absorbed Port Arthur and begun on Manchuria, Russia saw no reason why she should not have Korea also.

1600 1 SHAKS. *Hamlet* I. ii. 141 Why, she would hang on him, As if increase of appetite Had grown by what it fed on.

Apple of discord.

[The golden apple contended for by Juno, Minerva, and Venus; whence any subject of dissension.] a. 1649 DRUMM. OF HAWTH. *Irene Wks.* (1711) 173 Who throw the apple

of dissension amongst your subjects. 1367 FREEMAN *Norm. Cong.* I. iv. 195 This great and wealthy church constantly formed an apple of discord

Apple of Sodom.

[= fruit dissolving into ashes; any disappointing, specious thing] 1615 BRATHWAIT *Sirappado for Div.* (1878) 48 See painted Sodom-apples faire to th'eye, But being tucht they perish instantly. 1905 W. J. ROLFE *Shaks. Sonn.* 19 The ashes to which the Sodom-apples of illicit love are turned in the end.

April showers bring forth May flowers.

c. 1430 LYDGATE *Reason & Sensuality* l 6310 Holsom as the Aprile shower fallyng on the herbes newe 1573 TUSSEER *Husb. 'April's husb.'* (1878) 103 Swéete April showers, Doo spring Maie flowers. 1648 HERRICK *Hesper. Wks.* (Grosart) I. 38 First, April, she with mellow showers Opens the way for early flowers; Then after her comes smiling May, in a more rich and sweet array. 1670 RAY *Prov.* 41 April showers bring forth May flowers. 1821 SCOTT *Kenilw.* xxx ii I believe, if showers fall in April, that we shall have flowers in May. 1846 DENHAM *Prov.* (Percy Soc.) 36 March winds and April showers bring forth May flowers

1806-7 SHAKS *Ant & Cleop* III. ii 44 The April's in her eyes; it is love's spring, And these the showers to bring it on.

April weather, rain and sunshine both together.

1607 TOURNEUR *Rev. Traq* v. ii Alas! I shine in tears, like the sun in April. 1824 SCOTT *Redg* xviii Smiles and tears mingled on Lilius's cheeks, like showers and sunshine in April weather

Are there traitors at the table that the loaf is turned the wrong side upwards?

1678 RAY *Prov.* 82 Are there traitors at the table that the loaf is turned the wrong side upwards? 1827-30 SCOTT *Tales Grandf* vii The signal . . . was when one of his pretended friends, who betrayed him¹, should turn a loaf . . . with its bottom or flat side uppermost [¹ Wallace, in 1305]

Are you there with your bears?

1594 LYLY *Moth. Bomb.* ii. iii Wks (1858) II 96 *Cand.* I . . . come to make choice of a mistress. Silena A ha, are you there with your bears? 1668 SHADWELL *Sullen Lov.* v. iii *Rog.* Would she had it, for her own sake, and yours too. Co. G. Faith! are you there with your bears? Nay, then, I have brought my hog to a fair market. 1742 RICHARDSON *Pamela* iii. 335 O ho, Nephew¹ are you thereabouts with your bears?

Armour is light at table.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 360.

Art consists in concealing art.

[*L. Ars est celare artem.*] 1603 BRETON *Packet Mad Lett.* Wks. (Grosart) II. 11 I have heard scholars say, that it is art to conceal art, and

that under a face of simplicity, is hidden much subtlety 1707 SWIFT *Facult. of Mind Wks.* (1856) II. 285 In oratory the greatest art is to hide art. 1907 A. C BENSON *Upton Lett* 201 Henry James . . . seems to be so afraid of anything that is obvious . . . that his art conceals not art but nature.

Art is long, life is short.

[Gk HIPPOCRATES *Aphor.* i i 'O βίος βραχύς, ἡ δὲ τέχνη μακρή. Life is short, and art is long I *Ars longa, vita brevis*] c 1380 CHAUCER *Parl. Foules* I The lyl so short, the craft so long to lerne. 1839 LONG-FELLOW *Psalm of Life* Art is long, and Time is fleeting.

Arthur could not tame woman's tongue.

1659 HOWELL *Brit. Prov.* 23 Arthur could not tame woman's tongue.

Arthur was not, but whilst he was.

1659 HOWELL *Brit. Prov.* 35 Arthur himself had but his time. 1662 FULLER *Worthies, Cardigan* (1840) iii 519 'Bu Arthur ond tra fu'. That is, 'Arthur was not, but whilst he was'. It is sad to say, 'Nos fumus Trojes'. The greatest emunency when not extant is extinct.

As a cat loves mustard.

1678 RAY *Prov* 287.

As a man is friended, so the law is ended.

1538 T. STARKEY *England* (Cowper) i. iii. 86 For (as hyt ys comynly and truly also sayd) 'materys be endyd as they be frendyd'. 1614 CAMDEN *Rem., Prov.* 303.

As a man lives, so shall he die, as a tree falls, so shall it lie.

[1611 BIBLE *Ecclesiast.* xi. 3 If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be] 1669 PENN *No Cross, No Crown* xii As the tree falls, it lies; and as death leaves men, judgment finds them 1678 RAY *Prov.* 296 As a man lives so shall he die, As a tree falls so shall it lie 1836 M. SCOTT *Cruise of Midge* xiv It is of no use, . . . as the tree falls, so must it lie—it is a part of my creed.

As a man takes his wife—for better, for worse.

1668 COWLEY *Essays* i (1904) 7 We enter into the bonds of it, like those of matrimony, . . . and take it for better or worse. 1788 SWIFT *Pol. Conversat.* i. Wks (1856) II. 339 Lady A. Colonel, you must take it for better or worse, as a man takes his wife.

As angry as a pismire¹.

c. 1386 CHAUCER *Sum. T.* 118 He is as angry as a pissemyre, Though pat he haue al that he kan desire. [¹ ant.]

As angry as a wasp.

1546 J. HEYWOOD *Prov.* (1867) i xi. 25 Nowe mery as a cricket, and by and by, Angry as a waspe. 1659 HOWELL *Eng. Prov.* 3 As angry as a Wasp.

As angry as an ass with a squib in his breech.

1611 COTGRAVE *s.v.* *Asne* As angrie as an Asse with a squib in his breech.

As bad as marrying the devil's daughter, and living with the old folks.

1830 FORBY *Vocab East Anglia* 431 'As bad as marrying the d—I's daughter, and living with the old folks'. . . Commonly applied to a person who has made unpromising connexions in marriage

As bald as a coot.

1546 J. HEYWOOD *Prov* (1867) i. v 11 What though she be toothlesse, and balde as a coote? 1621 BURTON *Anal. Mel* iii. iii. 1 ii (1651) 599 I have an old gum sire to my husband, as bald as a coot.

As big a liar as Tom Pepper.

1841 CHAMIER *Tom Bowl* XXI Never since the time of Tom Pepper have I heard the equal of this Cornish, he has lues enough to sink a jolly-boat.

As black as a crow.

c. 1320 *Horn Childe* 1 1019 Blac as an crowe. c. 1386 CHAUCER *Knight's T.* A. 2693 Blak he lay as any . . . crowe
1610-11 SHAKS. *Wint. T.* IV. iii. 221 Cypress black as e'er was crow.

As blind as a harper.

1584 LYLly *Sapho* & P iv. iii Harping always upon love, till you be as blind as a harper.

As bold as Beauchamp.

1661 FULLER *Worthies, Warwick* (1810) iii. 271 As bold as Beauchamp.' I conceive that Thomas [Beauchamp, Earl of Warwick] the first of that name [c. 1316], gave the chief occasion to this proverb.

As bold as blind Bayard.

c. 1386 CHAUCER *Can. Yeom. T.* 1413 Ye been as boold as is Bayard the blynde. c. 1390 GOWER *Conf.* iii. 44 But as Bayard the blinde stede. . . He goth there no man will him bidde. 1582 MORE *Confut. Tindale* Wks. 500-1 Beeholde vpon it lyke blynde bayarde. c. 1630 JACKSON *Creed* iv. iv. Wks. III. 33 As . . . boldly as blind bayard rusheth into the battle. 1681 BUNYAN *Come & Welcome* Wks. (1855) i. 289 They presume; they are groundlessly confident. Who so hold as blind Bayard?

As broken a ship has come to land.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 14 As broken a ship has come to land. 1725 A. RAMSAY *Gentle Shep.* iii. ii At times as broken a ship has come to land. 1824 SCOTT *St. Ronans* ix 'My sister will never marry'. . . 'That's easily said, . . . but as broken a ship's come to land'.

As busy as a bee.

c. 1386 CHAUCER *Merch's T.* 2122 For ay as busy as bees Been they. 1580 LILLY *Euphues & E.* (Arb) 252 A comely olde man as busie as a Bee among his Bees.

As busy as a hen with one chicken.

1633 SHIRLEY *Willy Fair* One ii ii It has been a proverb, 'as busy as a hen with one chicken'. 1914 K. T. BURTON *Folk of Furry F.* v The same as a hen with only one chicken She'll fuss and cluck as much for it as if she had the whole clutch.

As comely (nimble) as a cow in a cage.

1546 J. HEYWOOD *Prov.* (1867) ii. i 43 She is in this marriage As comely as is a cowe in a cage. 1678 RAY *Prov* 287 As nimbale as a cow in a cage. 1828 LILLY *Pelham* LXVII I have made them as nimbale as cows in a cage - I have not learned the use of my lists for nothing.

As common as a barber's chair.

1579 GOSSON *Sch. Abuse* (Arb) 66 Venus . . . that made her self as common as a Barbers chayre. 1796 WOLCOT (P. Pindar) *Orson & Ellen* Wks. (1816) IV. 72 Unlike some lasses, common known As is a barber's chair.
1602 3 SHAKS. *All's Well* II. ii. 17 He's like a barber's chair that fits all buttocks.

As coy as a croker's¹ mare.

1546 J. HEYWOOD *Prov.* (1867) ii. i 43 Of ancient fathers she took no cure nor care, She was to them as koy as a crokers mare. 1659 HOWE *Prov.* 10 As coy as a Crokers mare. [¹ a saffron dealer.]

As crooked as Crawley brook.

1662 FULLER *Worthies, Beds.* (1810) i. 167 'As crooked as Crawley brook' . . . a nameless brook . . . running by Crawley, and falling . . . into the Ouse.

As cunning as a dead pig, but not half so honest.

1738 SWIFT *Pol. Conversat* iii Wks. (1856) II. 350 Miss. My lady manages him to admiration. Lady S. That I believe; for she's as cunning as a dead pig, but not half so honest.

As dead (deaf, dumb) as a door-nail (door-tree).

[A beam used for fastening the door. cf. OE. *nægl*.] c. 1350 Will *Palmer* 628 For but ich have bote¹ of my bale² I am ded as dore-nail. 1362 LANGLAND *P. Pl.* A. i. 161 Fey³ withouten fait⁴ is febelore þen nouȝt, And ded as a dore-nail. 1377 *Ibid.*, B. i. 18, As ded as a dore-tre. c. 1400-50 *Alexander* 4747 Dom as a dore-nayle & defe was he balde. 1843 DICKENS *Christ. Car.* i Old Marley was as dead as a door-nail. 1884 *Pall Mall* G. 29 May 5/2 The Congo treaty may now be regarded as being as dead as a door-nail. [¹ relief, remedy. ² trouble. ³ faith. ⁴ deed.]

1590-1 SHAKS. 2 *Hen. VI* IV. v. 42 If I do not leave you all as dead as a door-nail. 1597-8 2 *Hen. IV* V. iii 125 Fal. What, is the old King dead? Pist. As nail in door.

As dead as a herring.

1664 BUTLER *Hud.* II. III. 1148 Hudibras, to all appearing, Believ'd him to be dead as Herring.

1600-1 SHAKS *Merry W* II. III. 12 By gar, de herring is no dead, so as I vill kill him.

As dead as Queen Anne.

1722 LADY PENNYMAN *Miscell.* (1740) 97 He's as dead as Queen Anne the day after she dy'd 1837-47 BARHAM *Ingol Leg.* (1898) 40 Mrs Winnifred Pryce was as dead as Queen Anne'

As deep drinketh the goose as the gander.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 68 But as deepe drinketh the goose, as the gander. 1580 LYL Y *Euphuus* (Arb.) 275 As deepe drinketh the goose as the gander.

As demure as if butter would not melt in his (her) mouth.

1530 PALSGR. *Lang. Franc.* 620/1 He maketh as though butter wolde nat melte in his mouthe 1626 J. FLETCHER *Fair M. of Inn* IV. 1. For. A spirit shall look as if butter would not melt in his mouth. 1670 RAY *Prov.* 171 As demure as if butter would not melt in his mouth. 1850 THACKERAY *Pendennis* IX. (1885) 595 She smiles and languishes, you'd think that butter would not melt in her mouth

As drunk as a lord.

1659 SOMERS TRACIS (1811) VII. 184 The proverb goes 'As drunk as a lord'. 1731 COFFEY *Devil to pay* I. II I... am now come with a firm Resolution, . . . to be as richly drunk as a Lord. 1869 HAZLITT *Eng Prov.* 61.

As drunk as a mouse.

a. 1310 in WRIGHT *Lyrice P.* xxxix. 111 When that he is dronke as ase a dreynat mous, thenne we shule borewe the wed ate bayly. c. 1386 CHAUCER *Wife's Prol.* 246 Thou comest hoom as dronken as a Mous. 1553 T. WILSON *Rhet.* (1580) 128 As if one had . . . kepte the Tauerne till he had been as dronke as a Ratte.

As drunk as a wheelbarrow.

1694 MOTTEUX *Rabelais* v. xxxix A . . . sottish Fellow, continually raddled, and as drunk as a Wheelbarrow.

As drunk as David's sow.

1720 GAY *New Similes* For though as drunk as David's sow, I love her still the better. 1836 MARRYAT *Midsh. Easy* XIV A parcel of fellows . . . who get as drunk as David's sow.

As easy as lying.

1890 J. PAYN *Burnt Million* xl 'As easy as lying', is a common proverb, but it must have been invented by an optimist.

1600-1 SHAKS. *Ham.* III. II. 373 'Tis as easy as lying.

As fain as a fowl of a fair day.

1377 LANGLAND *P. Pl.* B. x. 153 Thanne was I also fayne. as foule of faire morwe. 1678 RAY *Prov.* 285 As glad as a fowl of a fair day. 1862 HISLOP *Scot. Prov.* (ed. 3) 40 As fain as a fool' o' a fair day. [¹ fowl.]

As fair as Lady Done.

1678 RAY *Prov.* 283 As fair as Lady Done Chesh. The Dones were a great family in Cheshire, living at Utukinton . . . Nurses use there to call their children so if girls 1817 J. C. BRIDGE *Chesh. Prov.* 12 As fair as Lady Done. . . The wife of Sir John Done (d 1629), of Utukinton, hereditary bow-bearer of Delamere Forest.

As false as a Scot.

1670 RAY *Prov.* 204 As false as a Scot. 1701 DEFOE *True-born Englishman* II. Wks. (1911) V. 444 False from the Scot, and from the Norman worse.

As fast as a dog can trot.

1678 RAY *Prov.* 89 He lies as fast as a dog can trot.

As fast as a dog will lick a dish.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 64 She will lie as fast as a dogge will licke a dishe. 1721 KELLY *Scol. Prov.* 151 He can lie as fast as a dog can lick a dish.

As fast (thick) as hops.

1590 NASHE *Pasquil's Apol.* I c They must be throwne oue the Pulpit as thicke as hoppelles. 1599 PORTER *Angry Wom.* *Abingd.* IV. III The water drops from you as fast as hops. 1690 D'URFEY *Collin's Walk* I 7 To make him sprout as fast as hops.

As fast as one goeth another cometh.

1546 J. HEYWOOD *Prov.* (1867) I. III. 7 As fast as one goth an other cometh.

As fat as a hen in the forehead.

[Ironical.] 1618-19 J. FLETCHER *Bonduca* I. II Will feed ye up as fat as hens i' th' foreheads. 1738 SWIFT *Pol. Conversat.* III Wks. (1856) II 357 Miss. Fat! ay, fat as a hen in the forehead.

As fat as butter.

1597-8 SHAKS. *1 Hen. IV* II. IV. 560 A gross fat man—As fat as butter.

As fearful as Plutus.

1621 BURTON *Anat. Mel.* I. II. III. 13 (1651) 116 *Timidus Plutus*, an old proverb, As fearful as Plutus, . . . trusting no man. 1858 ABP. TRENCH *Prov.* V. (1894) 112 A Latin proverb on the moral cowardice which it is the character of riches to generate, Timidus Plutus.

As fine as fiveness.

1575 APP. & *Virginia* (Mal. Soc.) I 225 As fine as phippence, as proude as a Pecocke. 1659 HOWELL *Eng. Prov.* 11 As fine as fippence, as neat as ninepence.

As fit as a pudding for a friar's mouth.

1568 FULWELL *Like Will to Like* (1906) 13 I will find one as fit for you as a pudding for a friar's mouth. 1659 J. DAY *Blind Beg. Bethnal Green* IV Thou com'st as fit for the purpose as a Pudding for a Fryers mouth.

1602-3 SHAKS. *All's Well* II. ii. 29 As fit as . . . the nun's lips to the friar's mouth, nay, as the pudding to his skin.

As fit as a shoulder of mutton for a sick horse.

1598 JONSON *Ev. Man in Hum* ii. i But counsel to him is as good as a shoulder of mutton to a sick horse 1670 RAY *Prov* 204 As fit as a shoulder of mutton for a sick horse.

As flat as a flounder.

1659 HOWELL *Eng. Prov* 5/1 As flat as a flounder. 1720 RAY *New Similes* Flat as a flounder when I lie

As flat as a pancake.

1599 PORTER *Angry Wom Abund* ii. iii (Merr) 133 And makes him sit at table pancakewise, Flat, flat 1836 LEIGH HUNT *Visit to Zoolog G in New Month Mag* Aug One tread of his foot would have smashed the little pertinacious wretch as flat as a pancake.

As freely as St. Robert gave his cow.

1670 RAY *Prov* 208 As freely as St Robert gave his cow This Robert was a Knaresburgh¹ saint. [¹ Knaresborough, Yorks]

As full as an egg is of meat.

1575 *Gammer Gurton's N* v. ii 57 An egge is not so ful of meate, as she is ful of lyes 1639 J. CLARKE *Parom* 69 As full of knavery as an egge of meat. 1719 *minor Bibb & Charon* Wks. (1858) 419 As full of champagne as an egg's full of meat.

1594-5 SHAKS *Rom & Jul* III. i. 24 Thy head is as full of quarrels as an egg is full of meat.

As good a scholar as my horse Ball.

1639 J. CLARKE *Parom*. 115.

As good as George-a-Green.

1599 GREENE *George-a-Greene* iv. i Many in manner of a proverb say, 'Were he as good as George-a-Greene, I would strike him sure'. 1648 HERRICK *Hymn to Bacchus* Wks. (1893) II. 60 Yet he'll be thought or seen, So good as *George-a-Greene*.

As good be an addled egg as an idle bird.

1590 LYL Euph. & his *Eng.* (Arb.) 207 As good it is to be an addle egg, as an idle bird. 1732 T. FULLER *Gnom*. 25 As good be an addled Egg, as an idle Bird.

1601-2 SHAKS. *Troil. & Cres*. I. ii. 144 If you love an addle egg as well as you love an idle head.

As good (well) be hanged for a sheep as a lamb.

1721 KELLY *Scol. Prov*. 46 As good be hang'd for an old sheep as a young lamb . . . Used at a game at tables, when I venture high in order to recover my game which otherwise would be lost. 1836 MARRYAT *Midsh. Easy* xvii We may as well be hanged for a sheep as a lamb, . . . I vote that we do not go on board.

As good be out of the world as out of the fashion.

1639 J. CLARKE *Parom* 171 As good out o' th' world as out o' th' fashion. 1738 SWIFT *Pol. Conversal* ii Wks (1836) II 343 *Never*. My lord, it is better to be out of the world than out of the fashion 1837 *hook Jack Bagg* xvi 'Yes', said Salmon, 'one may as well be out of the world as out of the fashion'

As good eat the devil as the broth he is boiled in.

1670 RAY *Prov* 80 As good eat the devil as the broth he is boiled in 1738 SWIFT *Pol. Conversal* ii Wks (1836) II 347 *Sir J.* I seldom eat it . . . ; however, . . . send me a little of the crust! *Ld Spark* You had as good eat the devil as the broth he is boiled in

As good horses draw in carts, as coaches.

1621 BURTON *Anal. Mel* ii. iii. vii (1651) 350 As good horses draw in carts, as coaches

As good lost as found.

1546 T. HAYWOOD *Prov* (1867) I. x. 23 A gest as good lost as founde. 1576 C. FULWILL *Arts Adulanti* vii 36 As good such friendes were lost as found that helpeth not at neede

1602 3 SHAKS. *All's Well* II. ii. 245 I have now found thee, when I lose thee again, I care not *Rad. V.* ii. 45 *Par.* O, my good lord! you were the first that found me. *Laf.* Was I, in sooth? And I was the first that lost thee.

As good love comes as goes.

c. 1470 HENRYSON *Mor. Feb* iii. xvi in *Anglia* ix. 357 The proverbe sayes 'als gode luf cummis as gars'.

As good luck as had the cow that stuck herself with her own horn.

1678 RAY *Prov*. 287 As good luck as had the cow that stuck herself with her own horn 1828 LAYTON *Pellam* iv Things . . . grew worse with me, who have had 'as good luck as the cow that stuck herself with her own horn'.

As good luck as the lousy calf, that lived all winter and died in the summer.

1678 RAY *Prov*. 287.

As good never a whit as never the better.

1599 BRETON *Anger & Patience* Wks. (Grosart) II. 60 As good never a whit, as never the better. 1652 FULLER *Com. on Christ's Temp.* in *Sel. Serms*. (1891) ii. 73 As good never a whit as never the better; and in effect it was never shown which was so soon removed.

1593-4 SHAKS. *Tit. Andron.* IV. ii. 54 Well, more or less, or ne'er a whit at all.

As good play for nought as work for nought.

1546 J. HAYWOOD *Prov*. (1867) I. xi. 36 As good play for nought as worke for nought,

folke tell. 1721 KELLY *Scot. Prov.* 60 Better play for nought, than work for nought. 1808 SCOTT *Let. to Sharpe* 30 Dec. in *Lochhart* The fee is ten guineas . . . —as good play for nothing, you know, as work for nothing.

As good to say the crow is white.

1546 J. HEYWOOD *Prov.* (1867) II. v. 56 Were not you as good than to say, the crow is whight.

As great as beggars.

1682 BUNYAN *Holy War* 260 When Cerberus and Mr. Profane met, they were presently as great as beggars

As great as the devil and the Earl of Kent¹.

a. 1704 T. BROWN *Wks.* (1760) II. 194 We became as great friends as the Devil and the Earl of Kent 1738 SWIFT *Pol. Conversat.* III. *Wks.* (1856) II. 351 *Lady A. Ay, Miss*, as great as the devil and the Earl of Kent. [¹ Earl Godwin, d. 1053.]

As handsomely as a bear picketh muscles.

1546 J. HEYWOOD *Prov.* (1867) II. v. 54 Eche of his iointes against other iustles, As handsomely as a beare picketh muscles.

As hard-hearted as a Scot of Scotland.

1678 RAY *Prov.* 285.

As hende¹ as a hound in a kitchen.

1377 LANGLAND *P. Pl. B.* v. 261 'I am holden', quod he, 'as hende as hounde is in kychyne. [¹ well-behaved.]

As high as a hog, all but the bristles.

1670 RAY *Prov.* 202 As high as a hog all but the bristles. Spoken of a dwarf in derision.

As high as two (three) horse loaves.¹

[A jocular standard of measurement.] 1546 J. HEYWOOD *Prov.* (1867) I. x. 20 As high as twoo horse loues hir person is. 1670 RAY *Prov.* 202 As high as three horse loaves . . . spoken of a dwarf in derision. [¹ made of beans and wheat.]

As honest a man as any is in the cards if (when) the kings are out.

1583 MELBANCKE *Philotimus* 191 Yes sure, you are as honest a man, as any is in the cardes if the kings were out.

As honest a man as ever broke bread (lived by bread).

1631 T. HEYWOOD *Fair Maid of W.* II. i My father was a baker; . . . as honest a man as ever lived by bread.

1598-9 SHAKS. *Much Ado* III. v. 42 An honest soul . . . as ever broke bread. 1600-1 *Merry W. I.* iv. 161 An honest maid as ever broke bread.

As honest a man as ever trod on neat's (shoe-) leather.

1595 PEELE *Old Wives'* T. 476 Our Jack, sir? as good a fellow as ever trod upon neat's

leather. 1670 RAY *Prov.* 181 As honest a man as ever trod on shoe leather.

1598-1600 SHAKS. *Jul. Caes.* I. i 27 As proper men as ever trod upon neat's leather have gone upon my handiwork.

As honest as the skin between his brows.

1598-9 SHAKS. *Much Ado* III. v. 13 An old man, . . . but, in faith, honest as the skin between his brows.

As innocent as a devil of two years old.

1678 RAY *Prov.* 286 As innocent as a devil of two years old. 1738 SWIFT *Pol. Conversat.* I. *Wks.* (1856) II. 341 *Spark.* I meant no harm. *Lady S.* No, to be sure, my lord! you are as innocent as a devil of two years old.

As jump¹ (or just) as German's lips.

1546 J. HEYWOOD *Prov.* (1867) II. II. 46 The hen (quoth she) the cocke (quoth he) iust (quoth she) As Iermans lips. 1579 GOSSON *Sch. Abuse* (Arb.) 27 Shall see them agree like Dogges and Cattes, and meete as iump as Germans lippes. 1659 HOWELL *Eng. Prov.* 31 As just as German's lips; *spoken in derision.* [¹ exactly (here used in sarcasm)]

As just as a square.

[= as exact as a measuring-square.] c. 1386 CHAUCER *Sum. T.* 2090 Thou shalt me lynde as just as is a squyre.

1606-7 SHAKS. *Ant. & Cleop.* II. III. 6 Read not my blemishes in the world's report; I have not kept my square, but that to come shall all be done by the rule.

As kind as a kite, all you cannot eat you'll hide.

1670 RAY *Prov.* 202.

As lame as St. Giles, Cripplegate.

1662 FULLER *Worthies, London* (1840) II. 349 'As lame as St. Giles Cripplegate'. . . This proverb . . . is spoken . . . of such who for some light hurt lag behind, and sometimes is applied to those who out of laziness . . . counterfeit infirmity.

As large as life.

1799 EDGEWORTH *Lame Jervas* II I see the puppets, the wheelbarrows, everything as large as life! 1853 C. BEDE *Verdant Green* VI An imposing-looking Don, as large as life and quite as natural. 1894 BLACKMORE *Perly-cross* XXI To be sure I was, as large as life, and twice as natural!

As lazy as Ludlam's dog, that leaned his head against a wall to bark.

1670 RAY *Prov.* 202 As lazy as Ludlam's dog, that lean't his head against a wall to bark. 1801 WOLCOT (P. Pindar) *Out at Last* *Wks.* (1816) III. 385 Lazy as Ludlam's lazy dog, That held his head against the wall to bark. 1891 J. L. KIPLING *Beast & Man* 287 English rustics talk of a man 'as lazy as Ludlam's dog that leaned his head against the wall to bark'.

As lean as a rake.

c. 1386 CHAUCER *Prol.* 287 As lene was his hors as is a rake. 1659 HOWELL *Ifig. Prov.* 10 a 1732 GAY *New Song New Sim. Songs, &c.* (1781) II. 115 Lean as a rake with sighs and care

1607-8 SHAKS. *Coriol.* I. i 23 Let us revenge this with our pikes, ere we become rakes for the gods know I speak thus in hunger for bread.

As learned as Doctor Doddypoll¹.

a. 1534 *Huchescorner* 695 What, mayster doctour Dotypoll, Can you not preche well in a blacke boll, Or dispute any dyvynyte? 1659 HOWELL *Eng. Prov.* 17 As learned as Doctor Doddypoll. [¹ a blockhead]

As like as a dock to a daisy.

1670 RAY *Prov.* 204 As like as a dock to a daisy. That is, very unlike.

As like as an apple to an oyster.

1670 RAY *Prov.* 206 As like as an apple to an oyster.

1593-4 SHAKS. *Tam. Shr.* IV. ii 101 *Tran.* In countenance somewhat doth resemble you. *Bion.* [*aside*] As much as an apple doth an oyster.

As like as four pence to a groat.

1678 RAY *Prov.* 286.

As like as two peas.

1580 LYLLY *Euph. & his Eng.* (Arb.) 215 'The Twinnes of Harpocrates (who wei as lyke as one pease is to an other). 1778 FRANCES BURNAY *Evelina* XXI (1920) 104 'Why it's as like the twelve-penny gallery at Drury-Lane . . . as two peas are to one another

As like one as if he had been spit out of his mouth.

c. 1400 *Beryn* (E.E.T.S.) 97 l. 3232 'Be hold thy sone! it semeth crope out of py mouth. 1602 BRETON *Wonders worth Hear.* (1879) 8/1 'Two gyles, . . . the one as like an Owle, the other as like an Urchin, as if they had been spittle out of the mouthes of them. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 350 Miss. She's as like her husband as if she were spit out of his mouth.

As long as a Welsh pedigree.

1662 FULLER *Worthies, Wales* (1840) III. 489 'As long as a Welsh pedigree', Any Welch gentleman . . . can presently climb up, by the stairs of his pedigree, into princely extraction. 1846 J. GRANT *Rom. of War* XVIII Señor Sancho . . . has a name as long as a Welsh pedigree.

As long as Meg of Westminster.

1662 FULLER *Worthies, Westminster*. (1840) II. 413 'As long as Meg of Westminster', . . . Applied to persons very tall, especially if they have hop-pole height, wanting breadth proportionable thereto. That such a giant woman ever was in Westminster, cannot be proved. [A cannon in Dover Castle and a flagstone in Westminster Abbey were called after her. Her life and merry pranks were printed in 1582. LEAN *Collect.* II. 850.]

As long as you serve the tod¹ you must beat up his tail.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 12 'As long as ye serve the tod, ye man bear up his tail. 1721 KILLY *Scot. Prov.* 26 'As long as you serve the tod you must bear up his tail 'When you have engaged in any man's service, you must not think yourself too good for anything he employs you in [¹ fox]

As long liveth a merry man as a sad.

[Pub. SYLVIUS 438 'O vila misero longa, felici brevis'] c. 1350 MS. Douce 52 (ed. Forster) in *Festschr. z. 200. Deutschen Neuphilologenlage*, no. 57 'As long length a merry man as a sory. a. 1553 UNALL *Register D.* i 1 (Arb.) 11 'As long lyueth the merry man (they say) As doth the sory man, and longer by a day. 1602 D. LINDSAY *Three Estates* 1 106 'Als lang leifis the merrie man As the sorye for ocht he can. 1614 CAMPBELL *Rem.* 302 'As long liveth a merry man as a sad.

1594-5 SHAKS. *L.L.L.* V. ii. 18 'She might ha' been a grandam ere she died, And so may you, for a light heart lives long. 1597-8 2 *Hen.* IV. V. iii 48 'A merry heart lives long-a. 1610-11 *Wint. T.* IV. iii. 134 'A merry heart goes all the day Your sad tires in a mile-a.

As long runs the fox as he has feet.

c. 1450 HUNYSON *Mor. Fab.* 29 'Aye runnes the Foxe as long as hee feete hes 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 4 'As long runs the fox as hee feet hath

As loud as Tom of Lincoln¹.

1639 J. BURNHAM *Woman's Prize* III. iv 'Mixt with a learned lecture of all language, Louder than Tom o' Lincoln. 1662 FULLER *Worthies, Lincs.* (1840) II. 267 'As loud as Tom of Lincoln'. . . Tom of Lincoln may be called the Stentor (fifty lesser bells may be made out of him) of all in this county. 1818 SCOTT *III. Mill* xxx 'Madge, who is as loud as Tom of Lincoln, is somewhat still. [¹ the great cathedral bell.]

As mad as a (March) hare.

c. 1386 CHAUCER *Friar's T.* D 1327 'For though this sonnour wood were as an hare. 1529 MORE *Supp. Souldys* Wks. 299/2 'As mad not as a march hare, but as a madder dogge. 1602 DEKKER *Honest Wh.* v. ii 'They're madder than March hares. 1863 KINGSLAY *Water Bab.* v 'A very clever old gentleman: but . . . as mad as a March hare.

As mad as Ajax.

1607 CHAPMAN *Bussy d'Amb.* III. i 'Quarrel with sheep, and run as mad as Ajax.

1591 5 SHAKS. *I.L.L.* IV. iii. 7 'This love is as mad as Ajax: it kills sheep; it kills me.

As mad as the baiting bull of Stamford.

1662 FULLER *Worthies, Lincs.* (1840) II. 268 'As mad as the baiting bull of Stamford.' 'Earl Warren . . . gave all those meadows . . . on condition that they find a mad bull . . . six weeks before Christmas day, for . . . that sport every year.

As many eyes as Argus.

[Argus, in fable, had a hundred eyes.] c. 1374 CHAUCER *Troilus* iv. 1459 Youre fader is in sleight as Argus eyed. c. 1548 BALE K. *Johan* 244 Nay, ye can not, though ye had Argus eyes. 1575 GASCOIGNE *Poesies*, *Supposes* II. i (1907) 199 If I had as many eyes as Argus, I could not have sought a man more narrowly. 1596-7 SHAKS. *Merch. Ven.* v. 230 Watch me like Argus.

As many heads as Hydra.

[A fabulous monster with a hundred heads.] a. 1647 BEAUM. & FL. *Laws of Candy* I. 1. Wks. (1905) III. 247 Supposing that their adversaries grew like *Hydra's* head. 1690 DRYDEN *Don Sebas* I. i (Merm) II. 306 The fruitful heads of Hydra.

As many lives as a cat.

c. 1625 BEAUM. & FL. *Mons. Thomas* III. 1. Wks. (1905) IV. 127 There be as many lives in't, as a cat carries. 1684 BUNYAN *Pilgr.* II (1862) 331 He had, as they say, as many lives as a cat. 1738 SWIFT *Pol. Conversat.* I. Wks (1856) II. 342 *Col.* They say a woman has as many hves as a cat.

As many shapes as Proteus.

[A sea-deity of many shapes.] c. 1400 *Rom. Rose* 6319 For Protheus, that cowde hynn chaunge, In every shap homely and straunge. 1600 *Sir J. Oldcastle* I. II I have as many shapes as Proteus had. 1761 CHURCHILL *Rosciad* Wks. (1868) 14 The Proteus shifts, bawd, parson, auctioneer. 1590-1 SHAKS. 3 *Hen. VI* III. II. 192 I can . . . change shapes with Proteus.

As meet as a rope for a thief.

1546 J. HEYWOOD *Prov.* (1867) I. x 20 A paterne, as meete as a rope for a theefe.

As meet as a sow to bear a saddle.

1546 J. HEYWOOD *Prov.* (1867) II. i. 43 She is nowe, To become a bryde, as meete as a sowe To beare a saddle. 1681 s. COLVIL *Whiggs Supp.* 39 Which them becomes, as all avow, As well as a saddle doth a sow. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 346 *Sir J.* It became him, as a saddle becomes a sow.

As melancholy as a cat.

1592 LYLY *Midas* v. II. Wks. (1902) III. 155 I am as melancholy as a cat. 1720 GAY *New Similes* I melancholy as a cat, am kept awake to weep. 1597-8 SHAKS. 1 *Hen. IV* I. II. 83 I am as melancholy as a gib cat.

As melancholy as a dog.

1594 NASH *Unf. Trav.* (1920) 16 The dice of late are grown as melancholy as a dog.

As melancholy as a hare.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 346. *Lady S.* Will your ladyship have any of this hare? *Lady A.* No, madam, they say 'tis melancholy meat.

1597-8 SHAKS. 1 *Hen. IV* I. II. 86 What sayest thou to a hare, or the melancholy of Moorditch?

As merry as a cricket.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 25 Nowe mery as a cricket. 1659 HOWELL *Prov.* 3 As merry as a Crickett. 1857 KINGSLEY *Two Yrs. Ago* IV I have not had all the luck I expected; but am . . . as merry as a cricket. 1597-8 SHAKS. 1 *Hen. IV* II. IV 101 As merry as crickets, my lad

As merry as a grig.¹

1720 GAY *New Similes* She . . . merry as a grig is grown. 1760 GOLDSMITH *Ess.* VI (Globe) 304 I grew as merry as a grig, and laughed at every word that was spoken. 1887 BLACKMORE *Springhaven* XXXIX 'General', cried Charron, now as merry as a grig. [¹ small eel.]

As merry as mice in malt.

1659 HOWELL *Eng. Prov.* 3/1.

As merry as the maids.

1684 BUNYAN *Pilgr.* II. (1877) 210 At Madam *Wanton's*, where we were as merry as the maids. 1818 SCOTT *Rob Roy* IX We will . . . have old Cobs the fiddler, and be as merry as the maids

As merry as three chips.

1546 J. HEYWOOD *Prov.* (1867) I. vii. 14 So pleyde these twayne, as mery as three chippes.

As mim¹ as a May puddock².

1823 GALT *Entail* III. VIII. 76 You sitting as mim as a May puddock, when you see us . . . met for a blithesome occasion. [¹ demure. ² frog.]

As much akin as Lewson¹ Hill to Pilson² Pen.

1662 FULLER *Worthies, Dorset* (1840) I. 453 As much akin as Lenson-hill to Pilson-pen. That is no kin at all . . . Spoken of such who have vicinity . . . without the least . . . consanguinity or affinity betwixt them: for these are two high hills. [¹ Lewesdon. ² Pillesden.]

As much brain as a burbolt¹.

a. 1553 UDALL *Royster D.* III. ii (Arb.) 43 As much braine as a burbolt. [¹ bird-bolt.]

As much love as there is between the old cow and the haystack.

1738 SWIFT *Pol. Conversat.* III. Wks. (1856) II. 351 *Lady S.* I am told you meet together with as much love as there is between the old cow and the haystack.

As much sib¹ as sieve and riddle², that grew in the same wood together.

a. 1530 DUNBAR *Test. of A. Kennedy* 55 Wks. (1907) 102 We were als sib as seue and riddill, In vna silua que creuerunt. 1670 RAY *Prov.* 207 As much sib'd as sieve and ridder, that grew both in a wood together. 1721 KELLY *Scot. Prov.* 31 *As sib as sieve and riddle that grew both in one wood.* Spoken to them who groundlessly pretend kindred to great persons. 1824 SCOTT *Redg. Lr.* xiii Whilk . . . sounds as

like being akin to a peatship and a sherifdom,
as a sieve is sib to a riddle [¹ related ² a
coarse wire sieve]

As near as bark to tree.

1580 LYLY *Euph. & his Eng.* (Arb.) 313 As
neere is Fancie to Beautie, . . . as the stalke
to the rynde, as the earth to the roote. 1639
CLARKE *Paræm.* 286 As near as bark to tree

1594-5 SHAKS. *L.L.L.* V. ii. 285 Dinnan is
mine, as sure as bark on tree.

As neat as a new pin.

1796 WOLCOT *Orson & Ellen* Wks. (1816) IV.
71 How neat was Ellen in her dress! As neat
as a new pin!

As nice as a nun's hen.

1546 J. HEYWOOD *Prov.* (1867) ii. 43 She
tooke thentermentment of the young men All
in dalaunce, as nice as a nun's hen 1553 r
WILSON *Rhet.* (1580) 223 I knewe a Prieste
that was as nice as a Nonnes Henne, when
he would saie Masse.

As old as Glastonbury Tor.

[The Tor (550 ft.) is crowned with the tower
of a chapel destroyed in 1271.] 1678 RAY *Prov.*
344 As old as Glastonbury torie *Somerset.*
This torre, i e tower, so called from the Latin
Turris, stands upon a round hill

As old as my tongue and a little older than my teeth.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II.
336 Miss. Why, I'm as old as my tongue,
and a little older than my teeth.

As old as Pauls (or Paul's steeple).

[The steeple of Old St. Paul's cathedral was
destroyed by lightning in 1561 and never
re-erected.] 1662 FULLER *Worthies, London*
(1840) ii. 346 'As old as Paul's steeple'. . .
'This proverb . . . serveth . . . to be returned to
such, who pretend those things to be novel,
which are known to be stale . . . and almost
antiquated. 1670 RAY *Prov.* 206 As old as
Pauls (or Pauls steeple). 1738 SWIFT *Pol.*
Conversat. i. Wks. (1856) II. 340 *Lady A.*
How do you like Lady Fruzz? *Never.* . . .
She's as old as Poles'.

As patient as Job.

1908 *Confessio Medici* 83 *Talk of the patience*
of Job, said a Hospital-nurse, Job was never on
night-duty.

1597-8 SHAKS. *2 Hen. IV* I. ii. 145 I am as
poor as Job, my lord, but not so patient.

As plain as a pikestaff.

[An alteration of the earlier phrase *as plain*
as a packstaff, in reference to its plain
surface.] 1542 BECON *David's Harp* Early
Wks. (Parker Soc.) 276 He is as plain as a
pack-staff. 1591 GREENE *Disc. Coosnage*
(1592) 4 A new game . . . that hath no policie
nor knauerie, but plaine as a pike-staffe.
1719 D'URFEX *Pills* iii. 22 When a Reason's
as plain as a Pikestaff. 1867 TROLLOPE *Chron.*
Barsef i. xlii. 367 The evidence against him
was as plain as a pikestaff

As plain as the nose on a man's face.

1639 CLARKE *Paræm.* 188 As plaine as the
nose on a mans face. 1655 H. MORE *Second*
Lash 200 As plain as the nose on a man's
face. 1868 W. COLLINS *Moonstone* xv On
evidence which is as plain as the nose on your
face!

1594 5 SHAKS. *Two Gent.* II. i. 116 O jest
unseen, inevitable, invisible, As a nose on a
man's face

As plenty as blackberries.

1841 CARLILE *Heroes* v (1896) 496 Though you
had constitutions plentiful as blackberries.

1597 8 SHAKS. *1 Hen. IV* II. iv. 265 If
reasons were as plenty as blackberries, I
would give no man a reason upon compulsion.

As poor as a church mouse.

1659 HOWELL *Eng. Prov.* 13 As hungry as a
church mouse 1731 *Pol. Ballads* (1860) ii.
222 The owner, 'his said, was once poor as
church-mouse 1848 THACKERAY *Vanity F.*
xxiii The young couple are as poor as church
mice

As poor as a (church) rat.

1672 CORYN *Gen. Enemies* I. 1 All that live
with him are as poor as Church Rats 1703
WARD *Writings* ii. 120 As poor as rats.
1833 MAIRVAT *P. Simple* xxxi He's as poor
as a rat.

As poor as Job.

c. 1300 BRUNN *Chron.* 323 As Job þe pouere
man c. 1390 GOWER *Conf. Amentis* v. l. 250.
To ben for evere til I dee / As pouere as Job,
and lovels. 1553 r WILSON *Rhet.* (1580)
210 Tushe, thou art as poore as Job 1822
BYRON *Werner* i. l. 401 He's poor as Job,
and not so patient.

1597 8 SHAKS. *2 Hen. IV* I. ii. 145 I am
as poor as Job, my lord. 1600 1 *Merry W.*
V. v. 168 *Ford* One that is as slenderous as
Satan? *Page.* And as poor as Job?

As proud as a peacock.

c. 1290 *Polit. Songs* (Wright) 159 A prouest
proude ase a po. c. 1388 CHAUCER *Reeve's T.*
3926 As eny pecek he was proude and gay.
1560 DAVIS tr. *Sheldane's Comm.* 119 They are
as bragge and as proude as peccoeks 1753
RICHARDSON *Grandison* I. r. 137 Lord L., proud
as a peacock, is . . . come for me.

1592 3 SHAKS. *Com. Err.* IV. iii. 181 'Fly
pride', says the peacock: mistress, that you
know.

As proud as a pig with two tails.

1837 r. HOOK *Jack Brag* xvi 'No', interrupted
Mrs. Salmon, ' . . . you are as proud as a pig
with two tails.'

As proud as Lucifer.

c. 1394 *Polit. Poems* (Wright) I. 318 As
proud as Lucifer 1450 *Parlonope*
(E.E.T.S.) I. 9710 As proude as Lucifere.
1782 MISS BURNLEY *Cecilia* ix. vi They say
he's as proud as Lucifer.

As proud (or stout) comes behind as goes before.

1575 *Gam. Gurlon's N.* v. ii. 331 As proude
comes behinde, they say, as any goes before!

1655 FULLER *Ch. Hist.* III. III (1868) I. 374 York was rather quiet than contented, pleasing itself that 'as stout came behind as went before'.

As queer (tight, odd) as Dick's (Nick's) hatband.

1796 GROSE *Dict. Vulg. T.* s.v. *Dick* I am as queer as Dick's hatband, that is, out of spirits, or don't know what ails me. [*Newcastle form* c. 1850. As queer as Dick's (Nick's) hatband, that went nine times round and wouldn't meet] 1834-47 SOUTHEY *Doctor* (1848) cxxv. 311 Who was that other Dick who wore so queer a hat-band that it has ever since served as a standing comparison for all queer things? 1902-4 LEAN *Collect* II. II. 865 As queer as Dick's hatband, made of a pea-straw, that went nine times round and would not meet at last.

As red as a fox.

c. 1386 CHAUCER *Prol.* 552 His berd, as any sowe or fox, was reed. 1837 LEVER *Harry Lorr* vi Father Malachi's dark; but . . . the coadjutor's as red as a fox.

As red as a rose.

c. 1374 CHAUCER *Troilus* II. 1256 Nay, nay! quod she, and wex as red as rose. 1363 KINGSLEY *Water Bab* II A fine old English gentleman, with a face as red as a rose.

1597-8 SHAKS *2 Hen IV* II. IV. 27 Your colour, . . . is as red as any rose

As red as blood.

c. 1386 CHAUCER *Prol.* 635 To drynken strong wyn, reed as blood. 1886 STEVENSON *Kidnapped* vi The cardinal bird that is as red as blood.

As rich as a new-shorn sheep.

1546 J. HEYWOOD *Prov.* (1867) II. XI. 35 Till time ye be ryche as a new shorne sheepe. 1631 BRATHWAITE *Whumzies* (1859) 62 His speculation in time will make him as rich as a new-shorn sheep.

As right as a ram's horn.

a. 1529 SKELTON *Col. Cloute* 1200 They say many matters be borne By the right of a ram's horn. 1659 HOWELL *Eng. Prov.* 11/2 As right as a ram's horn.

As right as my leg.

1639 CHAPMAN & SHIRLEY *The Ball* iv Wks. (1889) 506 Good! right as my leg again 1663 J. WILSON *Cheats* II. IV *T.T.* All's well, and as right as my leg. *Bil.* And that's crooked to my knowledge.

As safe as a thief in a mill.

1663 J. WILSON *Cheats* I. 1 As safe in the constable's house, as a thief in a mill. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) I. 337 *Col.* Then, I warrant, you'll be as safe as a thief in a mill.

As seasonable as snow in summer.

1670 RAY *Prov.* 202.

As shortly as a horse will lick his ear.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 77 Ye will get it againe (quoth she) I feare, As shortly as a horse will lick his eare.

As slender in the middle as a cow in the waist.

1670 RAY *Prov.* 207.

As slippery as an eel.

[Gk ERASMUS *Chil. Adag.* 'Απ' οὐρᾶς τὴν ἔγγελον ἔχεις You have got the eel by the tail] c. 1384 CHAUCER *Ho. Fame* III. 2154 And stampen, as men doon after eles. c. 1412 HOCLEVLE *Reg Princes* I. 1985 Mi wit is also slippir as an eel. 1546 J. HEYWOOD *Prov.* (1867) I. X. 20 Her promise of freendshipe, for any auayle, Is as sure to holde as an ele by the tayle. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66 I have a shldrie eill by the tail. 1670 RAY *Prov.* 173 There is as much hold of his word, as of a wet eel by the tail

As snug as a bug in a rug.

1769 *Stratford Jubilee* II. 1 If she has the mopus's, I'll have her, as snug as a bug in a rug

As snug as a pig in pea-straw.

1603 T. HEYWOOD *Wom. K. Kindness* IV. IV To bed, . . . and let us sleep as snug as pigs in pease-straw.

As soon as man is born he begins to die.

1596 K. EDW. III. IV. IV For, from the instant we begin to live, We do pursue and hunt the time to die 1629 T. ADAMS *Serm.* (1861-2) I. 292 As soon as we are born, we begin to draw to our end.

As soon drive a top over a tiled house.

1546 J. HEYWOOD *Prov.* (1867) II. V. 58 I shall as soone trie him or take him this waie, As dryue a top ouer a tyeld house.

As soon goes the young sheep to the pot as the old.

1599 PORTER *Angry Wom. Abingd.* II. I (Merm.) 127 Take heed, as soon goes the young sheep to the pot as the old.

As soon goeth the young lamb's skin to the market as the old ewe's.

1546 J. HEYWOOD *Prov.* (1867) II. IV. 49 As soone goth the yonge lamskyn to the market Astholdeyewes. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 8 As soone comes the lambeskin to the market, as the old sheeps. 1819 SCOTT *Bride of Lam. v* I thought Sir William would have verified the auld Scottish saying, 'as soon comes the lamb's skin to market as the auld tup's'.

As sore fight wrens as cranes.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 10 As sair fights wranes as cranes. 1721 KELLY *Scot. Prov.* 36 As sore fights wrens as cranes.

Little people (if rightly match'd) will fight as bitterly . . . as those who are stronger or bigger.

As sound as a bell.

1616 DRAKE *Anc Adag* 88 As sound as a bell.

1598-9 SHAKS. *Much Ado* III. ii. 12 He hath a heart as sound as a bell.

As sure as a louse in Pomfret.

1638 BRATHWAIT *Barnabees Jnr!* A Louse in Pomfret is not sure, Then the Poor through Sloth securer.

As sure as eggs is eggs.

1699 B. E. *Dict. Cant. Crew* As sure as eggs be eggs. 1768 GOLDSMITH *Goodn. Man* iv And, as sure as eggs is eggs, the bridegroom and she had a miff. 1857 HUGHES *Tom Brown* ii vi I shall come out bottom of the form as sure as eggs is eggs!

As sure as God's in Gloucestershire.

1655 FULLER *Ch. Hist.* vi. ii (1868) ii. 212 Of all counties . . . Gloucestershire was most pestered with monks. . . . Hence the . . . proverb . . . : 'As sure as God is in Gloucestershire'. 1902-4 LEAN *Collect* i. 86 As sure as God's in Gloucestershire . . . i.e. the relic of Christ's blood preserved at Hailes Abbey

As sure as if it had been sealed with butter.

1546 J. HEYWOOD *Prov.* (1867) ii. vii 71 Every promise that thou therein dost utter, Is as sure as it were sealed with butter.

As tender as a parson's leman.

1546 J. HEYWOOD *Prov.* (1867) i. x 22 It is as tender as a parson's leman. 1659 HOWELL *Eng. Prov.* 15 She is as tender as a Parson's Lemman.

As tender as Parnell, that broke her finger in a posset-curd.

1678 RAY *Prov.* 289.

As the blind man casts his staff or shoots the crow.

1546 J. HEYWOOD *Prov.* (1867) ii. ix. 79 Ye cast and conjecture this muche like in show, As the blind man casts his staffe, or shootes the crow. 1608 ARMIN *Nest Ninnies* (Shak. Soc.) 15 This was a flat fool; yel, . . . a blind man may hit a crow. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 52 He does as the blind man when he casts his staff.

As the blind man catches (starts) the hare.

c. 1384 CHAUCER *Ho. Fame* 172 That been betid, no man wot why, But 'as a blynd man stert an hare'. ? a. 1630 J. TAYLOR *Kirksey Wyntsey Wks.* (1872) 6 A blind man may (by fortune) catch a hare.

As the carle riches he wretches.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 10 As the carle riches he wretches. 1721 KELLY *Scot. Prov.* 24 As the carle riches, he wratches. Many men are found to grow the more niggardly as their wealth increases.

1853 ABP. TRENCH *Prov.* v (1894) 111 Mammon . . . given sometimes . . . that under its fatal influence they may grow worse and worse, for the more the carle riches, he wretches.

As the days lengthen the cold strengthens.

1670 RAY *Prov.* 43 As the days lengthen, so the cold strengthens. 1721 KELLY *Scot. Prov.* 52 As the day lengthens the cold strengthens . . . February and March are much more cold and piercing than December or January. 1699 SIR A. WELST *Recollect* xvi Bearing out the old adage, . . . the cold strengthened as the days lengthened.

As the fool thinks so the bell clinks.

c. 1390 GOWER *Conf. Am.* i. 75 For 'as it seemeth that a bell like to the wordes that men tell Answereth right so. 1621 BURTON *Anat. Met.* i. iii. (1651) 211 He that hears bells, will make them sound what he list, As the fool thinketh, so the bell clinketh. 1850 CARLILL *Latter-Day Pamph.* viii (1885) 285-6 It is a true adage, 'As the fool thinks, the bell clinks'.

As the goodman saith, so say we; but as the good woman saith, so must it be.

1670 RAY *Prov.* 51.

As the man is worth, his land is worth.

1853 ABP. TRENCH *Prov.* vi (1894) 133 As the man is worth, his land is worth. Man is lord of the outward conditions of his existence to a far greater extent than is commonly assumed, even climate, . . . it is in his power immensely to modify.

As the man said to him on the tree top, Make no more haste to come down than when you went up.

1678 RAY *Prov.* 151 As the man said to him on the tree top, Make no more haste to come down than when you went up. 1692 N. L'ESTRANGE *Aesop's Fab.* cclxix (1738) 388 Have a care . . . , whenever you climb another tree, that you come no faster down than you went up

As the old cock crows, so crows the young (or, the young one learns).

c. 1350 MS. Douce 52 (ed. Förster) in *Festschr. z. zw. Deutschen Neuphilologenlage*, no. 43 As þe cocke croweth, so þe cherkyn lernyth, 1509 BARGLEY *Ship of Fools* (Jamieson) 235 The yonge Cok lerneth to crowe hye of the olde. 1546 J. HEYWOOD *Prov.* (1867) i. x. 19 Their folkis glond on me to, by which it appeareth. The yonge cocke croweth, as he the olde hēreth. 1615 BRATHWAIT *Strappado for Div.* 176 Which by the proverb every man discerns, Since as the old cock crows, the young cock learns. 1821 SCOTT *Pirate* xviii As the old cock crows the young cock learns . . . the father declares against the king's customs, and the daughter against the king's crown. 1834 MARRYAT *Jacob Faith.* xxv There's an old adage which saith, 'As the old cock crows, so doth the young'.

As the sow fills, the draff sours.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 8 As the sow fills, the draff sours. 1721 KELLY *Scot. Prov.* 37 *As the sow fills the draff sours.* When people's stomachs begin to fill, their meat insensibly loses its relish.

As the touchstone tries gold, so gold tries men.

1625 BACON *Apophth. Wks.* (Chandos) 377 Chilon would say, 'That gold was tried with the touch-stone, and men with gold'. 1642 FULLER *Holy State* iv. vii (1841) 256 Integrity is the proper portion of a judge. Men have a touchstone whereby to try gold, but gold is the touchstone whereby to try men.

As the wind blows you must set your sail.

1846 DENHAM *Prov.* (Percy Soc.) 3.

As the year is, your pot must seethe.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 333.

As they brew, so let them bake (drink).

c. 1300 *Cursor Mundi* l. 2848 Suilk als pai brued now ha pai dronken. c. 1350 *MS. Douce 52* (ed. Förster) in *Festschr. z. zu. Deutschen Neuphilologentage*, no. 97 So brewe, so drynke. c. 1390 GOWER *Conf. Amantis* iii. 161 And who so wicked alé breweth Full ofte he mot the worsé drinke c. 1410 Towneley *Plays, 2nd Shep. Play* 501 Bot we must drynke as we brew. 1546 J. HEYWOOD *Prov.* (1867) i. viii 15 As I woulde néedes brewe, so must I néedes drynke. 1599 PORTER *Angry Wom. Abingd.* iii. ii (Merr.) 158 No, indeed, even as they brew, so let them bake. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Let him drink as he hes browin 1721 KELLY *Scot. Prov.* 186 *If you brew well, you'll drink the better.* If what you have done be good, and right, you will find the effects accordingly.

1593-4 SHAKS. *Tit. Andron.* III. ii. 37 She says she drinks no other drink but tears Brew'd with her sorrow, mash'd upon her cheeks. 1605-6 *Macbeth* II. iii. 130 Our tears are not yet brew'd.

As they sow, so let them reap.

c. 1275 *Prouss. of Alfred* (1907) A 82 Hwych so þe mon sowep, al swuch he schal mowe. 1380 WYCLIF *Gal.* vi. 7 For the things that a man sowith: the things he schal reape. 14.. *Mankind* 175 But such as thei haue sowyn, such xall thei reape. 1664 BUTLER *Hud.* ii. ii. 503 And look before you ere you leap; For as you sow, you're like to reap. 1871 FROUDE *Short Stud., Calvinism* (1900) ii. 12 As men have sown they must still reap. The profligate . . . may recover . . . peace of mind . . . ; but no miracle takes away his paralysis.

As thin as Banbury cheese.

1546 J. HEYWOOD *Prov.* (1867) 204 I neuer saw Banbery cheese thicke enough. 1601 *Pasquil & Kath.* iii. 178 Put off your clothes, and you are like a Banbery cheese, Nothing but paring.

1600-1 SHAKS. *Merry W.* i. i. 130 *Bar. (to Slender)* You Banbery Cheese.

As true as a turtle to her mate.

c. 1608-9 MIDDLETON *Widow* i. i Mine own wit this, and 'tis as true as turtle.

1601-2 SHAKS. *Troil. & Cres.* III. ii. 185 As true as . . . turtle to her mate. 1610-11 *Wint. T. V.* iii. 132 I, an old turtle, Will wing me to some wither'd bough, and there My mate, that's never to be found again, Lament till I am lost.

As true as steel.

a. 1300 *Siriz* 95 in *Anec. Lit.* (1844) 5 Oure love is also trewe as stel, Withouten wou. c. 1300 BRUNNE *Handl. Synne* i. 2338 And to the ded was as trew as steyl. c. 1385 CHAUCER *L. G. W.* 334 That ben as trewe as euer was any steel. 1575 GASCOIGNE *Posies* (1907) 143 Though it have been thought as true as steel. 1705 DUNTON *Life & Err.* 244 He's as true as steel to his word.

1594-5 SHAKS. *Rom. & Jul.* II. iv. 211 I warrant thee my man's as true as steel. 1595-6 *Mids. N. Dr.* II. i. 197 My heart is true as steel. 1601-2 *Troil. & Cres.* III. ii. 184 As true as steel.

As true steel as Ripon rowels.

1625 JONSON *Staple of News* i. i Why, there's an angel; if my spurs Be not right Ripon—. 1662 FULLER *Worthies, Yorks.* (1840) iii. 398 'As true steel as Ripon rowels'. It is said of trusty persons, men of metal, faithful in their employments . . . 'The best spurs . . . are made at Ripon.'

As ugly as sin.

1804 EDGEWORTH *Pop. T., Out of Debt* (1805) I. 315 Why, she is as ugly as sin!

As wanton as a calf with two dams.

1678 RAY *Prov.* 290 As wanton as a calf with two dams 1880 BLACKMORE *Mary Anerley* xiii Like the celebrated calf that sucked two cows, Carroway had drawn royal pay . . . upon either element.

As welcome as flowers in May.

1645 HOWELL *Leif.* 28 Apr. (1903) ii. 97 Yours of the fifth of March, . . . was as welcome to me as flowers in May. 1840 DICKENS *Old C. Shop* xlviii He's as welcome as flowers in May.

As welcome as snow in harvest.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 52 *Of untymous persons.* . . . He is as welcome as snaw in harvest.

As welcome as water into a ship.

a. 1553 UDALL *Royster D.* iii. ii (Arb.) 40 For it liked hir as well to tell you no lies, As water in hir shyppe. 1580 LYLIE *Euph. & his Eng.* (Arb.) 381 My counsell is no more welcome vnto thee then water into a ship. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 52 *Of untymous persons.* . . . He is as welcome as water in a rivin ship.

As welcome as water into one's shoes.

1678 RAY *Prov.* 281.

As well as the beggar knows his dish (bag).

1546 J. HEYWOOD *Prov.* (1867) 171 I know him as well as the beggar knowth his bag
1579 GOSSON *Sch. Abuse* (Aib.) 74 Such as he knew as well as the Begger his dishe
1638 T. HEYWOOD *Wise W. Hogs* II. 1 As well as the beggar knows his dish 1738 SWIFT *Pol. Conversat.* 1 Wks. (1856) II. 335 Never. Know him! ay, as well as the beggar knows his dish.

As well for the cow calf as for the bull.

1546 J. HEYWOOD *Prov.* (1867) II. IV 50 As well for the coowe calfe as for the bull.

As well worth it as a thief is worth a rope.

1678 RAY *Prov.* 290.

As whole (or sound) as a trout.

a. 1300 *Cursor M.* 11884 (Coll.) Bi pat pou par-of cum vte pou sal be hale sum ani trute [v r tioute]. c. 1518 SKELTON *Magnyf* 1621, I am forthwith as hole as a trout 1635 SWAN *Spec. M.* (1670) 347 When we speak of one who is sound indeed, we say that he is sound as a Trout. 1678 RAY *Prov.* 289 As sound as a trout.

As wight¹ as a webster's waistcoat, that every morning takes a thief by the neck.

1721 KELLY *Scot. Prov.* 34 As wight as a webster's westcoat, that every morning takes a thief by the neck. The Scots have but an ill opinion of weavers' honesty. Applied to them who brag of their stoutness. [¹ active.]

As wilful as a pig; he'll neither lead nor drive.

1678 RAY *Prov.* 291.

As wise as a man of Gotham.

[Ironical.] c. 1410 *Towneley Plays* 106 Sagh I neuer none so fare bot the foles of gotham. 1526 *Hundr. Merry Tales* (Oesterley) no xxiv. 45 (title) Of the III wyse men of gotam. 1659 HOWELL *Prov.* 6 You are as wise as the men of Gotham, who went to build a wall about the wood to keep out the cuckoo. 1662 FULLER *Worthies, Notts.* (1840) II. 569 'As wise as a man of Gotham'. It passeth publicly for the periphrasis of a fool; and a hundred fopperies are . . . fathered on the town-folk of Gotham, . . . in this county. 1770 SWIFT *Prop. for Univ. Use of Irish Manuf.* Wks. (1856) II. 63 A volume as large as the history of the Wise Men of Gotham. 1824 MOIR *Manse Wauch* xii It was an agreed . . . thing among . . . these wise men of Gotham, to abolish all kings, clergy, and religion.

As wise as Waltham's calf.

[Ironical.] c. 1525 SKELTON *Col. Cloute* I. 811 As wyse as Walthom's calfe. 1546 J. HEYWOOD *Prov.* (1867) II. iii. 48 And thinke me as wise as Waltams calfe. 1659 HEYLYN *Animadu. on Ch. Hist.* in FULLER's *Appeal Inj. Innoc.* (1840) 596 But certainly our author showed himself

'no wiser than Waltham's calf, who ran nine miles to suck a bull, and came home athirst', as the proverb saith.

As you are stout (or strong) be merciful.

1721 KELLY *Scot. Prov.* 39 As you are stout be merciful. Spoken in a taunting manner to them that threaten us. 1738 SWIFT *Pol. Conversat.* 1 Wks (1856) II. 333 [Col. offering, in jest, to draw his sword.] Never. Colonel, as you are stout, be merciful 1884 D. C. MURRAY *Way of World* xxix Bul, Clate, as you are strong be merciful

As you make your bed, so you must lie on it.

c. 1590 G. HARVLY *Marganath* (1913) 88 Lett them . . . go to there bedd, as themselves shall make it 1640 HERBERT *Oull. Prov.* Wks. (1859) I. 333 He that makes his bed ill, lies there. 1721 KELLY *Scot. Prov.* 16 As you make your bed, so you lie down. According to your conditions you have your bargain 1881 D. C. MURRAY *Joseph's Coat* xxx 'You have made your bed', says the . . . proverb . . . 'lie upon it.' But it is no easier to lie upon it because the bars between the sheets were put there by your own hands.

As your wedding ring wears, your cares will wear away.

1678 RAY *Prov.* (Somerset) 314

Ask a kite for a feather, and she'll say, she has but just enough to fly with.

1732 T. FULLER *Gnom.* 30.

Ask much to have a little.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 332

Ask my fellow if I be a thief.

1549 LATIMER *3rd Sermon, bef. Edw. VI* (Parker Soc.) 139 'Thieves and thieves' fellows be all of one sort. They were wont to say, 'Ask my fellow if I be a thief'. 1614 CAMDEN *Rem.* 303 Aske my companion whether I be a theife. 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 90 Speir at Jock theif my marrow [i.e. companion] if I be a leal man. 1659 FULLER *Appeal Inj. Innoc.* in *Hist. of Camb. Univ.* (1840) 366 'Ask my fellow if I be a thief'; ask a poetical fable, if a monkish legend be a liar.

Ask no questions and you will be told no lies.

1773 GOLDSMITH *She Stoops to C.* III Ask me no questions and I'll tell you no fibs. 1818 SCOTT *Ht. Midl.* x If ye'll ask me questions, I'll tell ye nae lies. 1860 DICKENS *Gt. Expect.* ii 'Drat that boy . . . Ask no questions and you'll be told no lies.

Ask the mother if the child be like the father.

1732 T. FULLER *Gnom.* 30.

Assail who will, the valiant attends.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 321.

Astrology is true, but the astrologers cannot find it.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 347.

At a good bargain (pennyworth) make a pause (think twice).

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 342 On a good bargain think twice. 1666 TORRIANO *Ital. Prov.* 65 At a good pennyworth pause a little while. 1758 FRANKLIN *P. Rich. Alm.* in ARBER *Eng. Garner* v. 583 At a great pennyworth, pause a while! . . . perhaps the cheapness is apparent only. 1796 EDGEWORTH *Par. Ass.*, *Lit. Merch.* II (1903) 391 'Think twice of a good bargain', says the proverb.

At a round table there's no dispute of place.

1670 RAY *Prov.* 138.

At court, every one for himself.

c. 1386 CHAUCER *Knight's T.* 1181-2 At the kynges court, my brother, Ech man for hymself. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 354 At court, every one for himself.

At dinner my man appears.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.

At Easter let your clothes be new, or else be sure you will it rue.

1875 DYER *Brit. Pop. Cust.* (1900) 160 Poor Robin says 'At Easter let your clothes be new, Or else be sure you will it rue.'

At every dog's bark seem not to awake.

1546 J. HEYWOOD *Prov.* (1867) II. v. 56 For little more or lesse no debate make, At euery dogs barke, séeme not to awake.

At hand, quoth Pickpurse.

1575 *App. & Verg.* (Mal. Soc.) I. 531 At hand (quoth picke purse) here redy am I. 1597-8 SHAKS. *I Hen. IV* II. 1. 53 *Gads.* What, ho! chamberlain. *Chamb. (within).* 'At hand, quoth pickpurse.'

At latter Lammas.

[= never] 1567 GASCOIGNE *Instruct. Making Verse, Posies* (1575) Uij, Many writers . . . draw their sentences in length, & make an ende at latter Lammas. 1642 FULLER *Holy & Prof. St.* iv. xv. 316 This your will At latter lammas wee'l fulfill. 1857 KINGSLEY *Two Yrs Ago* VII A treatise . . . which will be published probably . . . in the season of Latter Lammas, and the Greek Kalends.

At length the fox is brought to the furrier.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 320 At length the fox is brought to the furrier. 1796 EDGEWORTH *Par. Ass.*, *Lit. Merch.* III (1903) 409 Still at your old tricks . . . No fox so cunning but he comes to the furrier's at last 1818 SCOTT *Rob Roy* xxvii They'll be upsides wi' Rob at the last . . . the fox's hide finds aye the flaying knife.

At length the fox turns monk.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 320.

At open doors dogs come in.

c. 1209 *Ancrene R.* 60 Hund wule in blöehelche hwar se he riunt hit open. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 8 At open doores, dogs comes in 1721 KELLY *Scot. Prov.* 23 At open doors dogs come benn. And so will thieves and impertinent persons 1826 SCOTT *Woodst.* xxxvii They say in my country, when doors are open dogs enter

At the door of the fold, words; within the fold an account.

1678 RAY *Adag. Hebr.* 397 At the door of the fold words, within the fold an account. The shepherd does with fair words call back his fugitive sheep . . . but when he gets them in he punsheth them. . . . It is applicable to what may be expected from our governors against whom we have rebelled.

At the game's end we shall see who gains.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 342.

At (On) the Greek Calends.

[L. *Ad Graecas kalendas* humorous for 'never' since the Greeks used no calends in their reckoning of time.] a. 1649 DRUMM. OF HAWTH. *Consid. Parli. Wks.* (1711) 185 That gold, plate, and all silver, given . . . in these late troubles, shall be paid at the Greek Kalends.

At Twelfth Day the days are lengthened to a cock's stride.

1678 RAY *Prov.* 52.

Athanasius against the world.

1597 HOOKER *Eccles. Polity* v. xlii (1830) II. 139 This was the plain condition of those times; the whole world against Athanasius, and Athanasius against it. 1861 DEAN STANLEY *Hist. East. Ch.* (1862) VII. 234-6 In the Nicene Council¹ . . . he was almost the only high ecclesiastic who stood firm against the Arians . . . *Athanasius contra mundum*; a proverb which . . . sets forth the claims of individual . . . judgement. [¹ 325.]

Autumnal agues are long or mortal.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 323.

Awe makes Dun draw. [See Well worth aw, it makes the plough draw on p. 565.]

Away goes the devil when he finds the door shut against him.

1666 TORRIANO *Ital. Prov.* 67 The devil turns his back, if he find the door shut upon him. 1855 BOHN *Handbk. Prov.* 323 Away goes the devil when he finds the door shut against him.

Aye be as merry as be can, for love ne'er delights in a sorrowful man.

1678 RAY *Prov.* 55.

B

**Bacchus hath drowned more men
than Neptune.**

1732 1. FULLER *Gnom.* 31.

**Bachelors' fare: bread and cheese,
and kisses.**

1733 SWIFT *Pol. Conversat.* 1. Wks (1856) II
338 Why, faith, madam, bachelors' fare,
bread and cheese, and kisses.

**Bachelors' wives and maids' children
are well taught.**

1546 J. HEYWOOD *Prov.* (1867) II. VI. 61 When
all is sought, Bachelors wives, and maides
children be well taught. 1614 CAMDEN *Rem.*
304 Batchelors wiues and maides children be
well taught. 1738 SWIFT *Pol. Conversat.* 1. Wks
(1856) II. 341 Ay, ay! bachelors' wives and
maids' children are finely tutored. 1834
MARRYAT *Jacob Faith.* xlii Bachelors' wives
are always best managed, they say.

**Backare¹, quoth Mortimer to his
sow.**

1546 J. HEYWOOD *Prov.* (1867) I. XI. 34 Nay,
backare (quoth mortimer to his sow). a 1553
UDALL *Reysler D.* I. II (Arb.) 16 Ahsir, Back-
are quod Mortimer to his sow. [¹stand back.]
1583-4 SHAKS. *Tam. Shren.* II 73 Backare!
you are marvellous forward.

Bad is the best.

1564 BULLEIN *Dial. agst. Fever* (1888) 77
Bad is the best, the world amends like sour
ale in summer. 1678 RAY *Prov.* 96 Where
bad's the best, naught must be the choice.
1800 EDGEWORTH *The Will* II Bad's the best,
if that be the best of her characters.

1609 SHAKS. *Sonn.* 112. 4 Creating every
bad a perfect best.

Bad money drives out good.

1902-4 LEAN *Collect.* III. 425 Bad money
drives out good (money), i.e. inconvertible
paper drives out gold.—Gresham's Law.

Balm in Gilead.

1560 BIBLE (Geneva) *Jer.* viii. 22 Is there no
balme at Gilead? is there no Physition there?
1849 C. BRONTE *Shirley* xi There are two
guineas to buy a new frock. Come, Cary,
never fear: we'll find balm in Gilead.

Banbury zeal, cheese, and cakes.

1662 FULLER *Worthies, Oxford* (1840) III. 5
'Banbury zeal, cheese, and cakes'. I admire
to find these joined together in so learned an
author as Mr. Camden [*Britannia, Oxford-*
shire, p. 376] . . . But, . . . no such words are
extant in the Latin Camden. . . . In the . . .
last edition, anno 1637, . . . the error is
continued out of design to nick the town of
Banbury, as reputed then a place of precise
people.

Bare walls make giddy housewives.

1639 J. CLARKE *Parom.* 242 Bare walls make
giddy housewives. 1655 FULLER *Ch. Hist.*

xi. II (1868) III. 427 If in private houses bare
walls make giddy housewives, in princes'
palaces empty coffers make unsteady states-
men. 1723 DLEFOR. *Col. Jack* x Wks (1912) I.
399 I had . . . a house . . . , but, as we say,
bare walls make giddy hussies.

**Bare words are (make) no good
bargain.**

1639 J. CLARKE *Parom.* 85 Bare words are
no good bargain 1721 KILLY *Scol. Prov.* 72
Bare words make no bargain. A preface to the
demanding of earnest.

**Barefooted men need not tread on
(must not plant) thorns.**

1640 MURBERT *Oull. Prov.* Wks. (1859) I. 320
He that goes barefoot must not plant thorns.
1670 RAY *Prov.* 2 1678 RAY *Adap. Hebr.*
401 While thy shoe is on thy foot tread upon
the thorns. 1736 FRANKLIN *Poor Rich.* Alm
Oct. He that scatters thorns let him not go
barefoot.

1590-1 SHAKS. 2 *Hen. VI* III 1 67 The
care you have of us To mow down thorns that
would annoy our fool.

Barking dogs seldom bite.

c. 1275 *Prov. of Alfred* (Skent) B 653 The
bieche bitap ille pauh he berke stille 1539
TAYLOR *Prov.* f xix Fearfull dogges do
baite the sorer 1595 *Loerine* IV 1 (Shaks.
Apoc.) 56 A barking dog doth seldom
strangers bite. 1655 RULLAN *Ch. Hist.* VIII
II (1868) II. 452 [Tunstall's] passion hereon
may the latter be pardoned, because politici-
presumed to bark the more that he might bite
the less. 1837 CHAMBER *Saucy Areth* XXXV
Our dogs which bark, Abdallah, seldom bite

**Barley straw's good fodder when the
cow gives water.**

1678 RAY *Prov.* 51.

**Barnaby bright: the longest day
and the shortest night.**

[St. Barnabas' Day, the 11th of June, in Old
Style reckoned the 'longest day'.] 1595
SPENSER *Epithal.* 206 Thus day the sunne is
in his chiefeft light, With Barnaby the bright.
1659 HOWELL *Eng. Prov.* 20/1 Barnaby
bright, the longest day and shortest night.
1670 EACHARD *Cont. Clergy* 32 Barnaby-
bright would be much too short for him to
tell you all that he could say. 1858 N. & Q.
2nd Ser. VI. 522 In some parts of the country
the children call the lady bird Barnaby
Bright, and address it thus 'Barnaby
Bright, Barnaby Bright, The longest day and
the shortest night'.

Bashfulness is an enemy to poverty.

[L. *Verecundia inutilis viro egent.* Bashful-
ness is useless to a man in want.] 1670 RAY
Prov. 2 Bashfulness is an enemy to poverty.

Bate me an ace, quoth Bolton.

1570 EDWARDS *Damon & Pithus* (Dodley)
IV. 77 Nay, there bate an ace, quod Bolton.

c. 1590 *Sir Thomas More* II. 1 (*Shaks. Apoc.*) 391 Bate me an ace of that, quoth Bolton. 1670 RAY *Prov.* 163 Queen Elisabeth, being presented with a collection of English Proverbs, and being told by the Author, that it contained all the English Proverbs, nay replied she, *Bate me an ace quoth Bolton*; which . . . happened to be wanting in his collection.

Be a friend to thyself, and others will befriend thee.

1721 KELLY *Scot. Prov.* 57 *Be a friend to thyself, and others will befriend thee.* Men's friends commonly bear a proportion to their circumstances in the world.

Be as be may (is no banning.)

c. 1386 CHAUCER *Monk's T.* B³ 3319 Be as be may, I wol hire noght accusen. c. 1406 HOCLEVE *Méle Règle* I. 289 Be as be may, no more of this as now. 1546 J. HEYWOOD *Prov.* (1867) II. 1. 43 God spéede them, be as be maie is no bannyng. 1594 LYLX *Moth. Bomb* II. III. Wks. (1902) III 188 Well, be as be may is no banning I think I have charmed my young master. [Note, p. 542. Evidently a proverb with folk who think affairs are going well and call for no extraordinary effort] 1611 DAVIES *Scot. Folly* 141 Be as be may, no banning is. And yet it is a curse To be as now it is, because the world was neuer worse. 1721 KELLY *Scot. Prov.* 75 *Be it so, is no banning.* Spoken when we unwillingly give our consent to a thing.

1593-9 SHAKS. *Hen. V* II. 1. 22 Things must be as they may. 1608-9 *Pericles* II. 1. 119 O! sir, things must be as they may.

Be it for better, be it for worse, / do you after him that beareth the purse.

c. 1350 MS *Douce 52* (ed. Förster) in *Festschr. z. zw. Deutschen Neuphilologentage*, no. 64. Do thou better, do thou worse, / Do after hym, that beryth the purse. a. 1530 R. Hill's *Commonpl. Bk.* (E.E.T.S.) 130 Be it better or be it worse do after hym pat berith þe purse. 1546 J. HEYWOOD *Prov.* (1867) I. v 10 It is saide be it better be it wurs, Dooe ye after him that beareth the purs. 1818 SCOTT *Rob Roy* xxvii My pur mither used aye to tell me, Be it better, be it worse, Be ruled by him that has the purse.

1600-1 SHAKS. *Merry W. I.* III. 74 Here's another letter to her: she bears the purse too.

Be it weal or be it woe, / Beans blow before May doth go.

1855 BOHN *Handbk. Prov.* 301

Be jogging while your boots are green.

1777 C. DIBDIN *Quaker* I. i You may as well be jogging, Sir, While yet your boots are green.

1596 SHAKS. *Tam Shr.* III. ii 214 You may be jogging whiles your boots are green.

Be just before you are generous.

1777 SHERIDAN *Sch. for Scandal* IV. i Be just before you're generous'.—Why, so I

would if I could. 1833 MARRYAT *P. Simple* xi, I owe every farthing of my money. . . . There's an old proverb—be just before you're generous. 1908 *Spectator* 4 Apr A likeable man is tempted to be generous before he is just.

Be long sick, that you may be soon hale.

1721 KELLY *Scot. Prov.* 70 *Be long sick, that you may be soon heal.* Spoken to women in childbed, whom too early stirring may throw into some distemper.

Be not a baker, if your head be of butter.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 332.

Be not idle, and you shall not be longing.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 331.

Be not too bold with your biggers, or betterers.

1659 HOWELL *Eng. Prov.* 3/2.

Be not too hasty to outbid another.

1670 RAY *Prov.* 3.

Be not ungrateful to your old friend.

1678 RAY *Adag. Hebr.* 413.

Be still, and have thy will.

c. 1450 *Provs of Wysdom* 100 Suffer and haue þy will. 1853 ABP. TRENCH *Prov.* II (1894) 32 That very beautiful [proverb] . . . in the writings of Tyndal, *Be still, and have thy will.*

Be the day never so long, at length cometh evensong.

1509 HAWES *Pastime of Pleas.* xii (Percy Soc.) 207 For though the day be never so longe, At last the belles ringeth to evensonge. 1546 J. HEYWOOD *Prov.* (1867) II. vii. 67 Yet is he sure be the daie neuer so long, Euermore at laste they ryng to euensong. 1629 T. ADAMS *Serm.* (1861-2) I. 313 Be the day never so long, yet at last comes evening-song. 1916 SAINTSBURY *Eng. Lit.* 165 We owe to him . . . the beautiful saying—Be the day weary, or be the day long, At length it draweth to evensong.

Be what thou wouldst be called (or seem to be).

1640 HERBERT *Oull. Prov. Wks* (1859) I. 351 Be what thou wouldst seem to be. 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 22 Be the same thing that thou wald be cald. 1721 KELLY *Scot. Prov.* 68 *Be what you seem, and seem what you are.* The best way! for hypocrisy is soon discovered.

Bear and forbear.

1573 TUSSEY *500 Points Husb.* (1878) 180 Both beare and forbear now and then as ye may. 1688 BUNYAN *Bldg. of Ho. of God* x. Wks. (Offer) II. 589 To bear and forbear here, will tend to rest. 1832 HENDERSON *Scot. Prov.* (1881) 50 Bear and forbear is gude philosophy. 1871 SMILES *Character* 313 The golden rule of married life is, 'Bear and forbear'.

Bear wealth, poverty will bear itself.1641 D FERGUSSON *Scot Prov* (Bevenidge)

10 Bear wealth, povertie will bear itself

1721 KELLY *Scot Prov* 61 *Bear wealth, for poverty will bear itself* Wealth is subject to a great many more temptations than poverty.**Bear with evil and expect good.**1640 HERBERT *Oull Prov* Wks (1859) I 311**Beat the dog before the lion.**

[JACOBUS DE VORAGINI. Quia quando canis

flagellatur, leo domesticatur] c. 1350 *MSS**Douce* 52 (ed Förster) in *Festschr.* z. m.*Deutschen Neuphilologenloge*, no. 63 By the

htul welpys me chastys be lyon c. 1386

CHAUCER *Squire's T.* F. 491 And for to

maken othere be war by me, As by the

whelp chastised is the lion 1640 HERBERT

Oull Prov Wks (1859) I 311 Beat the dog

before the lion.

1604-5 SHAKS *Oth* II. iii. 277 Even so as

an would beat his offenceless dog to affright

an imperious lion.

Beauty and honesty seldom agree.1580 LYLLY *Enph. & his Eng.* (Aib.) 451 Who

knoweth not how rare a thing it is (Ladies)

to match virginite with beaute 1591 *11 ORIO**Sec. Frutes* 193 Beawtie and honesty seldome

agree, for of beaute comes temptation, of

temptation dishonour.

1600-1 SHAKS. *Hamlet* III. i. 102 *Oph*

Could beauty, my lord, have better commerce

than with honesty? *Ham* Ay, truly, for

the power of beauty will sooner transform

honesty from what it is to a bawd than the

force of honesty can translate a beauty into

his likeness

Beauty draws more than oxen.1591 FLORIO *Sec. Frutes* 183 Ten teemes of

oxen draw much lesse, than doth one hare of

Helens tresse 1640 HERBERT *Oull Prov* Wks.(1859) I. 349. 1712 *POPE Rape of Lock* II. 28

And beauty draws us with a single han.

Beauty is but a blossom.1616 DRAKE *Anc. Adag.* 15 Beauty is but ablossome. 1732 1. FULLER *Gnom.* 33 Beauty's

a blossom.

1599-1600 SHAKS. *Twelfth N.* I. v. 56 As

there is no true cuckold but calamity, so

beauty's a flower.

Beauty is but skin-deep.a. 1613 OVERBURY *A Wife, &c.* Wks. (1856)

37 All the carnall beauty of my wife, Is

but skin-deep. 1740-1 RICHARDSON *Pamela*

(1824) I. xcix. 484 Beauty is but . . . a mere

skin-deep perfection. 1829 COBBETT *Adv. to**Young Men* iii (1906) 122 The less favoured

part of the sex say, that 'beauty is but skin

deep'; . . . but it is very agreeable, though,

for all that.

Beauty is potent; but money is omnipotent.1670 RAY *Prov.* 122.**Because is'a woman's reason.**1601 LYLLY *Love's Metam.* iv. 1 Women's

reasons; they would not because they would

not 1721 KELLY *Scot. Prov.* 68 Because is

woman's reason

1594-5 SHAKS. *Two Gent* I ii 23 *Jul*Your reason? *Luc* I have no other but a

woman's reason I think him so because I

think him so

Beef to the heels, like a Mullingar heifer.1837 LOVELL *Rory O'More* ii 'The women in

Westmeath, they say, is thick in the legs,

and so there's a saying again thum, "You're

beef to the heels, like a Mullingar heifer"

Bees that have honey in their mouths have stings in their tails.c. 1440 *Passes forth, pilgrime* (ed. Forster) in*Archiv f. d. Stud. d. Neueren Sprachen* 101 29

Favel farth right even as dothe the be, /

Hony-mowthed, full of swetyns is she, / But

loke behynde and ware ye fro hu stonge

1680 W. SLICKER *Nonsuch Prof.* i (1891) 22

There are some things which are pleasant

but not good, as youthful lusts and worldly

delights These bees carry honey in their

mouths, but they have a sting in their tails.

Before one can say Jack Robinson.1812 EDGEMORTH *Absentee* ii I'd get her off

before you could say Jack Robinson. 1872

B. ACKMORE *Maid of Sher* x 'The ship must

go to pieces' . . . before one could say 'Jack

Robinson'.

Before St. Chad's every goose lays, both good and bad.1678 RAY *Prov* 51 Before S. Chad every

goose lays both good and bad 1882 R. L.

CHAMBLULAIN *West Worc. Words* (E.D.S.) 37By Valentine's² day every good goose shouldlay, But by David's² and Chad both good and

bad. [2 March. 2 14 Feb. 2 1 March.]

Before the cat can lick her ear.1593 PERRE *Edward* I ii Wks. (Bullen) I.

101 But go and come with gossip's cheer,

Ere Gib our cat can lick her ear.

Before you make a friend eat a bushel of salt with him.1539 FAVERNER *Erasm. Prov* (1552) 30

Nemini fidus, nisi cum quo prius modum

salis absumpseris. Trust no man unless thou

hast fyrst eaten a bushel of salte with hym

1621 BURTON *Anat. Mel.* III. m. iv ii (1651)

627 As Plutarch adviseth, one must eat

modum salis, a bushel of salt with him, before

he choose his friend.

Before you marry, be sure of a house wherein to tarry.1670 RAY *Prov.* 17.**Beg from beggars and you'll never be rich.**1721 KELLY *Scot. Prov.* 62 Beg from beggars

and you'll never be rich. Spoken when we ask

that from one which they sought from

another.

Beggars breed, and rich men feed.

1670 RAY *Prov.* 60 Beggars breed, and rich men feed. 1721 KELLY *Scot. Prov.* 75 *Beggars breed, and rich men feed* Poor people's children find a support in the service of the rich and great.

Beggars must (should) be no choosers.

1546 J. HEYWOOD *Prov.* (1867) I. x. 24 Folke saie alwaie, beggars should be no choosers. 1579 GOSSON *Sch Abuse* (Arb.) 73 Beggars, you know, must bee no choosers. c. 1612 BEAUM. & FL *Scornf. Lady* v. 1. Wks. (C.U.P.) I. 294 Beggars must be no chuseis. 1863 READE *Hard Cash* XIII So I told him beggars musn't be choosers

1593-4 SHAKS. *Tam. Shrew* Ind I 41 Lord Would not the beggar then forget himself? • First Hunt. Believe me, lord, I think he cannot choose. 1596-7 K. John II. 589 Not that I have the power to clutch my hand When his fair angels would salute my palm.

Begin with needles and pins, and leave off with horse and horned nowt¹.

1721 KELLY *Scot. Prov.* 68 *Begin with needles and prines, and leave off with horse and horn'd nouit.* Intimating that they, who begin with pilfering and picking, will . . . proceed to greater crimes. [¹ cattle.]

Behind the horseman sits black care.

[L. HORACE *Odes* III. 1. 37 *Post equitem sedet atra cura.*] 1861 G. J. WHYTE-MELVILLE *Market Harbor.* II If Care sits behind the horseman on the cantle of his saddle, Ambition may also be detected clinging somewhere about his spurs.

Behind the mountains there are people to be found.

1861 DEAN STANLEY *Hist. East Ch.* I (1862) 2 There is a wise German proverb which tells us that it is good . . . to be reminded that Behind the mountains there are people to be found'.

Being on sea, sail; being on land, settle.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 337.

Believe no tales from an enemy's tongue.

1659 HOWELL *Brit. Prov.* 32.

Believe not all that you see nor half what you hear.

c. 1205 LAYAMON *Brut* (Madden) I. 342 Yif thu ileuest ælcne mon, selde thu sælt wel don. [If thou believest every man, seldom shalt thou do well.] 1858 MULLOCK *A Woman's Thoughts* 194 'Believe only half of what you see, and nothing that you hear', is a cynical saying, and yet less bitter than at first appears.

Believe well and have well.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 74 Beleue well, and haue well, men say. 1862 HUSLOP *Prouis. of Scotland* (1870) 55 Believe a' ye hear, an' ye may eat a' ye see.

Bell, book, and candle.

[A form of excommunication closed with the words, 'Doe to the book, quench the candle, ring the bell!'] a. 1300 *Cursor M.* 17110 Curced in kirc þan sal þai be wid candil, boke, and bell c. 1548 BALE K. *Johan* 1033 For as moch as Kyng Johan doth Holy Church so handle, Here I do curse hym wyth crosse, boke, bell and candle 1680 *Spir. Popery* 45 The Field-Preachers damned this Bond with Bell, Book, and Candle 1896 G. BERNARD SHAW in *The Savoy* Jan. 26 This unseemly wretch should be seized and put out, bell, book, candle and all, until he learns to behave himself.

1596-7 SHAKS *John* III. III. 12 Bell, book, and candle shall not drive me back.

Bells call others, but themselves enter not into the church.

a. 1591 H. SMITH *Serm.* (1866) II. 117 They are like our bells, which can call the people together to the service of God, but cannot perform any service to God. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 344 Bells call others, but themselves enter not into the church. 1754 FRANKLIN *P. Rich. Alm.* Feb The bell calls others to church, but itself never minds the sermon.

Below (Above) the salt.

[A large salt-cellar in the middle of a dining-table formerly marked off the less honoured guests from those more honoured.] 1597 BP. HALL *Sat.* II. VI That he do, on no default, Euer presume to sit aboue the salt. 1599 B. JONSON *Cynthia's Rev.* II. II (1616) 200 Hee neuer drinks below the salt. 1658 *Wit Restor'd* 43 Hee . . . humbly sate Below the Salt, and munch'd his sprat.

Benefits please, like flowers, while they are fresh.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 318.

Bernard did not see everything.

[Usually taken as referring to St. Bernard of Clairvaux, 1091-1153] c. 1385 CHAUCER *L. G. W. Prol.* (1 version) 16 Bernard the monk ne say nat al pardee! 1659 FULLER *Appeal Inj. Innoc.* in *Hist. Camb. Univ.* (1840) 332 *Bernardus non vidit omnia*; I could not come to the knowledge of every particular.

Best is best cheap.

1616 DRAKE *Anc. Adag.* 14 Best is best cheape. 1655-62 GURNALL *Chrn in Armour* (1865) I. 82 He that sells cheapest shall have most customers, though, at last, best will be best cheap. 1670 RAY *Prov.* 61 The best is best cheap. For it doth the buyer more credit and more service. 1786 J. WOLCOT (P. Pindar) *Lousiad* v. Wks. (1816) I. 230 'Best is best cheap'—you very wisely cry.

Best to bend while it is a twig.

1563 B. GOOGE *Eglogs* VI (Arb.) 53 The tender twyg, that now doth bend / at length refuseth cleane. 1650 BAXTER *Santis Everl. Rest* III. XI They are young . . . and flexible . . . You have a twig to bend, and we an oak. 1670 RAY *Prov.* 61 Best to bend, while 'tis a twig.

Better a bare foot than none.

1640 HERBERT *Oull Prov. Wks.* (1859) I, 320.

Better a castle of bones than of stones.

c. 1350 HY SAVAGE in [1577] HOLINSHED *Chron.* (1808) vi 256 In this season dwelled in Vistei . . . sh Robert Sauage. . . 'Father (quoth yong Sauage) I remember the prouerbe "Better a castell of bones than of stones" Where . . . valiant men are . . . neuer will I . . . cumber my selfe with dead walles'

Better a clout than a hole out.

1636 CAMDEN *Rem.* 279 It is better to see a clout than a hole out. 1670 RAY *Prov* 71 Better see a clout then a hole out

Better a de'il than a daw.

1721 KELLY *Scot. Prov* 57 *Better a Dee'l as a Daw.* A stirring active woman, though somewhat ill-natur'd and turbulent, is preferable to a lazy dirty Drab, though quiet and peaceable.

Better a finger off than aye wagging¹.

c. 1200 *Ancrene Riwe* (Morton) 360 Vor betere is finker offe pen he eke euer 1641 D. FERGUSSON *Scot. Prov* (Beveridge) 22 Better finger off nor ay warkin¹ 1721 KELLY *Scot. Prov* 56 *Better finger off as ay wagging.* Better put an end to a troublesome business, than to be always vex'd with it. 1818 SCOTT *Rob Roy* xviii I ha'e been thinking o' flitting, . . . and now I'm o' the mind to gang in gude earnest . . . better a finger off as aye wagging. [¹ aching.]

Better a lean jade than an empty halter.

1678 RAY *Prov.* 166.

Better a lean peace than a fat victory.

1605 BRETON *Old Man's Lesson Wks.* (Grosart) II. 10 The heart of a wise man will bee better pleased with a poore peace, then a Rich Warre. 1732 T. FULLER *Gnom.* 32 Better a lean peace than a fat victory.

Better a little loss than a long sorrow.

1362 LANGLAND *P. Pl. Prol.* 388-9 (Wright) I. 12 For better is a htel los Than a long sorwe.

Better a mischief than an inconvenience.

1639 J. CLARKE *Param.* 190 Better once a mischief than ever an inconvenience. 1642 D. ROGERS *Naaman* ix. 255 Redeem a perpetual inconvenience, although by a present mischief, (as the proverb saith) pulling down a bad chimney with some cost, rather than enduring a perpetual smoky house. 1670 RAY *Prov.* 121 Better a mischief, then an inconvenience. That is, better a present mischief that is soon over, then a constant grief and disturbance.

Better a portion in a wife than with a wife.

1721 KELLY *Scot. Prov.* 70 *Better a togher in her than with her.* Better marry a . . . virtuous

woman, . . . than an idle . . . drab, with a much greater portion 1886 R. J. HARDY *How to be Happy* iv Better to have a fortune in your wife than with her.

Better a snotty chuld than his nose wiped off.

1640 HERBERT *Oull. Prov Wks* (1859) I 355

Better a wee fire to warm us than a mickle fire to burn us.

1721 KELLY *Scot. Prov* 61 *Better a wee fire to warm us, than a mickle fire to burn us.* An ordinary fortune is safest, and exposes us to less danger. 1824 S. FERRIE *Inheritance* ii xxvii As the old byeword says, 'better a wee ingle to warm ye, than a muckle fire to burn you'.

Better an apple given than eaten.

c. 1300 *Prov. of Hending* 13 Betere is appel y-yeue then y-ele. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 20 Better apple given nor eaten 1721 KELLY *Scot. Prov* 43 *An apple is better given than eaten by a time.* A man may get more favour by giving a thing than using it.

Better an egg to-day than a hen to-morrow.

1666 TORRIANO *Ital. Prov* 113 It is better to have an egge to day, than to-morrow a hen 1732 T. FULLER *Gnom.* 124 It is better to have a hen to-morrow than an egg to-day 1734 FRANKLIN *P. Rich. Alm* Sept An egg to-day is better than a hen to-morrow 1777 DUBOIS *Quaker* i. ii An egg to-day is better than a chicken to-morrow. 1860 STURTEVANT *Plain or Ring?* xiii There is an old adage 'that an egg to day is worth a hen to-morrow'.

Better an open enemy than a false friend.

c. 1200 *Ancrene Riwe* (Morton) 98 Ueond þet puncheð freond is swike ouer alle swike. [An enemy who seems a friend is of all traitors the most treacherous.] c. 1386 CHAUCER *Merch. T.* F² 1781 O familiar foe, that his serveye bedeth! O servant traytour, false homely hewe, . . . God shilde us all from youre aqueyntaunce. 1655-62 GURNAUL *Chron. in Armour* (1865) ii. 27 A false friend is worse than an open enemy in man's judgment, and a hypocritical Judas more abhorred by God than a bloody Pilate. 1727 GAY *Fables, Shep. Dog & W.* An open foe may prove a curse. But a pretended friend is worse. 1822 SCOTT *Nigel* ix I thank you for your planness, . . . an open enemy is better than a hollow friend. 1847 T. MOORE *Wuthering* II. x 'You are worse than twenty foes, you poisonous friend!'

1592 3 SHAKS. *Rich. III* III. i. 16 God keep me from false friends.

Better are meals many than one too merry.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 69 Better are meales many, than one to mery.

Better are small fish than an empty dish.

1678 RAY *Prov.* 204. 1862 A. HISLOP *Scot Prov.* (ed. 3) 262 Sma' fish are better than nane. 1905 ASHBY-STERRY in *Graphic Christmas No.* You will find that the spider . . . If he only entangles the timest flies, Thinks '*Small fish are better than none!*'

Better be a fool than a knave.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 361

Better be alone than in bad (ill)
company.

1586 PETTIE *Guazzo's Civ. Conv* 180 I will withdraw . . . where with this saying I will remain. It is better to be alone than in ill company. 1639 J. CLARKE *Paræm.* 291 Better be alone than in bad company. 1859 SMILES *Self-Help* 368 Lord Collingwood . . . said, 'Hold it as a maxim that you had better be alone than in mean company'.

Better be an old man's darling, than
a young man's warling¹.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 65 It is better to be An olde mans derlyng, than a young mans werlyng. 1602 BRETON *Wonders worth Hear.* Wks. (Grosart) II. 12 I see by my neighbours, it is better being an olde mans darling than a young mans worldling. 1721 KELLY *Scot. Prov.* 74 Better an old man's darling, than a young man's wonderling, say the Scots, warling, say the English. 1738 swift *Pol. Conversat.* 1 Wks. (1856) II. 342 If I ever be married it shall be to an old man; . . . it is better to be an old man's darling than a young man's warling. 1886 E. J. HARDY *How to be Happy* v The majority of girls would rather be a young man's slave than an old man's darling. [² one who is despised or disliked.]

Better be envied than pitied.

1546 J. HEYWOOD *Prov.* (1867) i. xl. 26 Sonne,
better be envied than pited, folke sey. c. 1592
MARLOWE *Jew of Malta* *Pro.* 27 Let me be
envy'd and not pitted. 1638 CAMDEN *Rem.*
299 It is better to be spited than pited.
c. 1631 DONNE *Verses Lett.* Wks. (1896) II. 32
Men say, and truly, that they better be which
be envied than pited. 1902 G. W. E. RUSSELL
Coll. & Recol. 2 Ser. (1909) xxxiii Her friend
responded sympathetically, My dear, I'd
much rather be envied than pited'.

1590-1 SHAKS. 3 *Hen.* VI III. iii. 127 His
love was . . . exempt from envy, but not
from disdain.

Better be first in a village than
second at Rome.

1542 UDALL *Apoph. of Erasmus* (1877) 297
[Julius Caesar]. . . had liefer to bee the firste,
or the chief man here, then the seconde man
in Rome. 1605 BACON *Adv. Learn.* II. xxiii.
(1900) 240 Caesar, when he went first into
Gaul, made no scruple to profess *That he had
rather be first in a village than second at Rome.*
1668 COWLEY *Ess.* VI (1904) 78 I should be
like Caesar . . . and choose rather to be the
first man of the village, than second at Rome.

Better be happy than wise.

1546 J. HEYWOOD *Prov.* (1867) 145 Better be
happy than wise 1641 D. FERGUSSON *Scot.*
Prov. (Beveridge) 22 Better be happie nor
wise.

Better be sure than sorry.

1837 **LOVER** *Rory O'More* xxi 'Just countin' them,—is there any harm in that?' said the tinker; 'it's better be sure than sorry.'

Better be the head of a dog (lizard)
than the tail of a lion.

1640 HERBERT *Ouil Prov.* Wks. (1859) I. 344 It is better to be the head of a lizard than the tail of a lion. 1670 *Ray Prov.* 101 Better be the head of a dog than the tail of a lion. 1791-1823 I. DISRAELI *Curios. Lit* (Chandos) III. 52 The ancient . . spirit of Englishmen was once expressed by our proverb, 'Better be the head of a dog than the tail of a lion'; i.e. the first of the yeomanry rather than the last of the gentry.

Better be the head of a pike than the
tail of a sturgeon.

1670 RAY Prov. 101.

Better be the head of an ass than the tail of a horse.

1670 RAY *Prov.* 101.

Better be the head of the yeomanry
than the tail of the gentry.

1870 RAY *Prov.* 101.

Better be unmannerly than troublesome.

1670 RAY *Prov.* 153. 1721 KELLY *Scot. Prov.*
72 *Better my friend think me fraime¹ than*
fashious². He that sees his friend too seldom,
errs on the right side. [¹ stia^ge. ² trouble-
some]

Better belly burst than good drink
(meat) lost.

1678 RAY Prov. 100 Better belly burst than
good { drink lost.
 { meat

Better bend (bow) than break.

c. 1374 CHAUCER *Troilus* I. 257-8 The yerde
is bet that bowen wol and winde, Than that
that brest. c. 1420 Peter *Idle's Instructions*
to his Son (Miessner) I. 88 For better is the
tree pat bowe pan breste. c. 1450 *Prouis. of*
Wysdom I. 58 Better is to bow pen to brest.
1546 J. HEYWOOD *Prov.* (1867) I, ix. 18 Well
(quoth I) better is to boow then breake. 1642
FULLER *H. & P. State* v. xviii (1841) 417
Better, for a time, to bow to our foes, rather
than to be broken by them. 1840 DICKENS
Barn Rudge lxxix I have had . . . sorrows
. . . but I have borne them ill. I have broken
where I should have bent.

Better bide the cooks than the
medicinners.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge)
24 Better bide the cookes nor the mediciners.

1721 KELLY *Scot. Prov.* 57 *Better wait on the cooks as the leaches*¹. Better have patience till your meat be ready, than, by eating it raw, or ill dress'd, to throw yourself into diseases [¹ physicians.]

Better buy than borrow.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 24 *Better buy as borrow* 1721 KELLY *Scot. Prov.* 59 *Better buy, than borrow* 'True' for he that goes a borrowing goes a sorrowing

Better children weep than old (bearded) men.

c. 1350 MS Douce 52 (ed. Forster) in *Festschr.* z. 211. *Deutschen Neuphologentage*. no. 103 *Better is a zong chylde wepe than on olde man.* 1546 J. HRYWOOD *Prov.* (1867) i. 133 *Better children weepe then olde men, say wise men* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 22 *Better bairnes greit nor bearded men.* 1721 KELLY *Scot. Prov.* 62 *Better bairns greet as bearded men.* *Better you make your children cry with seasonable correction, than they make you cry by their after miscarriage* 1827-30 SCOTT *Tales Grandf.* xxxii *The king burst into tears 'Let him weep on', said the Tutor of Glamis*¹ *fiercely; 'better that burns (children) weep, than bearded men.'* [¹ to King James VI after the Ruthven Raid, 1582]

1590-1 SHAKS. 3 *Hen. VI* II. i. 86 *Tears, then, for babes; blows and revenge for me*

Better come at the latter end of a feast than the beginning of a fray.

1546 J. HRYWOOD *Prov.* (1867) ii. vii. 65 *It is yll comynge . . . to thend of a shot and begynnyng of a fray.* 1636 MASSINGER *Bashful Lover* iii. iii *They said, Haste to the beginning of a feast, There I am with them; but to the end of a fray--That is apocryphal* 1670 RAY *Prov.* 90 *Better come at the latter end of a feast, then the beginning of a fray.* 1721 KELLY *Scot. Prov.* 73 *Better the end of a feast than the beginning of a fray.*

1597-8 SHAKS. 1 *Hen. IV* IV. ii. 86 *To the latter end of a fray and the beginning of a feast Fits a dull fighter and a keen guest.*

Better eye out than always ache.

[cf. *Matt.* x. viii. 9 *And if thine eye offend thee, pluck it out, and cast it from thee*] 1546 J. HRYWOOD *Prov.* (1867) i. viii. 16 *Continuall penurie, whiche I muste take Telth me, better eye out then alwaie ake.* 1597 BACON *Col. of G. & E.* 10 (Arb.) 153 *Hereof the common fourmes are, Better eye out, then alwayes ake.*

Better eye sore than all blind.

c. 1300 *Prov. of Hending* 8 *Betere is eye sor, then at blynd, quoth Hending.*

Better fed than taught.

1546 J. HRYWOOD *Prov.* (1867) i. x. 20 *But ye be better fed then taught farre awaie.* 1580 LELY *Euph. & his Eng.* (Arb.) 420 *Better taught than fed.* 1631 R. BRATHWAIR *Whinzie* (Hallw.) 119 *His duck will not swim over with him: which makes him peremptorily conclude she is better fed than taught.* 1641 D. FERGUSSON *Scot. Prov.*

(Beveridge) 54 *Of drunkards* . . . *He is better fed not nurtured* 1820 SCOTT *Monast.* 1 *Those dependents . . . might have been truly said to be better fed than taught.*

1602-3 SHAKS. *Mid's Well* II. ii. 3 *I will show myself highly fed and lowly taught*

Better fill a man's belly than his eye.

1616 GRINE *Mourning Garm.* Wks. (Huth) IX. 167 *Better fill a man's belly than his eye* 1636 CAMPDEN *Rem.* 293 *Better fill a gluttons belly than his eye.*

Better fleech¹ a fool (the devil) than fight him.

1820 SCOTT *Monast.* xiv *Keep a calm sough, better to fleech a fool than fight with him* 1827 *Ibid. Night.* *Widow* ii *'Those in the Lowland line . . . comforted themselves with the old proverb, that it was better to 'fleech the devil than fight him'.* [¹ flatter]

Better give the wool than the sheep.

1611 J. DAVIS *Scot. Fol. Prov.* 76 Wks. (Grosart) II. 43 *It's better to give the fleece then the sheepe* 1670 RAY *Prov.* 30 *You were better give the wool then the sheep*

Better go away longing than loathing.

1732 F. FULLER *Gnom.* 35.

Better go to bed supperless than to rise in debt.

1670 RAY *Prov.* 7 *Better to go to bed supperless than to rise in debt* 1739 FRANKLIN *P. Rich. Alm.* May *Rather go to bed supperless, than run in debt for a breakfast.*

Better go to heaven in rags than to hell in embroidery.

1732 F. FULLER *Gnom.* 33.

Better good afar off than evil at hand.

1640 HERBERT *Oull. Prop.* Wks. (1859) I. 329.

Better hand loose than in an ill tethering.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 20 *Better hand loose nor bound to an ill bakme.*¹ 1721 KELLY *Scot. Prov.* 59 *Better hand loose than on an ill tethering.* *Better at liberty, than an ill service.* *Better a bachelor, than married to an ill wife.* [¹ tethering stake.]

Better is one Accipe, than twice to say, Dabo tibi.

[c. 1190 *Li Proverbe au vulain* (Tobler) 22 *Mieuz an un 'lien' que dous 'la l'avras'.]* 1620 SHALTON *Quar.* II. lxxi (1908) III. 320 *One 'Take it' is more worth than two 'Thou shalt have it'.* 1651 MARMAR *Jac. Prud.* Wks. (1859) I. 367 *Better is one Accipe, than twice to say, Dabo tibi.*

Better keep the devil at the door than turn him out of the house.

1721 KELLY *Scot. Prov.* 61 *Better keep the devil at the door, than turn him out of the*

house. . . . Better to resist the temptations of the Evil One, than to master them when they are comply'd with.

Better known than trusted.

1648 HERRICK *Hesper.* No. 830 (Saints.) II. 77 Tap (better known than trusted) as we heare. 1818 SCOTT *Rob Roy* xxvi Rashleigh Osbaldistone is better kenne'd than trusted in Glasgow, for he . . . left debt ahint him.

Better late than never.

c. 1200 *Ancrene Riwe* (Morton) 340 Betere is þo þene no, betere is er. c. 1350 *MS. Douce 52* (ed. Forster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 140 Better is late than neuer. c. 1386 CHAUCER *Can. Yeom. T.* 1410 Lest ye lese al, for 'bet than never is lat'. c. 1450 *Assembly of Gods* (Triggs) l. 1204 Vyce to forsake ys better late than neuer. 1546 J. HEYWOOD *Prov.* (1867) i. x. 21 But better late than neuer to repent this. 1786 WOLCOT (P. Pindar) *Iousiad* II. Wks (1816) I. 158 But, says the proverb, 'better late than never'. 1836 MARRYAT *Midsh. Easy* ix You made your mind up but late to come to sea. However, . . . 'Better late than never'.

Better learn by your neighbour's skaith than by your own.

c. 1374 CHAUCER *Troilus* III. 329 For wyse ben by foles harm chastysed. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 20 Better learn by your neighbours skaith nor by your own.

Better leave than lack.

1546 J. HEYWOOD *Prov.* (1867) i. v. 10 Praising this bargayne saith, better leaue than lacke. 1642 FULLER *H. & P. State* iv. xiv (1841) 291 His book is a worthy work (wherein the reader may rather leave than lack). 1721 KELLY *Scot. Prov.* 66 *Better leaue than lack.* . . . Better to abound in material tools, . . . than be in the least deficient.

1605-6 SHAKS. *Macbeth.* IV. III. 236 Our lack is nothing but our leaue.

Better lose a jest than a friend.

[L. QUINTILIAN 6. 3. 28 *Potius amicum, quam dictum perdere.*] 1593 G. HARVEY *Pierce's Super.* (Clar. Press) 269 Papp-Hatchet, it is better to lose a new jest than an old friend. 1601 JONSON *Poef.* IV. i A . . . satirical rascal, fly him; he . . . will sooner lose his best friend than his least jest. 1662 FULLER *Worthies, London* (1840) II. 382 John Heiwood . . . was most familiar with Sir Thomas More, whom he much resembled in quickness of parts, both undervaluing their friend to their jest. 1721 KELLY *Scot. Prov.* 283 Rather spill' your jest than spite your friend. 1816 SCOTT *Antiq.* xlii 'Aweel, Sir Arthur,' replied the beggar, who never hesitated an instant between his friend and his jest, 'mony a wise man sits in a fule's seat, and mony a fule in a wise man's.' ['spoil.]

Better lost than found.

1599 PORTER *Angry Wom. Abingd.* iv. iii (Merm.) 175 He is gone to seek my young mistress; and I think she is better lost than

found. 1650 BROME *Jov. Crew* iv. (1708) 39 A thing that's better lost than found; a woman! 1818 SCOTT *H. Midl.* xi We hae but tint a Scot of her, and that's a thing better lost than found.

Better luck next time.

1834 MARRYAT *Jacob Faith.* ii 'Better luck next time, missus', replied I, wiping my eyes. 1866 BLACKMORE *Cradock N.* iv Bob . . . thought, 'Better luck next time'.

Better my hog dirty home than no hog at all.

1670 RAY *Prov.* 13.

Better one house filled than two spilled.

1670 RAY *Prov.* 51 Better one house fill'd than two spill'd. This we use when we hear of a bad Jack who hath married as bad a Jyll. 1721 KELLY *Scot. Prov.* 219 *It had been a pity to have spoil'd two houses with them.* Spoken when two ill-natur'd people are married.

Better ride on an ass that carries me than a horse that throws me.

1640 HERBERT *Oull Prov.* Wks. (1859) I. 329 I had rather ride on the ass that carries me, than on the horse that throws me. 1670 RAY *Prov.* 2 Better ride on an asse that carries me, then an asse that throws me. 1908 J. A. SPENDER *Com. of Bagshot* xiii. 129 'Better is an ass that carrieth me than a horse that layeth me on the ground.' It is the greatest folly to seek a position to which your abilities are unequal.

Better rue sit than rue flit.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 22 Better rew sit, nor rew flit. 1721 KELLY *Scot. Prov.* 59 *Better rue sit, than rue flit.* . . . Spoken to them that long to change masters, servants, houses, farms and the like. 1818 SCOTT *H. Midl.* xx But ye are of my mind, hinny—better sit and rue, than flit and rue.

Better say, Here it is, than, Here it was.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 22 Better say, Here it is, nor here it was. 1721 KELLY *Scot. Prov.* 65 *Better say here it is, than here it was.* Better be at some pains to secure a thing . . . than to lament the loss of it when it is gone.

Better sit still than rise and fall.

1546 J. HEYWOOD *Prov.* (1867) II. v. 56 Flée thattemtyng of extremities alle. Folke saie, better syt styll than ryse and fall. 1618 BRETON *Courtier & Countryman* Wks. (Grosart) II. 9 I haue heard my father say, that it is better to sit fast, then to rise and fall. 1623 CAMDEN *Rem.* 266 As good sit still, as rise vp and fall. 1808 SCOTT *Marmion* iv. xxix 'Tis better to sit still and rest, Than rise, perchance to fall.

Better some of a pudding than none of a pie.

1670 RAY *Prov.* 135.

Better spare at brim than at bottom.

1546 J. HEYWOOD *Prov.* (1867) II v. 54 Better spare at brim than at bottem, say I 1573 TUSSEY *Husb.* (1878) 23 Some spareth too late, . . . the foole at the bottom, the wise at the brim. 1681 W. RICHARDSON *Phrascol. Gen.* s.v. Better spare at the brim, than at the bottom, *sera est in fundo parsimonia* [SENLEA *Ep.* I 5] 1721 KELLY *Scol. Prov.* 59 Better hold at the brim, than hold at the bottom. Better livesparingly while we have something, than spend lavishly, and afterwards want

Better spare to have of thine own, than ask of other men.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 329.

Better speak truth rudely, than lie correctly.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 352.

Better suffer than do ill.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 353.

Better the devil (harm) you know than the devil (harm) you don't know.

1857 TROLLOPE *Barch. Town.* XXVI 'Better the d— you know than the d— you don't know', is an old saying, . . . but the bishop had not yet realised the truth of it. 1869 HAZLITT *Prov.* 87 Better the harm I know than that I know not. 1905 B. BURLINGTON *Emp. of East* XXIV Neither the Koreans nor the Chinese love overmuch the Japanese. . . The Chinese seem to prefer the old Russian devil they knew, to the new devil they don't. 1600—1 SHAKS. *Hamlet* III. i. 81 The dread of something after death . . . makes us rather bear those ills we have Than fly to others that we know not of.

Better the foot slip than the tongue.

1586 PETTIE *Guazzo's Civ. Conv.* 55 Item: bringing alwaies that it is better to slip with the foote, then with the tongue. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 319 Better the feet slip than the tongue. 1734 FRANKLIN *P. Rich. Alm.* Jan. Better slip with foot than tongue.

Better the last smile than the first laughter.

1670 RAY *Prov.* 24.

Better to be blind than to see ill.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 322.

Better to go about than to fall into the ditch.

1670 RAY *Prov.* 1.

Better to have a dog fawn on you than bite (bark at) you.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 20 Better a dog fan nor bark on you. 1721 KELLY *Scol. Prov.* 64 Better a dog fawn on you as bark at you. It is good to have the good will even of the meanest.

Better to wear out than to rust out.

1834 LODGEWORTH *Helen* XXX Helen . . . trembled for her health . . . but she repented her favourite maxim—'Better to wear out than to rust out'. 1859 SMITH'S *Self-Help* XI Still we must labour on . . . 'It is better to wear out than to rust out', said Bishop Cumber-land! [¹ *ob* 1718.]

Better two skailths¹ than one sorrow.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 22 Better two seils, nor one sorrow 1721 KELLY *Scol. Prov.* 66 Better two skailths than one sorrow. Losses may be repaired, but sorrow will break the heart, and ruin the constitution [¹ *harm, injury*.]

Better unborn than unbred (untaught).

c. 1275 *Prov. of Alfred* (Skeat) A 149 For betere is child vnborn þenne vnbeleu c 1300 *Prov. of Hending* no 4 For betere were child vnborn þen vnbeleu c 1300 BRUNN *Handl. Synne* I. 1855 Better were the chyld vnborn than fayle chastyng and syththen lore c 1350 MS Douce 52 (ed. Forster) in *Festschr. z. 20. Deutschen Neuphilologenlage*, no. 106 Better is a chyld vnborne þen vnleu. c 1440 *How the Good wife taught her Daughter* (Furnivall) 50 l 203 For a chyld vnborne were better than be vntaught. a 1530 R. Hill's *Commonpl. Bk.* (F. E. T. S.) 129 Better it is to be vnborne than vntaught. 1546 J. HEYWOOD *Prov.* (1867) I. v. 20 Better vnborne than vntaught, I haue heard saie 1662 RUTTER *Worthes, Shrops.* (1810) III. 68 Unbred! unborn, is better rather.

Better untaught than ill taught.

1855 BOURN *Handbk. Prov.* 330.

Better wear out shoes than sheets.

1721 KELLY *Scol. Prov.* 67 Better wear shoon than sheets. Sick men wear sheets and sound men shoes, an excuse of, or for, boys who wear many shoes.

Better wed over the mixen than over the moor.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 20 Better woce over nudding nor over moosse. 1662 FULLER *Worthes, Chesh.* (1810) I. 266 'Better wed over the mixon than over the moor' . . . that is, hard by or at home, mixon being that heap of compost which lieth in the yards of good husbands. . . The gentry in Cheshire find it more profitable to match within their county, than to bring a bride out of other shires. 1818 SCOTT *W. Midd.* XXX He might have dune waur than married me . . . —better wed over the mixen as over the moor, as they say in Yorkshire.

Between hawk and buzzard.

1638 BRATHWAIT *Barnabees Jent.* (1876) sig. M2 Like a semidormant, and semivagant, betwixt hawke and buzzard. 1692 R. L'ESTRANGE *Aesop's Fab.* ecclii (1738) 365 A fantastical levity that holds us off and on, betwixt hawk and buzzard, as we say. 1832 J. P. KENNEDY *Swallow B.* (1860) 17 I entered Richmond between hawk and buzzard.

Between promising and performing a man may marry his daughter.

1670 RAY *Prov.* 22.

Between Scylla and Charybdis.

[A monster on a rock, and a whirlpool, on opposite sides of the Straits of Messina; HOMER *Od.* xii. c. 1180 *Walter of Lille* v. 301 Incidis in Scyllam cupiens vitare Charybdin.] 1662 FULLER *Worthies, Carnarvon* (1840) iii. 527 That pilot is to be pited, who, to shun Scylla, doth run on Charibdis. 1824 SCOTT *St. Ronan's* xxviii The Nabob made a considerable circuit to avoid . . . this filthy puddle . . . and by that means fell upon Scylla as he sought to avoid Charybdis . . . and fell into the channel of the streamlet. 1896 M. A. S. HUME *Courships of Q. Eliz.* 226 [Elizabeth] said, My lord, here I am between Scylla and Charybdis.

1596-7 SHAKS. *Merch. Ven.* III. v. 17 When I shun Scylla, your father, I fall into Charybdis, your mother.

Between the beetle¹ and the block.

1589 R. HARVEY *Pl. Perc.*, Thou must come to Knokham faire, and what betwene the block and the beetle, be thumped like a stock fish. 1613 HAYWARD *Norm. Kings* 274 Earle William being thus set, as it were, betwene the beetle and the blocke, was nothing detected. [¹ mallet.]

Between the business of life and the day of death, a space ought to be interposed.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 319.

Between the devil and the deep (formerly also Dead) sea.

1637 MONRO *Exped.* ii. 55 (Jam.) I with my partie, did lie on our poste, as betwixt the devill and the deep sea. 1690 W. WALKER *Idiomat. Anglo-Lat.* 394 Between the devil and the dead sea. 1721 KELLY *Scot. Prov.* 58 *Between the Dee'l, and the deep sea.* That is, between two difficulties equally dangerous. 1821 SCOTT *Pirate* xviii Between the Udaller . . . and Captain Cleveland, a man is, as it were, atween the deil and the deep sea. 1859 H. KINGSLEY *Geof. Ham.* xxxix Jack found himself between the devil and the deep sea.

Between the hammer and the anvil.

[*L. Inter malleum et incudem*] 1534 LD. BERNERS *Gold Bk. M. Aurel.* (1546) Eij, My spyrite is betwene the harde anuiele and the importunate hammer. 1892-3 J. A. FROUDE *Council of Trent* (1896) v. 110 Fate had dealt hardly with [Pope Clement VII]. For half his reign, as he said, he had been between the anvil and the hammer.

Between two stools one goes (falls) to the ground.

[SENECA *Controversia* iii. 18 Duabus sellis sedis. c. 1026 EGBERT v. LÜTTICH *Fecunda Rat.* (Voigt) l. 175 Labitur enitens sellis herere duabus. c. 1190 *Li Prouerbe au vilain* (Tobler) 84 no. 202 Entre dous seles chiet

cus a terre.] c. 1390 GOWER *Conf.* ii. 22 Thou farst as he between tuo stoles That wolde sitte and goth to grounde. a. 1530 *Richard Hill's Commonpl. Bh.* (E.E.T.S.) 129 Between two stolis, the ars goth to grwnd. 1546 J. HEYWOOD *Prov.* (1867) i. iii. 7 While betwene two stools, my tayle go to grounde. 1638 T. HEYWOOD *Wise W. of Hogs* v. iv Here's even the proverb verified—between two stools, the tail goes to ground. 1730 FIELDING *Tom Thumb* ii. x While the two stools her sitting-part confound, Between 'em both fall squat upon the ground. 1857 TROLLOPE *Barch. Tow.* xx Truly he had fallen between two stools.

Between wind and water.

1608 BEAUM. & FL *Philas* iv. i The wench has shot him between wind and water. 1639 FULLER *Holy War* iv. xxiv (1840) 222 Sea-fights are more bloody . . . since guns came up, whose shot betwixt wind and water . . . is commonly observed mortal. 1774 BURKE *Sp. on Amer. Tax.* 19 Apr. Charles Townshend . . . hit the house just between wind and water.

Between you and me and the bed-post.

[= in confidence.] 1882 BLACKMORE *Christowell* xiii Between you and me and the bed-post, Short—as the old ladies say—I don't want Jack to have her.

Beware beginnings.

1639 J. CLARKE *Paræm.* 259.

Beware of a silent dog (man) and still water.

[*L. Cave tibi a cane muto et aquâ silenti.* 1855 BOHN *Handbk. Prov.* 331 Beware of a silent dog and still water.

Beware of after-claps.

1557 SIR T. MORE *To them that trusteth in Fortune* But for all that beware of after-claps. 1639 FULLER *Holy War* v. ii (1840) 243 Some therefore in this matter know little, and dare speak less, for fear of after claps.

Beware of breed.

1678 RAY *Prov.* 105 Beware of breed, *Chesh.*, i.e. an ill breed. 1917 J. C. BRIDGE *Chesh. Prov.* 31 Beware of breed; i.e. bad breed. A casual allusion to this proverb helped to lose a Cheshire candidate his seat at the General Election of 1857.

Beware of 'Had I wist'.

c. 1350 MS. *Douce 52* (ed Forster) in *Festschr. z. zw. Deutschen Neuphilologentage*, no. 98 Holde py thombe in thi fyst, And kepe þe welle fro 'Had I wist'. c. 1390 GOWER *Conf. Am.* ii 102 And is all ware of had I wist. c. 1400 *Arthur* (Furnivall) l. 545 Ther nys no man wel nye, y tryste, þat can be waar of hadde wyste. c. 1500 *Percy Provs.* in *Anglia* XIV. 486 Of had I wist all way beware. 1526 SKELTON *Magnyf.* Wks. (1843) l. 232 Hem, syr, yet beware of Had I wyste! 1546 J. HEYWOOD *Prov.* (1867) 166 Beware of had I wist wyie.

Beware of the man of one book.

[*= Cave ab homine unius libri*] 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 370 Woe be to him that reads but one book 1848 SOUTHEY *Doctor* xlv 113 Upon both subjects he was *homo unius libri*, such a man is proverbially formidable at his own weapon. 1903 J. MCCARTHY *Port of Sittes* 152 'I fear the man of one book' is a classic proverb.

Bill under wing.

[*= quiet, hidden, like a bird's bill under its wing.*] c 1390 GOWER *Conf. Amantis* v. 6526 What he may get of his micheunge [*i.e.* thieving], it is all hile under the winge c 1425 *Seven Sages* (P.) 2196 The byrde . . . bylle undyr wyngc layde a. 1548 HALL *Chron.* Hen. VI, 171 After this . . . the duke of Yorke . . . thought it mete neither longer to dissimule, nor farther to kepe his bill vnder wyng.

Bind the sack before it be full.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 22 Bind the seck or it be full 1902-4 LEAN *Collect.* III. 433 Bind the sack ere it be full —Ferg. Do not tax any person or thing to the utmost.

Birchen twigs break no ribs.

1639 J. CLARKE *Paræm.* 75.

Birds of a feather flock together.

1613 WITHER *Abuses* 72 But as the proverb saith, Birds of a feather Will always use to flock and feed together. 1660 W. SICKLER *Nonsuch Prof.* II (1891) 93 'We say, "That birds of a feather will flock together". To be too intimate with sinners is to intimate that we are sinners. 1680 BUNYAN *Mr. Badman* IV. Wks. (Offer) III. 615 They were birds of a feather, . . . they were so well met for wickedness. 1828 LYTON *Pelham* lxxxix It is literally true in the systematised roguery of London, that 'birds of a feather flock together'.

1590-1 SHAKS *3 Hen. VII.* I. 170 Clifford and the haught Northumberland, And of their feather many more proud birds *ibid.*, III. iii. 161 Both of you are birds of self-same feather. 1602-3 *All's Well* IV. iii. 322 *First Sold.* What's he? [Dumain.] *Par.* E'en a crow of the same nest.

Birth is much, but breeding is more.

1639 J. CLARKE *Paræm.* 103.

Biting and scratching is Scots folk's wooing.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 24 Byting and scartling is scots folk's wooing. 1832 A. HENDERSON *Scot. Prov.* (1881) 87 Scarting and nipping is Scotch folks' wooing.

Bitter pills may have blessed effects.

c. 1374 CHAUCER *Troilus* III. 1215 O! soth is seyð, that helð for to be As of a fevre or other greet syknesse, Men moste drinke, as men may often see, Ful bitter drink. 1579 LYLIE *Euphues* (Arb.) 114 The medicine, the more bitter it is, the more better it is in working. 1721 KELLY *Scot. Prov.* 69 *Bitter pills*

may have blessed effects. Present afflictions may tend to our future good.

1594-5 SHAKS. *Two Gent.* II. iv. 150 When I was sick you gave me bitter pills 1604-5 *Meas. for Meas.* IV. vi. 8 'Tis a physic That's bitter to sweet end.

Black will take no other hue.

1546 J. HAYWOOD *Prop.* (1867) II. ix. 76 Folke haue a saying bothe olde and new, In that they say blacke will take none other hew. 1629 T. ADAMS *Serm.* (1861-2) II. 363 We were wont to say, that black could never be coloured into white; yet the devil hath some painters that undertake it. 1721 KELLY *Scot. Prov.* 66 *Black will take no other hue* Intimating the difficulty of reclaiming perverse people. Can the Ethiopian change his colour? 1593-4 SHAKS. *Titus Andon.* IV. ii. 400 Coal-black is better than another hue, In that it scornis to bear another hue; For all the water in the ocean Can never turn the swan's black legs to white.

Blessed be St. Stephen, / there is no fast upon his even.

1659 HOWELL *Eng. Prov.* 21/1 Blessed be Saint Stephen, ther's no fast at his Even, Because 'tis Christmas night.

Blessed is he who expects nothing, for he shall never be disappointed.

1727 POPE *Lett. to Gay*, 6 Oct. Wks. (1821) X. 181 I have . . . repeated to you, a ninth beatitude . . . 'Blessed is he who expects nothing, for he shall never be disappointed' 1739 FRANKLIN *P. Rich. Alm.* May Blessed is he that expects nothing, for he shall never be disappointed. 1911 *Times*, *Lit. Sup.* 6 Oct. 359 Evidently Sir Edwin's hope is not too roseate, and he is among those who are accounted blessed because they expect little.

Blessed is the eye, That is betwixt Severn and Wye.

1662 FULLER *Worthies, Heref.* (1840) II. 70 'Blessed is the eye, That is betwixt Severn and Wye'. . . The eyes of those inhabitants are entertained with a pleasant prospect. 1897 BR. CROUGHTON *Some Eng. Shires* 286, Herefordshire . . . thrive, owing to its natural fertility and mild climate, so that the proverb ran—'Blessed is the eye Between Severn and Wye'.

Blessing of your heart, you brew good ale.

1594-5 SHAKS. *Two Gent.* III. i. 309 *Speed. Item, She brews good ale. Launce.* And therefore comes the proverb, 'Blessing of your heart, you brew good ale.'

Blind man's holiday.

1599 NASH *Lent. Stuffe in Hart. Misc.* VI. 167 (D.) What will not blind Cupid doe in the night, which is his blindmans holiday. 1678 RAY *Prov.* 229 Blindmans holiday, *i.e.* twilight, almost quite dark. 1738 SWIFT *Pol. Conversat.* III. Wks. (1836) II. 352 It is blindman's holiday; we shall soon be all of a colour. 1886 *Aunt Judy's Mag.* Oct. 358 In blindman's holiday, when no work was to be done.

Blind men can (should) judge no colours.

[*L. Cæcus non judicial de colore.*] c. 1374 CHAUCER *Troilus* II Proem 21 A blynd man ne kan luggen wel yn hewys. c. 1390 GOWER *Conf. Am.* v. 2499 The blinde man no colour demeth 1546 J. HEYWOOD *Prov.* (1867) II. v. 60 But blinde men should judge no colours. 1618 BRETON *Courtier & Countryman* Wks. (1879) II 5 You cannot but confess that blind men can judge no colours. 1908 *Christian* 20 Feb. We do not ask the blind their opinion about colours.

1590-1 SHAKS. 2 *Hen. VI* II i. 125 II thou hadst been born blind, thou mightst as well have known all our names as thus to name the several colours we do wear. 1599-1600 *Twelfth N.* I v. 5 *Clo.* He that is well hanged in this world needs to fear no colours. *Nat.* Make that good. *Clo.* He shall see none to fear.

Blood is thicker than water.

[= the tie of relationship] c. 1180 HEINRICH DER GLICHESSERE *Reinhart Fuchs*. Ouch hoerich sagen, daz sippeblut von wassere niht verdurbet. 1815 SCOTT *Guy Man.* XXXVIII Weel—blude 's thicker than water—she's welcome to the cheeses. 1823 GALT *Entail* II His mother was sib¹ to mine by the father's side, and blood's thicker than water any day. 1882 J. MCCARTHY *Hist. of Own Times* III. 18 An American naval captain . . . declared that 'blood was thicker than water', and that he could not look on and see Englishmen destroyed by Chinese. 1910 A. M. FAIRBAIRN *Stud. in Rel. & Theol.* 456 Blood is thicker than water; the bond it forms between men is strange and potent and infrangible. [² akin.]

Blood will have blood.

[cf. 1611 BIBLE *Gen.* ix. 6 Whoso sheddeth man's blood, by man shall his blood be shed.] 1561 NORTON & SACKVILLE *Gorboduc* IV. ii 364 Blood asketh blood, and death must death requite. 1798 WORDSWORTH *Hart-Leap Well* Some say that here a murder has been done, And blood cries out for blood.

1596-7 SHAKS. *K. John* I i. 19 Here have we war for war, and blood for blood. *ibid.*, II i. 329 Blood hath bought blood, and blows have answered blows. 1604-5 *Meas. for Meas.* V. i. 410 The very mercy of the law cries out . . . death for death. 1605-6 *Macbeth* III. iv. 122 It will have blood, they say; blood will have blood.

Blow first, and sip afterwards.

1678 RAY *Prov.* 103 Blow first, and sip afterwards. *Simul sorbere et flare difficile est.*

Blunt wedges rive hard knots.

1539 TAVERNER *Erasm. Prov.* (1552) 5 Malo nodo malus querendus cuneus. To a crabbed knot must be sought a crabbed wedge. A strong disease requireth a strong medicine. A shrewd wife a shrewd husband to tame her. 1601-2 SHAKS. *Troil. & Cres.* I. m. 316 Blunt wedges rive hard knots.

Blushing is virtue's colour.

1605 BACON *Adv. Learn.* I. iii (1900) 20 It was truly said, that *Rubor est virtutis color*,

though sometime it come from vice. 1738 SWIFT *Pol. Conversat.* 1 Wks. (1856) II. 336 However, blushing is some sign of grace.

1594-5 SHAKS. *Two Gent.* V. iv. 165 I think the boy hath grace in him he blushes 1598-9 *Much Ado* IV. i. 35 How like a maid she blushes here . . . Comes not that blood as modest evidence To witness simple virtue?

Bode¹ a robe, and wear it; bode a sack, and bear it.

1721 KELLY *Scol. Prov.* 63 *Bode a robe, and wear it, bode a sack and bear it.* Speak heartily, and expect good, and it will fall out accordingly. [¹ expect.]

Bode good, and get it.

1721 KELLY *Scol. Prov.* 63.

Boil stones in butter and you may sup the broth.

1721 KELLY *Scol. Prov.* 75 *Boil stones in butter and you may sup the broth.* Good ingredients will make very coarse meat savoury. 1895 *Westmr. Gaz.* 22 May 6/1 Like the old saying 'Boil stones in butter and you shall sup the broth.'

Bones bring meat to town.

1642 FULLER *H. & P. State* v. XVIII (1841) 'Bones bring meat to town', and those who are desirous to feast themselves on . . . history, must be content sometimes. . . to feed on hard words, which bring matter along with them. 1721 KELLY *Scol. Prov.* 337 *The bones bears the beef home.* An answer to them that complain that there are so many bones in the meat that they are buying.

Born on the wrong side of the blanket.

[= of illegitimate birth.] 1771 SMOLLETT *Humph. Clink.* II. 185 I didn't come on the wrong side of the blanket, gurl. 1815 SCOTT *Guy Man.* ix Frank Kennedy, he said, was a gentleman, though on the wrang side of the blanket.

Borrowed garments never fit well.

1732 T. FULLER *Gnom.* 37.

Bought and sold.

[= betrayed] 1546 J. HEYWOOD *Prov.* (1867) I. x. 19 Than will the pickthanker it tell To your most enemies, you to bye and sell. 1639 J. CLARKE *Parom.* 80 You are bought and sold like sheepe in a market

1591-2 SHAKS. 1 *Hen. VI* IV. iv. 13 *Som.* Whither were you sent? *Lucy.* Whither, my lord? from bought and sold Lord Talbot. 1592-3 *Com. Err.* III. i. 72 It would make a man mad as a buck to be so bought and sold. *Rich.* III V. m. 306 *Be not too bold, For Dickon thy master is bought and sold.* 1596-7 *K. John* V. iv. 10 Fly, noble English; you are bought and sold. 1601-2 *Troil. & Cres.* II. i. 51 Thou art bought and sold among those of any wit.

Bought wit is dear.

1575 GASCOIGNE *Flowers, Posies* (Camb. Clas. 66 Bought wit is deare, and drest with sower sauce.

Bought wit is the best.

1546 J. HEYWOOD *Prov.* (1867) I. viii. 15 But wit is neuer good tyll it be bought 1599 PORTER *Angry Wom.* *Abingd.* iv. iii (Merm) 176 'Tis an old ploveib, and not so old as true, bought wit is the best 1888 BUNYAN *Accept Sacrif* Wks. (1855) I. 701 We say, Wisdom is not good till it is bought; and he that buys it . . . usually smarts for it.

1600-1 SHAKS *Merry W* IV. v 60 One that hath taught me more wit than ever I learned before in my life: and I paid nothing for it neither, but was paid for my learning.

Bourd¹ not with Bawty,² lest he bite you.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 22 Bourd not with bawtie. 1721 KELLY *Scot. Prov.* 56 Bourd not with Bawty, lest he bite you. Do not jest too familiarly with your superiors, lest you provoke . . . a surlish return. [¹ jest. ² a watch dog]

Bow of Ulysses.

[Fig a task of great difficulty: see HOMER *Od.* XXI.] 1545 ASCHAM *Toroph* (Arb) 135 Penelope brought Vixes bowe downe amonges the gentlemen, whiche came on vowing to her, that he which was able to bende it and drawe it, might move her. 1678 DRYDEN *All for Love*, Pref. (Merm) 9. The death of Antony and Cleopatra . . . has been treated by the greatest wits of our nation . . . and . . . their example has given me the confidence to try myself in this bow of Ulysses. 1830 SIR J. HERSCHEL *Stud. Nat Phil.* iii. iii (1851) 273 The bow of Ulysses, which none but its master could bend.

Bows and bills!

[The cry of alarm raised in the English camp in old times.] a. 1572 KNOX *Hist. Ref* 28 (Jam.) The schout ryises, Bowes and Bills! . . . which is a signification of extrein defence.

Boys will be boys.

1853 THACKERAY *Newcomes* xxv We used to call your grandfather by that playful epithet (boys will be boys, you know). 1905 *Almond of Lorello* 358 The devil has got a lot of maxims which his adherents . . . use— . . . 'Boys will be boys.'

Boys (lads) will be men.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Laddes will be men. 1732 T. FULLER *Gnom.* 37 Boys will be men. 1905 VACHELL *The Hill* 33 I'm sending you to Harrow to study, not books . . . but boys, who will be men when you are a man.

Brabbling curs never want sore ears.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 319.

Brackley breed, / better to hang than to feed.

1639 J. CLARKE *Param.* 203 Brackley breed, better to hang than to feed. 1878 RAG *Prov.* 328 Brackley breed, better to hang than feed. Brackley is a decayed market town . . . in Northamptonshire, not farre from Banbury, which . . . troubling the countrey about with beggars, came into disgrace with its neighbours.

Brag is a good dog.

1599 PORTER *Angry Wom.* *Abingd.* iv. iii (Merm) 176 Ay, Brag's a good dog; threatened folks live long. 1618 *Barnevell's Apol* E iv b, Bragge is a good Dog stall. 1870 RAY *Prov.* 65 Brag's a good dog if he be well set on.

Brag is a good dog, but Holdfast is a better.

1752 JOHNSON *Rambl.* No. 197, par. 3 When I envied the finery of any of my neighbours, [my mother] told me that 'Brag was a good dog, but Holdfast was a better'. 1870 *IN ME Put Yourself* xxix I wouldn't say a word till it was all settled, for Brag's a good dog, but Holdfast's a better.

1598-9 SHAKS. *Hen.* V II iii. 55 And holdfast is the only dog, my duck.

Brag is a good dog, but that he hath lost his tail.

1618 BRILION *Courtier & Countryman* Wks. (1879) II. 7 Some of you . . . can scarcely see a penny in your purse, and . . . if Brag were not a good dog, I know not how he would hold up his tail. 1678 RAY *Prov* 105 Brag's a good dog, but that he hath lost his tail.

Brawling booteth¹ not.

1546 J. HEYWOOD *Prov.* (1867) II. ii 47 Brawling booteth not . . . Alone to bed she went. [¹ profiteth]

Bread and circuses.

[L. JUVENAL *Sat.* x. 80 *Duas tantum res antius opulat, Panem et Circenses.* Two things only they earnestly desire, bread and the games of the circus.] 1930 *Times* 11 Nov. 15/4 Processions are good things, and there is never a better time for the circuses than when the bread is dear or scarce.

Bread, butter, and green cheese, / is very good English, and very good Friese.

1369 HAZIIT *Eng. Prov.* (1882) 100.

Bread is the staff of life.

1638 PENKETHMAN *Arhach* A j 6 Bread is worth all, being the Staife of life. 1704 SWIFT *T. Tub* iv Wks. (1856) I. 105 'Bread', says he, 'dear brothers, is the staff of life.'

Bread's house skailed¹ never.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 24 Bread's house skauld never. 1721 KELLY *Scot. Prov.* 20 A bread house skail'd never. Bread is the staff of life, and while people have that, they need not give over housekeeping. [¹ gave up housekeeping.]

Breeding wives are aye beddie.

1721 KELLY *Scot. Prov.* 75 *Breeding wives are ay beddie* [i.e.] Covetous of some silly things.

Brevity is the soul of wit.

1829-30 M. SCOTT *T. Crino.* *Log* xvi Brevity is the soul of wit,—ahem. 1853 APP. TRENCH

Prov. i (1894) 8 Brevity, 'the soul of wit', will be eminently the soul of a proverb's wit. 1600-1 SHAKS. *Ham.* II. ii. 90 Brevity is the soul of wit.

Bridges were made for wise men to walk over, and fools to ride over.

1678 RAY *Prov.* 106.

Bring a cow to the hall and she'll run to the byre¹.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 20 Bring a kow to the hall, and she will to the byre again. 1721 KELLY *Scot. Prov.* 86 Drive a cow to the hall and she'll run to the bayer. Spoken when people of mean breeding . . . do not take to, or become, a more honourable station. [¹ cow-shed].

Broken bones well set become stronger.

1579 LYLY *Euphues* (Arb.) 58 Doth not he remember that the broken bone once set together, is stronger than euer it was? 1612 WEBSTER *White Devil* II. i Like bones which, broke in sunder, and well set, knit the more strongly. 1651 WALTON *Sir H. Wotton in Lives* (Dent) i. 156 As broken bones well set become stronger, so Sir Henry Wotton did not only recover, but was much more confirmed in his Majesty's estimation. 1597-8 2 *Hen. IV.* IV. i. 222 Our peace will, like a broken limb united, Grow stronger for the breaking.

Buchanan's almanac, long foul, long fair.

1721 KELLY *Scot. Prov.* 69 Buchanan's almanac, long foul, long fair. When weather continues long of one sort, it commonly continues as long of the contrary, when it changes.

Buckinghamshire bread and beef: here if you beat a bush it's odds you'll start a thief.

1613-22 DRAYTON *Polyolb.* xxiii. 247 Wks. (1876) III. 95 Rich Buckingham doth bear the term of Bread and Beef, Where if you beat a Bush, 'tis odds you start a Thief. 1662 FULLER *Worthies, Bucks.* (1840) i. 194 'Buckinghamshire bread and beef.' The former is as fine, the latter as fat, in this as in any other county. . . . 'Here if you beat a bush, it's odds you'd start a thief.' . . . But this proverb is now antiquated.

Building and marrying of children are great wasters.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 317 Building and marrying of children are great wasters. 1721 KELLY *Scot. Prov.* 60 Bigging, and bairns marrying are great wasters.

Building is a sweet impoverishing.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 339.

Burford bait.

[= drink.] 1662 FULLER *Worthies, Ox.* (1840) iii. 5 'To take a Burford bait.' This . . . is a bait, not to stay the stomach but to lose the

wit thereby, as resolved at last into drunkenness.

Bush natural; more hair than wit.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 68 Thy tales (quoth he) shew long heare, and short wit, wife. 1670 RAY *Prov.* 166 Bush natural, more hair than wit.

1592-3 SHAKS. *Com. Err.* II. ii. 84 Dro. What he [time] hath scanted men in hair he hath given them in wit. *Anf.* . . . Many a man hath more hair than wit. 1594-5 *Two Gent.* III. i. 363 *Item, she hath more hair than wit.*

Business is business.

1797 G. COLMAN *Heir at Law* III. iii Business is business. 1876 BLACKMORE *Cripps Carrier* iii Quite right. Business is business. No man can be too particular.

Business to-morrow.

[Gk. PLUTARCH *Pelop.* x *Εἰς αὐριον τὰ σπουδαία.*] 379 B.C. ARCHAIAS (the Spartan) in Plutarch *Lives* (1900) II. 10 Archaias laughing, said, 'Serious matters to-morrow'. He took the letter and placed it under the pillow on which he rested. . . . This story, handed down in the form of a proverb, is current among the Greeks even now.

Busy will have bands.

1616 DRAKE *Anc. Adag.* 19 Busie will haue bondes 1678 RAY *Prov.* 106 Busie will have bands. Persons that are medding and troublesome must be tied short.

1600-1 SHAKS. *Ham.* III. iv. 32 To be too busy is some danger.

But one egg, and that addled.

1732 T. FULLER *Gnom.* 38 But one egg, and that addled. 1823 J. COLLINS *Span. Prov.* 14 Praise thyself chick, thou hast laid an egg, and that a bad one.

But when? quoth Kettle to his mare.

1678 RAY *Prov., Chesh.* 276.

Butter is gold in the morning, silver at noon, lead at night.

1652 FULLER *Com. on Christ's Temp.* in *Sel. Serm.* (1891) II. 89 Some meats are said to be Gold in the morning, silver at noon, but lead at night. 1670 RAY *Prov.* 36 Butter is gold in the morning, silver at noon, lead at night. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 334 They say, butter is gold in the morning, silver at noon, but it is lead at night.

Butter is mad twice a year.

1625 JONSON *Staple of News* II. i So butter answer my expectation, and be not mad butter; — 'if it be, It shall both July and December see' 1678 RAY *Prov.* 50 Butter is said to be mad twice a year, once in summer . . . when it is too thin and fluid; and once in winter . . . when it is too hard and difficult to spread.

Butter is once a year in the cow's horn.

1678 RAY *Prov.* 50 Butter's once a year in the cow's horn. They mean when the cow gives no milk.

Buy at a fair, but sell at home.

1616 DRAXE *Anc. Adag.* 21 A man must buye at the faire, and sell at home. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 321.

By doing nothing we learn to do ill.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 352.

By hook or by crook.

[= by fair means or foul.] c 1390 GOWER *Conf. Am.* v 251 So what with hoke and what with croke They make her maister ofte winne. 1546 J. HEYWOOD *Prov.* (1867) I. xi. 36 By hooke or crooke nought could I wyn there. 1649 MILTON *Ekloghastles Prose Wks.* (1904) I. 397 Master of almost two millions yearly, what by hook or crook, was still in want

By line and level.

1639 J. CLARKE *Paræm.* 92 By line and level. 1611-12 SHAKS. *Tempest* V. 1 238 We steal by line and level, an't like your grace.

By scratching and biting cats and dogs come together.

1548 J. HEYWOOD *Prov.* (1867) II. 1 45 Mary sir (quoth he) by scratchyng and bytyng Cats and dogs come together. 1623 CAMDEN *Rem.* 267 By scratching and biting, cats and dogges come together.

By suppers more have been killed than Galen¹ ever cured.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 329. [¹ a Greek physician; c. A.D. 130-201.]

By the needle you shall draw the thread, and by that which is past, see how that which is to come will be drawn on.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 332.

By the street of 'By-and-bye' one arrives at the house of 'Never'.

1853 ADD. FRENCH *Prov.* IV (1891) 88 In this Spanish [proverb] the final issues of procrastination are well set forth. *By the street of 'By-and-bye' one arrives at the house of 'Never'.*

By Tre, Pol, and Pen, / you shall know the Cornish men.

1662 FULLER *Worthies, Cornw.* (1810) I. 306 'By Tre, Pol, and Pen, You shall know the Cornish men'. . . . *Tre* signifieth a town . . . *Pol* an head . . . *Pen* a top. 1821 SCOTT *Kentish* 1 A worthy name . . . of Cornish lineage, for . . . 'By Pol, Tre, and Pen, You may know the Cornish men'. 1864 N. & Q. Ser. III. v. 208 Cornish Provs. . . By Tre, Pol, and Pen, Ros, Caer and Lan, You shall know all Cornish men. The second line of the old saw is frequently omitted.

By wisdom Rem., by peace plenty.

1614 CAMDEN *Rem.* 301 By wisdom peace, by peace plenty.

By writing you learn to write.

[L. *Scribendo discis scribere*] 1763 JOHNSON *Let. to Apr.* in BOSWELL *Life* XIV (1847) 130 If at the end of seven years you write good Latin, you will excel most of your contemporaries. *Scribendo discis scribere.* It is only by writing; all that you can attain to write well

C

Cabbage twice cooked (served) is death.

[Gk. *Δις κράμβη θάνατος*. L. JUVENAL *Sat.* vii. 154 *Crambe repetita*.] 1580 LYLY *Euph. & his Eng.* (Arb.) 391 Which I must omitte, least I set before you, colewortes twice sodden. 1929 *Times* 12 Oct. 6/6 Their havoc is limited to the cabbages; and you know what the opinion of cabbage was amongst the Greeks: *Δις κράμβη θάνατος*

1594-5 SHAKS. *L.L.L.* IV. ii. 22 Twice-sod simplicity, *bis coctus!*

Cadgers¹ are aye cracking o' crook-saddles.²

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 26 Cadgers speaks of leadsaddles. 1721 KELLY *Scot. Prov.* 77 *Cadgers has ay mind of loud saddles.* Spoken when people bring in, by head and shoulders, a discourse of those things they are affected with, and used to. 1818 SCOTT *Rob Roy* xxvi Ye ken cadgers maun aye be speaking about cart-saddles. 1857 DEAN RAMSAY *Remin.* v (1911) 204 *Cadgers are aye cracking o' crooksaddles* . . . Professional men are very apt to talk too much of their profession. [¹ Pedlars. ² Packsaddles.]

Cæsar's wife must be above suspicion.

1579 LYLY *Euphues* (Arb.) 329 All women shall be as Cæsar would have his wife, not onely free from sinne, but from suspicion. 1827 HUME *Gues. at Truth* (1873) I. 187 8 Cæsar's wife ought to be above suspicion. . . . Yet most . . . would be slow to acknowledge . . . that Cæsar himself ought to be so too.

Calf love, half love; old love, cold love.

1823 GALT *Enlail* xiv Put off for a year or twa this calf love connection. 1876 BLACKMORE *Cripps Carrier* xxiii Calf-love . . . was making a fool of this unfledged fellow.

California fever.

1840 DANA *Two Yrs. bef. Mast* xxi The Americans . . . and Englishmen . . . are indeed more industrious . . . than the Spaniards; yet . . . if the 'California fever' (business) spares the first generation, it always attacks the second.

Call another cause.

1738 SWIFT *Pol. Convers.* i. Wks. (1856) II. 340 *Spark.* Well, so much for that, and butter for fish; let us call another cause.

Call me cousin, but cozen me not.

1655 FULLER *Hist. Camb.* (1840) 117 Savill . . . (to try whether he could make cousins of his aunt's children). 1678 RAY *Prov.* 118 Call me cousin but cozen me not. 1790 TRUSLER *Prov. Exempl.* 20 'A truce with your kindness, my good sir'—Call me cousin, but cozen me not.

Call me not an olive till thou see me gathered.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 331.

Call Minerva to aid, but bestir thyself.

[Gk. *Σὺν Ἀθηνῇ καὶ χεῖρα κίβει.*] 1853 ABP. TRENCH *Prov. v.* (1894) 115 It was current long ago in Greece: *Call Minerva to aid, but bestir thyself.*

Call no man happy till he dies.

1603 FLORIO tr. *Montaigne* I. xviii (1897) I. 83 We must expect of man the latest day, Nor e'er he die, he's happy, can we say. 1891 *Times* 5 Dec. 'Call no man happy till he dies' is the motto . . . suggested by the career of Dom Pedro [of Brazil].

Call the bear 'uncle' till you are safe across the bridge.

1912 *Times (Wkly.)* 12 Apr 287 Critics . . . can quote the excellent Turkish proverb, 'Call the bear "uncle" till you are safe across the bridge', to justify their refusal to add to the Government's difficulties.

Calm weather in June sets corn in tune.

1573 TUSSEY *Husb.* xlii (1878) 117 Calme weather in June Corne sets in tune. 1732 T. FULLER *Gnom.* 277 Calm weather in June Sets corn in tune.

Cambridgeshire camels.

1662 FULLER *Worthies, Cambs.* (1840) I. 226 'Cambridgeshire Camels'. I cannot reconcile this proverb to any considerable sense. . . . The fen-men . . . on their stilts, are little giants indeed. 1670 RAY *Prov.* 221 Cambridgeshire camels. . . . A nickname . . . perhaps because the three first letters are the same in *Cambridge* and *camel*. 1897 BP. CREIGHTON *Some Eng. Shires* 378 'Cambridgeshire camels' was an expression for the marshmen . . . on tall stilts.

Can Jack-an-Ape be merry, when his clog is at his heel?

c. 1440 *Book of Curtasye* (Furnivall) l. 108 Thou art lyke an ape teyged with a dogge. c. 1450 *Polit. Poems* (Wright) II. 232 Jac Napes wolde one the see a maryner to ben, with his cloge and his cheyn. 1636 CAMDEN *Rem. Prov.* 294.

Canny Newcastle.

1787 GROSE *Provinc. Glos., Northumb.* (1811) 213 Canny Newcastle . . . Spoken jocularly to Newcastle-men, . . . for their partialty to their native town. 1854 SURTEES *Hand.*

Cross XIX 'Where d'ye come from?' 'Canny-newcassel', replied Pigg.

Canterbury is the higher rack, but Winchester is the better manger.

1662 FULLER *Worthies, Hants* (1840) II. 5 'Canterbury is the higher rack, but Winchester is the better manger.' W. Edington, bishop of Winchester, . . . rendering this the reason of his refusal to be removed to Canterbury. . . . The revenues of Winchester . . . are more advantageous to gather riches thereon. . . . Applicable to such who prefer a wealthy privacy before a less profitable dignity.

Cards are the devil's books.

1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) II. 350 D— your cards, said he, they are the devil's books. 1910 *Spectator* 17 Dec. 1073 'The sort that tells you the theatre is the devil's front parlour, and cards is his picture-books.'

Care is no cure.

1678 RAY *Prov.* 108.

1591-2 SHAKS. *1 Hen VI* III. iii. 3 Care is no cure, but rather corrosive, For things that are not to be remedied.

Care killed the cat.

1682 N O trs. BOILEAU'S *Lutrin* IV. 322 Exiling fretting Care, that kills a Cat' 1816 SCOTT *Antig.* xiv Hang expenses—care killed a cat. 1890 'R. BOLDREWOOD' *Miner's Right* XXXII He was always ready to enjoy himself . . . 'care killed a cat'.

1598-9 SHAKS. *Much Ado* V. i. 133 Though care kull'd a cat, thou hast mettle enough in thee to kill care.

Care not would have it.

1670 RAY *Prov.* 67 Care not would have it. 1721 KELLY *Scot. Prov.* 80 *Care not, would have it.* If you ask a man if he will have such a thing, and he answers *I care not*, it is a sign that he would have it.

Carleton¹ wharlers.

[= pronouncing the letter *r* with a guttural sound.] 1610 HOLLAND *Camden's Brit.* I. 517 As for Carleton, . . . wherein . . . all in manner that are borne . . . have an ill-favoured, untunable, and harsh manner of speech, . . . with a certaine kind of wharling 1650 FULLER *Pisgah-sight of Pal.* II. ix. par. 3 (1869) 167 It is observed in a village of Charleton in Leicestershire that the people therein are troubled with wharling in their utterance. [¹ Carleton Curliu, near Leicester.]

Carrick for a man, Kyle for a cow, Cunningham for corn and here,¹ And Galloway for woo².

1842 R. CHAMBERS *Pop. Rhymes of Scot.* 11 Carrick for a man, Kyle for a cow, Cunningham for corn and here, And Galloway for woo'. This old rhyme points out what each of the three districts of Ayrshire and the neighbouring territory of Galloway, were remarkable for producing in greatest perfection. [¹ barley. ² wool.]

Carriion crows bewail the dead sheep, and then eat them.

1640 HERBERT *Oull. Prov. Wks* (1859) I 339
The crow bewails the sheep, and then eats it.
1670 RAY *Prov.* 6.

Carry salt to Dysart and puddings to Tranent.

[= to send things to a place where they are already plentiful] c. 1598 *MS Proverbs* in FERGUSON *Scot. Prov.* (Beveridge) 17 He calls salt to Dysart 1822 *Scot. Let.* 10 Feb. in LOCKHART *Life* iv (1860) 472 It would be sending coals to Newcastle . . . not to mention salt to Dysart, and all other superfluous importations, (&c.) 1862 A. HESLOP *Scot. Prov.* [ed. 3] 70 Carry salt to Dysart and puddings to Tranent. [drives.]

Cassandra warnings.

[The prophetic warnings of Cassandra, daughter of Priam, of Troy, came true, though disregarded at the time] 1629 T. ADAMS *Serm.* (1861) i. 216 All the prophecies of ill success have been held as Cassandra's riddles. 1928 *TIMES* 14 Dec. 10/3 His continual 'delay and vacillation', to use Queen Victoria's own words, caused her the gravest anxiety. . . All her warnings, like those of Cassandra, were neglected, and, like those of Cassandra, were fulfilled in every instance.

Cast a bone in the devil's teeth.

1721 KELLY *Scot. Prov.* 79 *Cast a bone in the Devil's teeth.* Gratify some squeezing oppressor, or some unconscionable officer, to save your self from his harm.

Cast ne'er a clout till May be out.

[Sp. c. 1627 CORRIAS *Vocabulario* (1906) 490 *Hasta Mayo no te quites el sayo*'] 1732 T. FULLER *Gnom.* Leave not off a clout, Till May be out. 1832 HENDERSON *Scot. Prov.* (1881) 154 Cast ne'er a clout till May be out. [Do not leave off your coat till May.]

Cast not out the foul water till you bring in the clean.

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 26 Cast not forth the old water while the new come in. 1721 KELLY *Scot. Prov.* 80 *Cast not out the foul water till you bring in the clean.* Part not with that way of living you have, till you be sure of a better. 1738 SWIFT *Poet. Conversat.* iii. Wks. (1856) II. 351 Mrs. Giddy has discarded Dick Shuttle. . . She was a fool to throw out her dirty water before she got clean. 1842 LOVER *Handy Andy* xxix 'I'll change my clothes' . . . 'You had better wait. . . You know the old saying, "Don't throw out your dirty wather until you get in fresh".'

Cast the cat over him.

1721 KELLY *Scot. Prov.* 80 *Cast the cat o'er him.* It is believed that when a man is raving in a fever, the cat cast over him will cure him; apply'd to them whom we hear telling extravagant things, as they were raving.

Cast your staff into the air, and it will fall upon its root, or heavy end.

1678 RAY *Adag. Hebr.* 401 Cast your staff into the air, and it will fall upon its root, or heavy end. *Naturam expellas furca licet usque recurret.*

Castles are forests of stone.

1640 HERBERT *Oull. Prov. Wks* (1859) I 360.

Cat (or kit) after kind.

[*Cat after kind* is a shortened form of *Cat after kind, good mouse-hunt*, *Cat will to kind* like will to like] 1568 Jacob & Esau iv in HAZL. *O. E. P.* ii. 235. Cat after kind (say'th the proverb) sweet milk will lap. 1670 RAY *Prov.* 183 *Kat after kind.* A clump of the old block. 1599-1600 SHAKS. *A. Y. L.* III i. 109 If the cat will after kinde, so be sure will Rosalinde.

Cat after kind, good mouse-hunt.

c. 1275 *Prov. of Alfred* (Skeat) A 296 For ofte museth the Kat after hinc moder. 1546 J. MLYWOOD *Prov.* (1867) i. xi. 27 Cat after kynde good mouse hunt. 1560 *Nue Wanton* 52 For a good mouse hunt is cat after kynd. 1678 RAY *Prov.* 109 That that comes of a cat will catch mice . . . *Chi da gatta nasce sorici piglia.*

Cat will to kind.

c. 1580 G. HARVILY *Tellerbk* (Camd. Soc.) 120 'Tis god philosophy. Katt will to kinde. 1692 R. L'ESTRANGE *Aesop's Fables* cly (1738) 170 *Cat will to kind*, as they say, and wicked men will be true to their principles.

Catch a weasel asleep.

1837 47 BARRHAM *Ingol. Ley* (1898) 182 You must be pretty deep to catch weasels asleep.

Catch that catch may.

c. 1390 GOWER *Conf. Am.* vii 391 But cacché who that cacche might. 1546 J. MLYWOOD *Prov.* (1867) 171 *Catch that catch may.* c. 1612 BARRHAM & PL. *Scornful Lady* l. i. Wks. (C.U.P.) l. 238 Men, women, and all woo, catch that catch may. 1821 SCOTT *Kenilw.* xi The last words seem to mean 'Catch who catch can'.

Catching fish is not the whole of fishing.

1913 *Times, Lit. Sup.* 28 Nov. 570 Sportsmen who love sport for the sport's sake: 'Catching fish is not the whole of fishing.'

Cats eat what hussies¹ spare.

c. 1225 *MS. T.C.O.* II. 45. (ed. Förster) in *Eng. Stud.* 31. 6 Hund eet, pat hen man spelat. Sepe morat gnarus canis id quod serunt auarus. c. 1598 *MS. Proverbs* in FERGUSON *Scot. Prov.* (Beveridge) 26 *Cats eatis quihuk hussies spurs.* 1639 CLARK: *Parn.* 242 What the good wife spares, the cat eats. 1721 KELLY *Scot. Prov.* 326 *The things that wives hains,² cats eat.* What is too niggardly spared is often as widely squandered [¹ housewives. ² spares.]

Cauld kail¹ het² again is aye pat³ tasted.

1865 G. MACDONALD *Alec Forbes lvi* They all knew as well as he did, that his sermon was only 'cauld kail het again'. [¹ broth. ² hot. ³ pot.]

Cave of Adullam.

[1611 BIBLE 1 Sam. xxii 1, 2 David . . . escaped to the cave Adullam: . . . and every one that was in distress, . . . and every one that was discontented, gathered themselves unto him.] 1866 BRIGHT *Sp.* (1876) 349 The right hon. gentleman . . . has retired into what may be called his political Cave of Adullam, and he has called about him 'every one that was in distress and every one that was discontented'.

'Ch was bore at Taunton Dean; where should I be bore else.

['Ch represents *Ich*, the southern form of pronoun *I*] 1662 FULLER *Worthies, Somerset* (1840) III. 91 'Where should I be born else than in Taunton Dean.' This is a parcel of ground round about Taunton, very pleasant and populous. . . . The peasantry therein . . . conceive it a disparagement to be born in any other place. 1670 RAY *Prov.* 251 'Ch was bore at Taunton Dean, where should I be bore else.

Chalk and cheese.

c. 1390 GOWER *Conf. Am. Prol.* 1. 416 Lo, how thei feignen chalk for cheese. 1541 BARNES *Wks.* (1573) 258 This definition agreeth as well with your key, as chalke and cheese. A. 1555 LATIMER in FOXE *A & M.* (1684) III. 413 As though I could not discern cheese from chalk. 1600 ROWLANDS *Leit. Humours Blood* vi. 75 Tom is no more like thee, then Chalks like Cheese. 1672 W. WALKER *Phras. Anglo-Lat.* 56 I talk of chalk and you of cheese. 1819 HANNAH MORE *Two Wealthy F. Wks.* (1830) III. 131 *Brag.* Their talk was no more like that of my ol landlord, who was a Lord . . . than chalk is like cheese. 1849 C. BRONTE *Shirley* v 'You think yourself a clever fellow, I know, Scott.' 'Ay! I'm fairish, I can tell cheese fro' chalk.'

Chalk is no shears.

1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 26 Chalk is na sheares. 1721 KELLY *Scot. Prov.* 83 *Chalk is no shears.* Taken from tailors marking out their cloth before they cut it, signifying that a thing may be proposed that will never be executed.

Change but the name and the story applies to yourself.

[L. HORACE *Sat.* 1. i. 69 *Mutato nomine de te Fabula narratur.*] 1853 G. T. WHYTE MELVILLE *Digby G.* xxvi The reader has probably had quite enough of Digby Grand and his autobiography; but to some . . . he may say, *Mutato nomine, de te fabula narratur.* 1929 *Times* 12 June 17/4 The eye of fancy catches every seaside place in England pointing the finger at some other with a '*De te fabula*', for fear itself should be accused.

Change of pasture makes fat calves.

1546 J. HEYWOOD *Prov.* (1867) 50 And some say, change of pasture makth fat calves. 1599-1600 SHAKS. *A. Y. L. III.* ii. 28 Good pasture makes fat sheep.

Change of weather is the discourse of fools.

1670 RAY *Prov.* 28.

Charity begins at home.

c. 1380 WYCLIF *Of Prelates in Wks.* (Matthew) 78 *Charite schuld bigyne at hem-self.* 1616 BEAUM & FL. *Wit without M. v.* ii *Charity and beating begins at home.* 1659 FULLER *Appeal Inj. Innoc. in Hist. Camb. Univ.* (1840) 317 'Charity begins, but doth not end, at home.' . . . My Church History . . . began with our own domestic affairs, . . . I intended . . . to have proceeded to foreign churches. 1748 SMOLLETT *Rod. Rand* vi The world would do nothing for her if she should come to want—charity begins at home. 1853 ABP. TRENCH *Prov* v (1894) 102 *Charity begins at home.* . . . It is not for nothing that we have been grouped in families, neighbourhoods, and nations.

Charon waits for all.

1708 PRIOR *Turtle & Spar.* All that wear feathers first or last Must one day perch on Charon's mast. 1732 T. FULLER *Gnom.* 40 Charon waits for all.

Charre-folks are never paid.

1678 RAY *Prov.* 112 Charre-folks¹ are never paid. That is, give them what you will they are never contented. [¹ persons hired for jobs.]

Chatting to chiding is not worth a chute.¹

[= scolding is not worth replying to.] 1546 J. HEYWOOD *Prov.* (1867) II. v. 56 Chatting to chiding is not worth a chuet. [¹ *chut*, an exclamation of impatience.]

Cheap and nasty.

1831 *Blackw. Mag.* Feb. 416/2 On the top of the 'cheap and nasty', did you ever pass through Birmingham? 1885 C. LOWE *Prince Bismarck* (1898) vii [Bismarck] wished to spare his countrymen . . . a repetition of the 'cheap and nasty' verdict which had been pronounced on their products at Philadelphia. 1926 *Times* 31 Mar. 15/4 Official rudeness is cheap, though nasty.

Cheapside is the best garden.

1662 FULLER *Worthies, London* (1840) II. 333 Natural commodities are not to be expected to grow in this place, . . . Cheapside being called the best garden only by metaphor.

Cheat, and the cheese will show.

1917 BRIDGE *Chesh. Prov.* 35 *Cheat, and the cheese will show.* That is, if too much cream has been extracted or the cows poorly fed.

Cheese and money should always sleep together one night.

1917 BRIDGE *Chesh. Prov.* 35 *Cheese and money should always sleep together one night.* Said by farmers in old times, who, immediately the cheese was sold and weighed, demanded payment in gold before the cheese was sent away.

Cheese digests everything but itself.

1584 LYLY *Sapho & P.* III. II. Wks. (1902) II. 394 *Mol* It is against the old verse, *Caseus est nequam*. *Crip.* Yea, but it digesteth all things except itself 1629 T. ADAMS *Serm.* (1861-2) I. 161 And, as cheese to digest all the rest, yet itself never digested, treason 1678 RAY *Prov* 40 Cheese it is a peevish elf, It digests all things but itself. This is a translation of that old rhyming Latin verse, *Caseus est nequum, quia, digerit omnia sequum.* 1738 SWIFT *Pol. Conversat* II. Wks. (1856) II 348 They say, cheese digests everything but itself.

Cheshire horn and Cheshire bred, / strong i' th' arm and weak i' th' head.

1917 BRIDGE *Chesh. Prov.* 36.

Cheshire chief of men.

1613-22 DRAYTON *Polyolb.* viii 8 (1876) II 67 For which, our proverb calls her, *Cheshire, chief of men* 1662 RULLIER *Worthes, Chesh.* (1840) I. 265 'Cheshire chief of men'. . . The Cestrians have always demeaned themselves right valiantly in their undertakings.

Chickens feed capons.

1678 RAY *Prov.* 111 Chickens feed capons. . . Chickens come to be capons.

Children and chicken must be always picking.

1573 TISSER *Husb.* (1878) 178 Yong children and chickens would ever be eating. 1670 RAY *Prov.* 33 Children and chicken must be always picking.

Children (drunkards) and fools cannot lie (or speak truth).

1539 TAVERNER *Erasm. Prov.* (1552) 62 Oure common prouerbe. . . Children, drunkers and fooles, can not lye. 1546 J. HEYWOOD *Prov.* (1867) I. xi. 31 Men say also, children and fooles can not ly. 1670 RAY *Prov.* 69 Children and fools speak truth. 1805 SCOTT *Lett. to Ellis in Lockhart* xii It is a proverb, that children and fools talk truth.

Children and fools have merry lives.

1670 RAY *Prov.* 69 Children and fools have merry lives. . . They are not concern'd either for what is past, or for what is to come.

Children and fools must not play with edged tools.

1642 MILTON *Apol. Smect. Prose Wks.* (1904) III. 114 That he may know what it is to be a child, and yet to meddle with edged tools, I turn his antistrophe upon his own head.

Children are certain cares, but uncertain comforts.

1639 J. CLARKE *Parom* 240 Children are uncertain comforts, but certain cares 1670 RAY *Prov.* 4 Children are certain cares, but uncertain comforts. 1886 I. J. HARRY *How to be Happy* xvi Children are not 'certain sorrows and uncertain pleasures' when properly managed.

Children are poor men's riches.

1670 RAY *Prov.* 4.

Children are the parents' riches.

1616 DRANE *Anc. Adag.* 23 Children are the parents' riches

1602-3 SHAKS. *All's Well* I iii. 28 They say barnes are blessings.

Children are to be deceived with comfits and men with oaths.

1605 BACON *Adv. Learn* II. LXIII (1900) 246 That other principle of Lysander, *That children are to be deceived with comfits, and men with oaths* and the like evil and corrupt positions.

Children learn to creep ere they can go.

c. 1350 MS. *Douce* 52 (ed. Förster) in *Festschr.* z. III. *Deutschen Neuphilologenkongr.* no 116 First the childre creepth and after gooth. 1546 J. HEYWOOD *Prov.* (1867) I. xi. 30 Children learne to criepe er they can learne to go.

Children pick up words as pigeons peas, / and utter them again as God shall please.

1670 RAY *Prov.* 213.

Children (Maidens) should be seen, and not heard.

c. 1400 *Mirk's Festial* (E.E.T.S.) I. 230 For hyt ys an old Englysch sawe: 'A mayde schuld be seen, but not herd' 1670 RAY *Prov.* 51 Maidens must be seen and not heard. 1738 SWIFT *Pol. Conversat* I. Wks. (1856) II. 334 Fie, miss, they say maids should be seen and not heard. 1866 I. J. HARRY *How to be Happy* xvii 'Little people should be seen and not heard' is a stupid saying.

Children suck the mother when they are young, and the father when they are old.

1678 RAY *Prov.* 112.

Children to bed and the goose to the fire.

1670 RAY *Prov.* 168 Children to bed and the goose to the fire. 1710 STALLI *Teller* No. 263 (1899) iv. 339 We have all of us heard in our infancy, of 'putting the children to bed, and laying the goose to the fire'. This was one of the jocular sayings of our forefathers.

Children when they are little make parents fools, when they are great they make them mad.

1640 HERBERT *Outl. Prov. Wks.* (1859) I 360.

Child's pig but father's bacon.

c 1350 *MS. Douce 52* (ed Forster) in *Festschr. z. xii. Deutschen Neuphilologenlage* 54 no. 113 Childe is pigge, and fader is the flieche. Porcellus nati fit perna patris veterati 1678 *RAY Prov.* 111 Child's pig, but father's bacon Parents usually tell their children, this pig or this lamb is thine, but when they come to be grown up and sold, parents themselves take the money for them. 1914 K. F. PURDON *Folk of Furry F.* 11 It would be 'child's pig and Daddy's bacon', . . . with that calf.

Choose a horse made, and a wife to make.

1640 HERBERT *Outl. Prov. Wks.* (1859) I 357.

Choose a wife on a Saturday rather than a Sunday.

1737 FRANKLIN *Poor Rich Alm.* Oct. If you want a neat wife, chuse her on a Saturday. 1813 *RAY Prov.* 54 *If thou desrest a wife, chuse her on Saturday rather than on a Sunday.* i.e. see her in an undress. 1846 DENHAM *Prov.* (Percy Soc.) 2.

Choose neither a woman nor linen by candle-light.

1572 SANDFORD *Hours of Recreation* 101 Choose not a woman, nor linnen clothe by the candle. 1611 J DAVIES *Scourge Folly.* *Prov.* 79 Wks. (Grosart) II. 43 'Choose neither women nor linnen by candle.' 1678 *RAY Prov.* 64 Neither women nor linen by candle-light. 1738 SWIFT *Pol. Conversat.* III Wks. (1856) II. 352 They say women and linen show best by candle-light. 1737 FRANKLIN *P. Rich. Alm.* May Fine linen, girls and gold so bright Choose not to take by candle-light.

Choose none for thy servant who have served thy betters.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 364 Choose none for thy servant who have served thy betters. 1852 E. FITZGERALD *Polonius* 76 A proverb bids us beware of taking for servant one who has waited on our betters.

Choose not a house near an inn, or in a corner.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 330 Choose not a house near an Inn [viz: (for noise); or in a corner (for filth)].

Christmas comes but once a year.

1573 TUSSEER *Husb.* (1878) 28 At Christmas play and make good cheere, for Christmas comes but once a yeere. 1662 WITHER *Christ. Car.* And what they want they take in beer, For Christmas comes but once a year. 1831 *Times* 24 Dec. 13/2 'Christmas comes but once a year', said the old rhyme, 'but when it comes it brings good cheer.' . . . There

was a time when Christmas 'good cheer' meant principally a succession of massive meals.

Church work goes on slowly.

1639 FULLER *Holy War* III. i (1840) 117 Guy . . . besieged Ptolemais . . . But this siege was churchwork, and therefore went on slowly. 1712 ADDISON *Spect.* No. 383 Wks. (1902) III. 361 The fifty new churches will . . . mend the prospect; but church-work is slow!

Circumstances alter cases.

1895 J. PAYN *In Market Overt* xxxix Circumstances alter cases even with the best of us, as was shown in a day or two in the conduct of the Bishop.

Cities are taken by the ears.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 361

Cities seldom change religion only.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 320.

Civil wars of France made a million of atheists, and thirty thousand witches.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 372.

Civility costs nothing.

1841 S. WARREN *Ten Thousand a-Year* III It may be as well . . . to acknowledge the . . . fellow's note— . . . civility costs nothing. 1873 ALLINGHAM *Rambles* I. 207 Civility costs nothing, . . . nothing, that is, to him that shows it; but it often costs the world very dear.

Claw me, and I'll claw thee.

[Used of mutual flattery.] 1531 TINDALE *Expos.* I John (1537) 72 We saye, clawe me, clawe ye. 1629 J. ADAMS *Serm.* (1861-2) I. 186 'Claw me and I will claw thee'; wink at mine, and I will not see thy faults. 1738 SWIFT *Pol. Conversat.* III Wks. (1856) II 350 Ay, claw me, and I'll claw you. 1825 *Blackw. Mag.* XVII. 461 I do not object to Jeffrey's clawing his . . . brother Editor, who so regularly claws him in his New Monthly. 1598-9 SHAKS. *Much Ado* I III. 15 I must.. claw no man in his humour.

Clean heels, light meals.

1817 J. C. BRIDGE *Chesh. Prov.* 38 *Clean heels, light meals* . . . Refers to the superiority of clay land over sandy land for yielding milk . . . On sandy land, cows come to be milked with clean feet; but on clay land the gate places are very muddy.

Cleanliness is next to godliness.

1605 BACON *Adv. of Learning* II. Cleanness of body was ever deemed to proceed from a due reverence to God. a 1791 WESLEY *Serm.* LXXXVIII *On Dress* (1838) III. 15 Slovenliness is no part of religion . . . 'Cleanliness is indeed next to godliness'. 1876 BURNABY *Ride to Khiva* x 'Cleanliness is next to Godliness'. The latter quality, as displayed in a Russian devotee, is more allied with dirt than anything else.

Cleave to the crown though it hang on a bush.

1851 STRICKLAND *Lives of Q. of Eng.* II 419 The crown [of Richard III] was hidden by a soldier in a hawthorn-bush, but was soon found . . . To the same circumstance may be referred the loyal proverb of—'Cleave to the crown though it hang on a bush'.

Clergymen's sons always turn out badly.

1886 E. J. HARDY *How to be Happy* XIX 'Clergymen's sons always turn out badly' . . . Because the children are surfeited with severe religion, *not* with the true religion of Christ. 1922 DEAN INGE *Outspoken Ess.* 2nd Ser 264 An Eton boy . . . when asked why the sons of Eli turned out badly, replied, 'The sons of clergymen always turn out badly'.

Cleveland in the clay, / Bring in two soles and carry one away.

1870 RAY *Prov.* 257 Cleveland in the clay, Bring in two soles and carry one away Cleveland is that part of Yorkshire, which borders upon the bishopric of Durham, where the ways in winter time are very foul and deep.

Clothe thee in war: arm thee in peace.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 335.

Cloudy mornings turn to clear afternoons (or evenings).

[*Bl. of Tobit* III 22: post tempestatem tranquillitatem facis.] c. 1200 *Anerene Ruole* (Morton) 376 Louerd, þet makest stille after storme. c. 1374 CHAUCER *Troilus* III. 1060 For I have seyn of a ful misty morwe folwen ful ofte a merie somer's day. 1546 J. HEYWOOD *Prov.* (1867) II IX. 81 Thus cloudy mornynge turne to clere after noones. 1655 FULLER *Ch. Hist.* I. IV. par. 1 (1868) I. 35 Dark . . . was the morning of this century, which afterward cleared up to be a fair day. 1841 CHAMIER *Tom Bowl.* II Though it's cloudy in the morning, the sun may shine bright enough at noon.

Clubs are trump.

[= physical force is to decide the matter.] 1588 GREENE *Pandosio* (1843) 27 Taking up a cudgel . . . sware solemnly that she would make clubs trump if hee brought any bastard brat within her dores 1607 *Widow of Wall.* St. III. 1 Aye, I knew by their shuffling, clubs would be trump.

Cobblers and tinkers are the best ale-drinkers.

1670 RAY *Prov.* 5.

Cobbler's law; he that takes money must pay the shot.

1678 RAY *Prov.* 90.

Cold as a key.

1501 DOUGLAS *Pal. Honour* sig. D ii st. 61 With quakand voce and hart cold as a key.

1546 J. HEYWOOD *Prov.* (1867) II 1 41 Hotte as a toste it grew cold as a key.

1592-3 SHAKS. *Rich. III* I. II 5 Poor key-cold figure of a holy king! 1594 *Lucrece* 1774 And then in key-cold Lucrece' bleeding stream He falls.

Cold as charity.

1642 SIR T. BROWNE *Reliq. Med.* II. IV 'Tis the general complaint . . . that Charity grows cold. 1837 T. MOORE *Jack Braag* XV The wind blows . . . about one, and I'm as cold as charity.

Cold comfort.

1612-15 BP. HALL *Contempl.* IV XI (1825) II. 380 The cripple . . . looked up, it was cold comfort that he heard, 'Silver and gold have I none'.

1593-4 SHAKS. *Tam. Shrew* IV. i. 33 Shall I complain on thee to our mistress, whose hand thou shalt soon feel, to thy cold comfort.

1596-7 K. JOHN V. VII 42 I beg cold comfort.

Cold of complexion, good of condition.

1678 RAY *Prov.* 116.

Cold pudding will settle your love.

1685 S. WESTLY *Maggots* 41 Settle the Wit, as Pudding settles Love 1738 SWIFT *Pol. Conversal* II Wks (1856) II 346 Miss. Thus almond pudding . . . is grown quite cold Never . . . Cold pudding will settle your love 1848 A. SMITH *Christ. Tadpole* IX The cold plum-pudding too, was a wonder . . . and . . . there was enough of it to settle everybody's love.

Cold weather and knaves come out of the north.

1670 RAY *Prov.* 19.

Coll¹ under canstick².

[A Christmas game; used fig.] 1546 J. HEYWOOD *Prov.* (1867) I. X. 20 Coll under canstyk, she can play on bothe handis, Dissimulation well she vnderstandis. [¹To embrace. ²candlestick.]

Combsters¹ are aye creechie².

1641 D. FRIGUSSON *Scot. Prov.* (Beveridge) 70 Kamesters are ay creechie. 1721 KELLY *Scot. Prov.* 81 Combsters are ay creechie. It is ordinary to see men look like their trade. [¹wool-combers. ²greasy.]

Come and welcome; go by, and no quarrel.

1670 RAY *Prov.* 236.

Come cut and long tail.

[= horses or dogs with docked tails and long tails; fig. all sorts of people.]

1800-1 SHAKS. *Merry W.* III. IV. 47, 8 Ay, that I will, come cut and long-tail, under the degree of a squire.

Come day, go day, God send Sunday.

1616 DRAKE *Anc. Adag.* 194 Come day, goe day, the day is long enough. 1721 KELLY *Scot. Prov.* 77 Come day, go day, God send

Sunday. Spoken to lazy, unconscionable servants, who only mind to serve out their time, and get their wages. 1846 DENHAM *Prov.* (Percy Soc.) 15 Come day, gang day, God send Sunday. The sluggard's daily prayer.

Come it early, come it late, in May comes the cowquake.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 26 Come it aye, come it late, in May comes the cowquake 1721 KELLY *Scot. Prov.* 80 Come it early, come it late, in May, comes the cow quake. A cold rain . . . in May, which makes the cows . . . to tremble.

Come not to counsel uncalled.

1539 TAVERNER *Erasm. Prov.* (1552) 13 Ad consilium ne accesseris antequam uoceris. Come nat to counsaile afore thou be called a. 1585 MONTGOMERIE *Cherrie & Slae* lxxviii. (1821) 42 Thair is a sentence said be sum, 'Let nane uncalled to counsell cum, That welcum weins to be.' 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 26 Come not to the counsel uncalled.

Come with the wind, go with the water.

[Things ill-gotten will be ill-spent.] 1721 KELLY *Scot. Prov.* 83 Come with the wind, go with the water. Lat. *Male paria, male dilabuntur*. 1892 HENLEY & STEVENSON *Deac. Brodie* i. ii Onyway, Deacon, ye'd put your ill-gotten gains to a right use: they might come by the wind but they wouldna gang wi' the water.

Coming, and so is Christmas.

1738 SWIFT *Pol. Conversal.* i. Wks. (1856) II 337 'She's coming, madam.' . . . 'Coming! ay, so is Christmas.' 1854 SURTEES *Hand. Cross.* lxxii Miss always reported that she saw the offer was coming, but Mama . . . observed that 'Christmas was coming too'.

Coming events cast their shadows before them.

1803 CAMPBELL *Lochiel's Warn.* And coming events cast their shadows before. 1857 TROLLOPE *Barch. Tow.* xxiv The coming event of Mr. Quiverful's transference to Barchester produced a delicious shadow in the shape of new outfit for Mrs. Quiverful.

Command your man, and do it yourself.

1670 RAY *Prov.* 169 Command your man, and do't your self. 1692 R. L'ESTRANGE *Aesop's Fab.* lxx (1738) 66 Men are more sensible in their own case than in another's; . . . according to the old saying, *Command your man, and do't yourself*.

Common fame is a liar.

1614 W. BROWNE *Shepherd's Pipe* vii Wks. (1869) II. 236 Fame is a liar, and was never other. 1821 SCOTT *Pirale* xxxix But common fame, Magnus considered, was a common liar.

Common fame / is seldom to blame.

1670 RAY *Prov.* 88 Common fame's seldom to blame. A general report is rarely without some ground. 1721 KELLY *Scot. Prov.* 80 *Common fame sindle¹ to blame*. A man will seldom be under an universal ill report, unless he has given some occasion for it. [¹ seldom.]

Company in misery makes it light.

c. 1374 CHAUCER *Troilus* i. 708 Men seyn, to wrecche is consolacioun To have another felawe in his peyne. c. 1386 — *Cant. T.* G. 746 For unto shrewes joye it is and ese To have his felawes in peyne and disese. 1579 LYL Euphues (Arb.) 96 In misery, Euphues, it is great comfort to have a companion 1620 SHELTON *Quix.* ii. xiii (1908) II. 269 If that which is commonly spoken be true, that to have companions in misery is a lightener of it, you may comfort me 1670 RAY *Prov.* 5 It's good to have company in trouble *Solamen miseri socios habuisse doloris*. [It is a comfort to the wretched to have had companions in their woes.]

1594-5 SHAKS. *L.L.L.* IV. iii. 127 Thy love is far from charity, That in love's grief desir'st society. 1610-11 *Wint. T.* I. ii. 190 There have been . . . cuckolds ere now, . . . nay, there's comfort in't. 1594 *Lucrece* 790 Fellowship in woe doth woe assuage. *ibid.* 1581 It easeth some, though none it ever cur'd, To think their dolour others have endur'd.

Comparisons are odious.

c. 1440 LYDGATE *Polit. Relig. & Love Poems* 22 Odyous of olde been comparisons. 1579 LYL Euphues (Arb.) 68 Livia, though she be fair, . . . is . . . not so amiable as my Lucilla . . . ; but lest comparisons should seem odious, . . . I will omit that. c. 1600 *DONNE Elegies* viii She and comparisons are odious. 1724 SWIFT *Drap. Lett.* v. Wks. (1856) II. 30 A judge . . . checked the prisoner . . . taxing him with reflecting on the court by such a comparison, because comparisons were odious'. 1859 S. R. HOLE *Lit. Tour Irel.* xiv Many men . . . forgetting that . . . 'Comparisons are odious', are never happy but in detecting infelicities.

1598-9 SHAKS. *Much Ado* III. v. 18 Comparisons are odorous.

Conceited goods are quickly spent.

1678 RAY *Prov.* 116.

Condition makes, condition breaks.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 26 Condition makes, and condition breaks. 1721 KELLY *Scot. Prov.* 77 *Condition makes, condition breaks*. Particular conditions, agreed to, and condescended upon, binds a man in law.

Confess and be hanged.

c. 1592 MARLOWE *Jew of Malta* iv. ii (Merm.) 291 Blame not us but the proverb, Confess and be hanged. 1665 J. WILSON *Projectors* iii. 1 Confess, and be hang'd!—I am for none of 't! 1821 SCOTT *Pirale* xxxix At the gallows! . . . confess and be hanged is a most reverend proverb.

1596-7 SHAKS. *Merch. Ven.* III. ii. 34 *Bass.*

Promise me life, and I'll confess the truth
Por. Well then, confess, and live 1604-5
Olthello iv. 1 37 To confess, and be hang'd
for his labour. 1607-8 *Timon of Athens* i. ii.
22 Ho, ho! confess'd it, hang'd it, have you
not?

Confidence is a plant of slow growth.

1776 EARL OF CHATHAM *Speech* 14 Jan. in
Lean Collect. (1902-4) III 413 Confidence is
a plant of slow growth in an aged bosom.
1908 SNLYD-KYNNERSLEY *H M L.* in Con-
fidence is a plant that for special reasons
grows slowly in that land [Wales]; and
occasionally there were outbursts of fury.

Congleton rare, Congleton rare, / sold the Bible to pay for a bear.

1813 RAY *Prov.* 242 Congleton bears. The
clerk of Congleton having taken the old
church Bible . . . sold it to buy a bear. . .
From this, . . . proceeds the name of Con-
gleton bears. 1917 BUNGE *Chesh. Prov.* 39 Con-
gleton rare, Congleton rare Sold the Bible to
pay for a bear. . . In the year 1662 the
Church Bible was worn out and money was
collected to buy another . . . The town bear,
kept for baiting, died, and the keeper applied
. . . to the Corporation. They granted him the
'Bible Money', as . . . the bear was wanted
immediately for the Town Wakes.

Constant dropping wears the stone.

[*L. OVID Epist. ex Ponto* iv. x. 5 *Gutta cavat
lapidem* cf. *BIBLE Job* xiv. 19 Little drops
pierce the flint upon which they often fall]
c. 1200 *Ancient Riddle* (Morton) 220 Little
droppis thurleth thene ulint that ofte nalleth
theron. c. 1387 *usk Test. of Love* l. iii. 101
So ofte falleth the lethy water on the harde
rocke, til it haue thorow persed it. c. 1477
CAXTON *Jason* 26 The stone is myned and
holowed by contynuell droppynge of water.
1549 LATIMER *7th Sermon* bef. *Edw. VI* (Parker
Soc.) 232 It is a good wise verse, *Gutta cavat
lapidem non vi sed sæpe cadendo*; 'The drop
of rain maketh a hole in the stone, not by
violence, but by oft falling'. 1874 WHYTE-
MELVILLE *Uncle John* vi Constant dropping
wears away a stone; constant flirtation saps
the character.

1590-1 SHAKS. 3 *Hen. VI* III. ii. 50 Hephes
her hard; and much rain wears the marble.
1595-6 *Rich. II* III. iii. 164 Or shall we . .
make some pretty match with shedding
tears? As thus; to drop them still upon one
place, Till they have fretted us a pair of
graves Within the earth. 1601-2 *Troil. &
Cres.* III ii. 193 When waterdrops have worn
the stones of Troy. 1594 *Lucrece* 560 Tears
harden lust Though marble wear with raining.
ibid. 590 Be moved with my tears . . .
which . . . Beat at thy rocky and wrack-
threatening heart, To soften it with their
continual motion. *ibid.* 959 Time's office
is to . . . waste huge stones with little water-
drops. 1597 *Complaint* 291 But with the
inundation of the eyes What rocky heart to
water will not wear?

Contempt pierces even through the shell of the tortoise.

1842 MACAULAY *Ess., Fred. the Gl.* Wks. VI.
689 Contempt, says the eastern proverb,

pierces even through the shell of the tortoise;
and neither prudence nor decorum had ever
restrained Frederic from expressing his
measured contempt for . . . Lewis.

Content is the philosopher's stone, that turns all it touches into gold.

1642 FULLER *H & P. State* III xvii (1841) 186
Those who seek for the philosopher's stone,
. . . must not do it with any covetous desire
to be rich . . . Whosoever would have this
jewel of contentment, (which turns all into
gold . . .) must come . . . divested of . . . covet-
ous thoughts. 1732 1 FULLER *Gnom.* 43 Con-
tent is the Philosopher's Stone, that turns all
it touches into gold.

Contentibus, quoth Tommy Tom- son, kiss my wife and welcome.

1721 KILLY *Scot. Prov.* 81 *Contentibus, quoth
Tommy Tomson, kiss my wife and welcome.*
Spoken facetiously when we comply with a
project. 1738 SWIFT *Pol. Conversat.* in Wks.
(1856) II. 362 With all my heart, kiss my
wife and welcome.

Conversation makes one what he is.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 359.

Cook-ruffian, able to scald the devil in his feathers.

1670 RAY *Prov.* 169.

Corn and horn go together.

1678 RAY *Prov.* 116 Corn and horn go
together; i.e. for prices; when corn is cheap
cattle are not dear, and vice versa. 1658
SURFLES *Ash Mammoth* xxv Foreign cattle. . .
were coming in . . . and the old cry of 'down
corn, down horn', frightened the 'stout
British farmer'

Corn him well, he'll work the better.

1721 KILLY *Scot. Prov.* 79 *Corn him well he'll
work the better.* Taken from usage given to
horses. Apply'd to the giving of large fees that
you may be the better serv'd.

Corn in Egypt.

[In allusion to *Gen.* xli. 2.] a 1834 LAMB
Lct. in Angier's Life vii There is corn in
Egypt while there is cash at Leadenhall.

Corn is cleansed with wind, and the soul with chastenings.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 324.

Cornwall will bear a shower every day, and two on Sunday.

1864 *N. & Q.* 3rd. ser. v. 208.

Corporations have neither souls to be saved nor bodies to be kicked.

1886 SALA *Amer. Reviv.* 360 You know what
Lord Eldon said about Corporate Boards--
that they had neither souls to be saved nor
bodies to be kicked.

Corruption of the best becomes the worst.

[*L. Corruptio optimi pessima.*] 1612 *nr.*
HALL *Contempl.* iv. ix (1825) II. 360 But there

is nothing so ill as the corruption of the best.
1856 BRINLEY *Ess. on Angel in the House*.
The worst . . . French novels . . . depict a
certain kind of real life without reserve . . .
corruptio optimi pessima est.

Couch a hogshead.

[= go to sleep.] 1546 J. HEYWOOD *Prov.* (1867)
ii. ii. 47 In meane time my akyng head to
ease, I will couche a hogs hed.

Councils of war never fight.

1891 A. FORBES *Bar. Biv. & Batt.* (1910) 191
Solomon's adage that in the multitude of
counsellors there is wisdom does not apply to
war. 'Councils of war never fight' has passed
into a proverb.

Counsel breaks not the head.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 338.

Counsel is no command.

1721 KELLY *Scot. Prov.* 76 *Counsel is no
command*. That is, I advise you so; but you
may do as you please.

Counsel will make a man stick his own mare.

1721 KELLY *Scot. Prov.* 82 *Counsel will make a
man stick his own mare*. Spoken when we are
over persuaded to do a thing.

Count not four, except you have them in a wallet.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 361
Count not four, except you have them in a
wallet. 1666 TORRIANO *Ital. Prov.* 229 Count
not four, till they be in the bag.

Court holy-water.

1519 HORMAN *Vulg.* (Roxburghe Cl.) 333 I
haue many feyre promessis and halywater
of court. 1611 COTGRAVE *s.v. eau* Court
holie water. 1678 RAY *Prov.* 236 Court holy-
water. Eau beniste de la cour. *Gall.* Fair
words and nothing else.

1605-6 SHAKS. *K. Lear* III. ii. 10 Court
holy-water in a dry house is better than this
rain-water out o' door.

Courtesy is cumbersome to them that ken it not.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 26
Courtesie is cumbersome to them that knowes
it not. 1721 KELLY *Scot. Prov.* 156 *Heigh how¹
is heavy some, An old wife is downsome,² And
courtesy is cumbersome, To them that cannot
shew it*. The whole is for the sake of the last,
viz. that people who are not used to good
breeding, and mannerly behaviour, perform it
very untowardly. [¹ an exclamation of sorrow.
² tedious.]

Courtesy on one side only lasts not long.

1640 HERBERT *Outl. Prov. Wks.* (1859) I.
354.

Courting and wooing / bring dallying and doing.

1636 CAMDEN *Rem., Prov.* 294.

3950

Coventry blue.

[Blue thread manufactured at Coventry, and
used for embroidery.] a. 1592 GREENE
Jas. IV (1861) 208 Edgemo the sleeves with
Coventry blue. 1626 B. JONSON *Masque of
Owls Wks* (1904) III. 190 And though his
hue Be not Coventry blue. Yet is he undone
By the thread he has spun. 1662 FULLER
Worthies Warwick. (1840) III. 272 'He is true
Coventry blue' . . . The best blues . . . are
dyed in Coventry . . . It is applied to . . . a
fast and faithful friend.

Cover yourself with your shield, and care not for cries.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 324.
1607-8 SHAKS. *Coriol.* I. iv. 24 Now put your
shields before your hearts, and fight With
hearts more proof than shields.

Covetousness breaks (bursts) the bag.

c. 1594 BACON *Promus* (Pott) no. 616 Cove-
tousness breaks the sack. 1620 SHELTON
Quix. III. vi (1908) I. 148 But, as covetousness
breaks the sack, so hath it also torn my hopes.
1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366
Covetousness breaks the bag. 1821 SCOTT
Kenilw. iv Be not over greedy, Anthony.
Covetousness bursts the sack and spills the
grain. 1853 ABP. TRENCH *Prov.* v (1894) 111
Our own, *Covetousness bursts the bag*.

Covetousness often starves other vices.

1732 T. FULLER *Gnom.* 44.

Cowards are cruel.

1485 MALORY *Morte d'Arihur* xviii. ch. 24
Ever wylle a coward shewe no mercy. 1616
DRAKE *Anc. Adag.* 36 Cruell people are
fearefull. 1727 GAY *Fables* i. 33 Cowards
are cruel; but the brave love mercy. 1849
C. BRONTE *Shirley* xxi The magistrates are . . .
frightened, and, like all cowards, show a
tendency to be cruel.

Crack me that nut (quoith Bumsted).

1546 J. HEYWOOD *Prov.* (1867) ii. vii. 66 Knak
me that nut. 1678 RAY *Prov.* 69 Crack me that
nut, quoith Bumsted.

Cradle straws are scarce out of his breech.

1678 RAY *Prov.* 346.

Craft against craft makes no living.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 358

Craft bringeth nothing home.

1670 RAY *Prov.* 6.

Credit is dead, bad pay killed it.

1666 TORRIANO *Ital. Prov.* 184 *Trust is dead
ill payment kill'd it*.

Credit lost is like a Venice-glass broken.

1670 RAY *Prov.* 6 Credit lost is like a Venice-
glass broken. 1796 EDGEWORTH *Par. Assl.*

(1903) 411 He found the truth of the proverb, 'that credit lost is like a Venice glass broken—it can't be mended again'.

Creditors have better memories than debtors.

1659 HOWELL *Prov. Span-Eng* 8 The Creditor hath a better memory then the Debtor
1758 FRANKLIN *Poor Rich. Alm* in *ARB. Eng Garner* V 585 When you have got your bargain; you may, perhaps, think little of payment, but . . . *Creditors . . . have better memories than Debtors*

Critics are like brushers of noble-men's clothes.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 371.

Crocodile tears.

[= hypocritical sorrow] 1579 LYL *Euphues* (Arb) 75 The Crocodile shrowdeth greatest treason vnder most pitiful tears. 1625 BACON *Ess., Of Wisdom* (Arb) 187 It is the Wisedome of Crocodiles, that shed teares, when they would deuoure 1912 *Times, Lit. Sup.* 29 Mar., 128 [Maria Theresa's] crocodile tears over Poland, . . . alienate much of the sympathy which would attach to a good woman.

1590-1 SHAKS. 2 *Ilen. V I III. l. 226* Gloucester's show Beguiles him as the mournful crocodile With sorrow suares relenting passengers. 1604-5 *Othello* IV i 257 It that the earth could teem with woman's tears Each drop she falls would proue a crocodile. 1606-7 *Ant. & Cleop* II. vii 56 *Lep.* What manner o' thing is your crocodile? . . . *Ant.* . . . The tears of it are wet.

Crooked carlin, quoth the cripple to his wife.

1721 KELLY *Scol. Prov.* 78.

Crooked logs make straight fires.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 319 A crooked log makes a straight fire 1670 RAY *Prov.* 6.

Cross and (or) pile.

[Fr. Croix et (ou) pile. The obverse and (or) reverse side of a coin. *fig.* The two sides of anything; one thing and its opposite.] c. 1390 GOWER *Conf. Amantis* ii 390 Whos tung neither pyl ne crouche mai hyre. c. 1450 *Pol. Poems* (1859) ii. 240 Crosse and pyle standen in balance. a. 1613 OVERBURY *News, Country News Wks.* (1856) 175 That good and ill is the crosse and pile in the ayne of life.

Cross the stream where it is ebbest.¹

1615 BRATHWAIT *Strap. for Div.* 222 O let me now perswade, be not extreame, (*Its easie saies the Prouerb*) to wade the streame, Where th' foord's at lowest, recollect to munde. 1859 ADP. TRENCH *Sel. Gloss.* (1873) 80 There is still a Lancashire proverb, 'Cross the stream where it is ebbest'. [¹ shallowest.]

Crosses are ladders that lead to heaven.

1616 DRAXE *Anc. Adag.* 36 The Crosse is the ladder of heaven. 1670 RAY *Prov.* 6 Crosses are ladders that do lead to heaven. 1859

SMILES *Self-Help* 341 If there be real worth in the character, . . . it will give forth its inmost fragrance when pressed. 'Crosses', says the old proverb, 'are the ladders that lead to heaven.'

Cruelty is more cruel, if we defer the pain.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 368.

Cry hem and have him.

1690 *Dict Cant Crew sup.* F7 Hem, to call after one with an articulate Noise

1599 1600 SHAKS *A Y. L. I* in 20 *Cel Hem* them away. Ros. I would try, if I could cry 'hem', and have him.

Cunning is no burden.

1636 GAMLIN *Rem., Prov* 291 Cunning is no burthen 1642 FULLER *H. & P. Sale* II. xxy (1811) 138 Cunning is no burden to carry, as paying neither portorage by land, nor pondage by sea.

Cup and can.

[= constant or familiar associates] 1546 J. BLAYWOOD *Prov.* (1867) ii. iii 49 MEY we were as cup and can could holde. 1729 SWIFT *Labelon Dr. Delany*, You and he are cup and can. 1738 - *Pol. Conversat* in *Wks.* (1836) II. 361 Miss, I hear that you and lady Coupler are as great as cup and can

Cupboard (or Cream-pot) love.

c. 1665 *Boab. Ball* vi. 529 And all for the love of the cubbard. 1678 RAY *Prov.* 69 Cream pot love. Such as young fellows pretend to dairy maids, to get cream and other good things of them. 1757 *Poor Robin* (N.) A cupboard love is seldom true. 1874 DASHENT *Tales from Eyfeld* 184 To have such a cupboard lover.

Curses, like chickens, come home to roost.

c. 1275 *Prov. of Alfred* (Skcat) A84 Eueriches monnes dom [judgement] to his owere dure churche. c. 1338 CHAUCER *Parson's T.* 620 And ofte tyme swich cursynge wrongfully retorneth agayn to hym that curseth, as a byrd that retorneth agayn to hys owene nest. 1592 *Arden of Feversham* IV. iv. 40 For curses are like arrowes shot upright, which falling down light on the shuter's head. 1810 SOUTHEY *Kehama Motto* Curses are like young chickens, they always come home to roost. 1880 SMILES *Duty* 89 Their injustice will return upon them. 'Curses, like chickens, come home to roost.'

Custom is a second nature.

[L. CICERO *De Finibus* v. 2., 74 *Consuetudine quasi alteram quendam naturam efficit.* Custom produces a kind of second nature.] c. 1390 GOWER *Conf. Amantis* vi. 664 Usage is the seconde kinde. 1422 J. YONGE *Gov. of Prynces* (E.E.T.S.) 238 For as Ypocras sayth, 'custome is the seconde nature or kynde'. 1629 T. ADAMS *Serm.* (1861) 2) i. 263 That custom, being a second nature, the heart hath lost the name of heart. 1712 ADDISON *Specul.* No. 447 *Wks.* (1902) III. 453 Custom is a second nature. It is indeed able to form the man anew.

Cut and come again.

1738 SWIFT *Pol Conversat.* II. Wks. (1856) II. 344 I vow, 'tis a noble sirlorn. Ay; here's cut and come again, Miss. 1853 SURTEES *Sponge's Sport. T v* Its being all in the funds . . . keeps him constantly in cash, and enables him to 'cut and come again'.

Cut dwells in every town.

1641 D. FERGUSSON *Scot Prov.* (Beveridge) 26 Cut duelles in every town. 1721 KELLY *Scot.*

Prov. 81 *Cut dwells in every town.* Cut is a dog's name, and Cut is a public tax, and few towns want that.

Cut not the bough that thou standest upon.

1528 TYNDALE *Obed. of Chrn. M.* (Rel. Tract Soc.) 266 We say, . . . 'Cut not the bough that thou standest upon' whose literal sense is, 'Oppress not the commons'; and is borrowed of hewers.

D

Dally not with women or money.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 324.

Dan to Beersheba.

[1611 BIBLE *Judges* XX. 1 The congregation was gathered together as one man, from Dan even to Beer-sheba, i.e. from north to south.] 1811 SOUTHEY *Let.* 8 Sept. to Scott (1912) 183 If you did not remember that I had been travelling from Dan to Beersheba.

Danger itself the best remedy for danger.

1651 HERBERT *Jac. Prud. Wks* (1859) I. 366 Danger itself the best remedy for danger. 1866 TORRIANO *Ital. Prov.* 202 One danger is not overcome without another

Darby and Joan.

[= an attached couple, espec. in advanced years and in humble life.] 1735 *Gent. Mag.* v. 153 has a copy of verses 'Old Darby, with Joan by his side, You've often regarded with wonder. He's dropsical, she is sore-eyed, Yet they're never happy asunder.' 1773 GOLDSMITH *She Soots to C. i. i* You may be a Darby, but I'll be no Joan, I promise you. 1857 MRS. MATHEWS *Tea-Table Talk* I. 50 They furnished . . . a high-life illustration of Derby and Joan. 1932 *Daily Mail* 25 Feb. 7/7 Mr. & Mrs. Joseph Ball, both aged more than 80, . . . were regarded as the village 'Darby and Joan'.

Daughters and dead fish are no keeping wares.

1721 KELLY *Scot. Prov.* 86 Daughters and dead fish are no keeping wares. 1796 WOLCOT (P. Pindar) *Orson & Ellen Wks.* (1816) IV. 68 For daughters and dead fish, we find, Were never keeping wares.

David¹ and Chad:² / sow peas good or bad.

1659 HOWELL *Eng. Prov.* 21/2 David and Chad sow good or bad. 1670 RAY *Prov.* 43 David and Chad sow pease good or bad. That is about the beginning of March. 1846 DENHAM *Prov.* (Percy Soc.) 40 Sow peas and beans on David and Chad, Be the weather good or bad. [¹ 1 March. ² 2 March.]

Davy Jones's locker.

[= the deep, a watery grave.] 1803 *Nav. Chron.* x. 510 The . . . seamen would have

met a watery grave; or, to use a seaman's phrase, gone to Davy Jones's locker. 1837 CHAMIER *Saucy Arethusa* xiv The boat was capsized, . . . and . . . all hands are snug enough in Davy Jones's locker.

Dawted daughters make daidling wives.

1862 HISLOP *Prov. Scot.* (3 ed.) 77 Dawted daughters mak daidling wives. Daughters . . . much indulged or petted at home before marriage make but indifferent wives.

Dead men don't bite (do no harm).

[Gk. *Nekrōs ou dáknei.* L. *Mortui non mordent.*] 1548 HALL *Chron* 128 A prouerbe . . . saith, a dead man doth no harme 1611 BEAUM. & FL. *Kt. Burn. P.* IV. 1 Yet am I glad he's quiet, where I hope He will not bite again. 1655 FULLER *Ch. Hist.* IX. IV (1868) III. 24 The dead do not bite; and, being despatched out of the way, are forgotten. 1882 STEVENSON *Treas. Is. XI* 'Dead men don't bite', says he. 1902 LANG *Hist. Scot.* II. 327 The story that Gray 'whispered in Elizabeth's ear, *The dead don't bite*', is found in Camden.

Dead men tell no tales.

1663 J. WILSON *Andron. Comn.* I. IV 'Twere best To knock them i' th' head. . . . The dead can tell no tales. 1703 FARQUHAR *Inconstant* v Ay, ay, dead men tell no tales. 1850 KINGSLEY *Alton Locke* IV Where are the stories of those who have not risen— . . . who have ended in desperation? . . . Dead men tell no tales.

Deal, Dover, and Harwich, / The devil gave with his daughter in marriage; And, by a codicil to his will, / He added Helvoet and the Brill.

1787 GROSE *Provinc. Glos., Kent* (1811) 184 Deal, Dover, and Harwich, the devil gave with his daughter in marriage; And, by a codicil to his will, He added Helvoet and the Brill. A satyrical squib thrown at the innkeepers of those places, in return for the many impositions practised on travellers.

Dear bought and far fetched are dainties for ladies.

c. 1350 *MS. Douce 52* (ed. Forster) in *Festschr. z. zut. Deutschen Neuphilologentage*, no. 7

Ferre ifet and dere i-bowzt is goode for ladyes. Res longe lata bene fit dominabus amata. c. 1470 *Harl. MS 3362* no 23 Thyng fer ybrowt ys wel ylouyd a. 1530 *R. Hill's Commonpl. Bk.* (E.E.T.S.) 132 A thyng ferre felt is good for ladyes. 1546 *J. Heywood Prov.* (1867) I. xi 31 But though we get little, dere bought and far fet. Are demities for Ladies. 1550 *LATIMER Last Sermon bef. Edward VI* (Parker Soc.) 253 We must have our power from Turkey, of velvet . . . ; far fetched, dear bought. 1609 *JONSON Silent Wom. Prol.* When his rates are all in brought, Though there be none far-fet, there will dear-bought, Be fit for ladies. 1641 *D. FERGUSON Scot. Prov.* (Beveridge) 32 Far sought and dear bought, is good for Ladies. 1788 *SWIFT Pol. Conversat.* (1892) i. 93 But you know, far-fetche'd and dear-bought is fit for Ladies 1876 *BANKS Manch. Man xlii* 'Where did these beautiful things come from?' . . . 'India, . . . they are "far-fetched and dear-bought", and so must be good for you, my lady.'

1596-7 *SHAKS. Merch. V. III. ii. 314* Since you are dear bought, I will love you dear.

Dear bought is the honey that is licked from the thorn.

c. 1175 *Old Eng. Homilies* (Morris) I. 185 Nis nan blisse . . . thet ne beo To bitter aboht, thet et hum ther-in, beoth licked of thornes. c. 1240 *Ureitsun Hum per-in beop liked of pomes.* c. 1300 *Provs. Hendung* 31 Dere is boht the hony that is licked of the thorne. c. 1350 *MS. Douce 52* (ed. Förster) in *Festschr. z. zw. Deutschen Neuphilologenage*, no. 79 Ifit is harde to lykke hony fro the thorne. *ibid.* no 80 Dere is þe hony bouzt þat on thornes is souzt. c. 1390 *GOWIN Conf. Am. vi. 324* And thus as I have said a-for, I lické hony on the thorn 1678 *RAY Scot. Prov.* 379 It is dear bought honey that is lickt off a thorn. 1902 *Spectator* 11 Jan. Cases of plant poisoning . . . are . . . caused by mistaking fungi for mushrooms, . . . of which Gerard quaintly says: 'Beware of licking honey among the thorns.'

Death and marriage make term day.

1641 *D. FERGUSON Scot. Prov.* (Beveridge) 28 Dead and marriage makes term-day. 1721 *KELLY Scot. Prov.* 84 *Death and marriage make term day.* Marriage frees a man from his service in Scotland; and death in all countries.

Death defies the doctor.

[*L. Contra vim mortis non est medicamen in hortis.*] 1721 *KELLY Scot. Prov.* 89 Death defies the doctor.

Death devours lambs as well as sheep.

1620 *SHELTON Quiz. II. XX* (1908) II. 326 There is no trusting in the Raw-bones, I mean Death, that devours lambs as well as sheep.

Death is a black camel which kneels at every man's gate.

1853 *ABP. TRENCH Prov.* iv (1894) 75 The Turkish: Death is a black camel which kneels at every man's gate; to take up, that is, the burden of a coffin there.

Death is the grand leveller.

1732 *T. FULLER Gnom.* 47.

1604-5 *SHAKS. Meas. for Meas. III. i. 40* Death we fear, That makes these odds all even. 1609-10 *Cymb. IV. ii. 252* Theist's body is as good as Ajax' When neither are alive.

Death keeps no calendar.

1640 *H. HUBERT Oull. Prov. Wks.* (1859) I. 359 Death keeps no calendar. 1666 *TORRIANO Ital. Prov.* 159 Death hath no Calendar.

Death pays all debts.

1603 *FLORIO tr. Montaigne I. vii* (1897) I. 38 The common saying is, that Death acquits us of all our bonds 1827 *SCOTT Two Drovers* Death pays all debts; it will pay that too.

1597-8 *SHAKS. I Hen. IV. III. ii. 157* The end of life cancels all bands. 1605-6 *Macbeth V. vii. 68* Your son, my lord, has paid a soldier's debt. 1609-10 *Cymb. V. iv. 159* Are you ready for death? . . . The comfort is, you shall be called to no more payments. 1611-12 *Tempest III. ii. 143* He that dies pays all debts.

Death's day is doom's day.

1579 *LYLY Euphues* (Aib.) 181 Euery ones deatheaes daye is his doomes daye. 1732 *T. FULLER Gnom.* 47.

1606 *SHAKS. Ant. & Cleop. V. i. 18* The death of Antony is not a single doom 1609 *Sonn. II. 14* Thy end is truth's and beauty's doom and date.

Deaths foreseen come not.

1640 *H. HUBERT Oull. Prov. Wks.* (1859) I. 336.

Debtors are liars.

1640 *H. HUBERT Oull. Prov. Wks.* (1859) I. 324.

Deeds are fruits, words are but leaves.

1670 *RAY Prov.* 7.

Deeds are males, and words are females.

1572 *SANDFORD Houses of Recreation* 101 The deeds are manly, and the words womanly. 1598 *FLORIO Worlde of Wordes* Ep. Ded. Our Italians saie, Le parole sono femine, & i fatti sono maschi. Words they are women, and deeds they are men. 1621 *HOWELL Lett.* 1 Oct. (1903) i. 86 The Neapolitans . . . make strong, masculine promises, but female performances (for deeds are men, but words are women). 1666 *TORRIANO Ital. Prov.* 86 Deeds are males, words are females. 1796 *EDGEWORTH Par. Ass.* (1903) 415 He does more than he says. Facts are masculine, and words are feminine.

Deeds, not words.

c. 1386 *CHAUCER Canterbury Tales* II. 207 The wyse Plato seith, as ye may rede, The word nat nede accorde with the dede. 1616 *DRAXE Anc. Adag.* 41 Doing is better then saying 1663 *BUTLER Hud.* i. i. 868 Where we must give the world a proof Of deeds, not words. 1812 *EDGEWORTH Absentee* vi Sir James . . . added, "Deeds not words", is my motto 1895 *PAYN In Market Overt* xx

It is deeds and not words that are required of you.

1591-2 SHAKS. *1 Hen. VI* III. ii. 49 O! let no words, but deeds, revenge this treason! 1601-2 *Troil. & Cres* III. ii. 56 Words pay no debts, give her deeds. 1604-5 *Othello* IV. ii. 184 Your words and performances are no kin together. 1607-8 *Tim. of Athens* V. i. 28 The deed of saying is quite out of use. 1612-13 *Hen. VIII* III. ii. 155 'Tis a kind of good deed to say well: And yet words are no deeds.

Delays are dangerous.

c. 1300 *Havelock* l. 1352 Dwelling haueth ofte scathē wrouht c. 1374 CHAUCER *Troilus* III. 852 Thus wyrtē clerkes wyse, That peril is with drecching in y-drawe. c. 1457 *Pastor Letters* (Gardner) i. 414 Taryeng drawyth parell. 1579 *LYLY Euphues* (Arb.) 65 Delays breede daungers, nothing so perillous as procrastination. 1620 SHELTON *Quix* II. xh (1908) III. 97 'Tis ordinarily said that delay breeds danger. 1678 *OTWAY Friendship in F.* 39 Come, come, delays are dangerous.

1590-1 SHAKS. *3 Hen. VI* III. ii. 33 Defer no time, delays have dangerous ends.

Delays are not denials.

1907 W. H. G. THOMAS *Comment. on Gen.* i-xxv. 183 God's delays to Abraham were not denials.

Desert and reward be ever far odd (or seldom keep company).

1611 J. DAVIES *Scourge Folly, Prov.* 33 Wks. (Gros.) II. 42 Desert and reward be euer farre od. 1670 RAY *Prov.* 7 Desert and reward seldom keep company.

Desires are nourished by delays.

1670 RAY *Prov.* 7.

Desperate cuts (diseases) must have desperate cures.

[*L. Extremis malis extrema remedia.*] 1539 TAVERNER *Prov* f. 4 Stronge disease requyareth a stronge medicine. 1639 J. CLARKE *Parcem* 200 Desperate cuts must have desperate cures 1655 FULLER *Ch. Hist.* ix. ii (1868) II. 559 Seeing desperate diseases must have desperate cures, he would thunder his excommunication against her. 1713 DEFOE *Reas. agst. Suc. Ho. of Han.* Wks. (1912) VI. 514 A proverbial saying in physic, desperate diseases must have desperate remedies.

1594-5 SHAKS. *Rom & Jul* IV. i. 68 I do spy a kind of hope, Which craves as desperate an execution As that is desperate which we would prevent. 1598-9 *Much Ado* IV. i. 254 To strange sores strangely they strain the cure. 1600-1 *Hamlet* IV. iii. 9 Diseases desperate grown By desperate appliance are reliev'd, Or not at all.

Destroy the lion while he is yet but a whelp.

1732 T. FULLER *Gnom.* 48.

Destroy the nests and the birds will fly away.

1655 FULLER *Ch. Hist.* vi. v. (1868) II. 318 Thacker, being possessed of Repingdon

[Repton] abbey . . . plucked down . . . a . . . church belonging thereunto, adding he would destroy the nest, for fear the birds should build therein again. 1721 KELLY *Scot. Prov.* 88 *Ding down the nests, and the rooks will flee away.* Destroy the places where villains shelter, and they will disperse 1837-47 BARHAM *Ingol. Leg.* (1898) 361 I hear the sacrilegious cry, 'Down with the nests, and the rooks will fly!'

Devonshire dumplings.

a 1812 WOLCOT (P. Pindar) *Add. to my Bh.* Wks. (1816) II. 250 A servant of Sir Francis Drake, . . . a true Devonshire dumplin. 1902-4 LEAN *Collect.* i. 63 A Devonshire dumpling. A short, thick, and plump young woman.

Diamond cut diamond.

[Used of persons well matched in wit or cunning.] 1628 FORD *Lovers Mel* i. iii We're caught in our own toils. Diamonds cut diamonds 1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) II 351 They must rise early that would cheat her of her money . . . ; diamonds cut diamonds. 1863 READE *Hard Cash* xxv He felt . . . sure his employer would outwit him if he could, and resolved it should be diamond cut diamond.

Ding¹ down Tantallon, big² a brig³ to the Bass.

1907 HENDERSON & WATT *Scolland of To-day* xi James V. attacked [Tantallon Castle] in 1528 . . . but to no purpose, and so to 'Ding down Tantallon Big a brig to the Bass', became a Scots proverb for things impossible. [¹ beat. ² build. ³ bridge.]

Dinners cannot be long where dainties want.

1546 J. HEYWOOD *Prov.* (1867) II. i. 42 Dinners can not be long, where deinties want. 1614 CAMDEN *Rem.* 305 Dinners cannot be long where dainties want.

Dirt defies the king.

1732 KELLY *Scot. Prov.* 87 *Dirt defies the king.* Spoken disdainfully to them that say they defy us.

Dirt parts company.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 28 Dirt parts company. 1732 KELLY *Scot. Prov.* 88 *Dirt parts good company.* Spoken when unworthy fellows break in upon our company, which makes us . . . willing to break up.

Discreet women have neither eyes nor ears.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 340

Discretion is the better part of valour.

c. 1477 CAXTON *Jason* (E.E.T.S.) 23 Than as wyse and discrete he withdrew him sayng that more is worth a good retrayte than a folisshe abydinge. 1611 BEAUM. & FL. *A King* IV. iii *Bes.* My sword lost, . . . for discreetly I rendered it. . . *Ist. Sw.* It showed discretion the best part of valour. 1885 c. lowe

Prince Bismarck in Napoleon . . . had vowed that he would flee Italy 'from the Alps to the Adriatic', but . . . he acted on the maxim that discretion is the better part of valour.

1595-6 SHAKS. *Mids. N. Dr.* V. i. 236 *Lus* This lion is a very fox for his valour. *The. True*; and a goose for his discretion [&c.] 1597-8 *I. Hen.* IV. V. iv. 131 The better part of valour is discretion, in the which better part, I have saved my life. 1601-2 *Troil. & Cres.* I. ii. 24 A man into whom nature hath so crowded humours that his valour is crushed into folly, his folly sauced with discretion. 1607-8 *Coriol.* I. i. 208 For though abundantly they lack discretion, Yet are they passing cowardly.

Disgraces are like cherries, one draws another.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 310.

Divide and rule.

[*L. Divide et impera*] 1633 PH. FLETCHER *Purple Isl.* vii. lxxv In which two swords he bore, his word, *Divide and reign.* 1907 *Spectator* 20 Apr. 605 The cynical maxim of 'Divide and rule' has never . . . clouded our relations with the daughter-States.

Divine ashes are better than earthly meal.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 319 Divine ashes are better than earthly meal. 1666 TORRIANO *Ital. Prov.* 41 Heavenly ashes is more worth, than worldly flower [flour].

Divine grace was never slow (or late).

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 350 Divine grace was never slow. 1666 TORRIANO *Ital. Prov.* 108 Divine favours were never too late.

Do as I say, not as I do.

1546 J. HILYWOOD *Prov.* (1867) II. v. 60 It is as folke dooe, and not as folke saie. 1689 SELDEN *Table-talk* (1887) 145 Preachers say, Do as I say, not as I do. 1911 *Spectator* 24 June, 957 It has always been considered allowable to say . . . to children, 'Do as I say rather than as I do'.

Do as the friar saith, not as he doth.

1670 RAY *Prov.* 7.

Do as you may if you can't do as you would.

1639 J. CLARKE *Parom.* 267.

Do as you would be done by.

1389 WYCLIF *Luke* vi. 31 And as 3e wolen that men do to 3ou, and do 3e to hem in lyk manere. c. 1500 *Ratis Raving* (E.E.T.S.) 35 l. 337 Bot that þow pres to do, my sone / Ryght as þow wald to the war done. c. 1590 *Sir. T. More* II. iv. A says true: let's do as we may be done by. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 28 Do as ye wald be done to. 1863 KINGSLEY *Water Bab.* v. Be a good boy, and do as you would be done by.

Do not dwell in a city where a horse does not neigh nor a dog bark.

1678 RAY *Adag. Hebr.* 102 Do not dwell in a city where a horse does not neigh nor a dog bark. . . . If we would be safe from danger, we must not dwell in a city where there is neither horse against an enemy, nor dogs against thieves.

Do not dwell in a city whose governor is a physician.

1678 RAY *Adag. Hebr.* 397.

Do not look upon the vessel, but upon that which it contains.

1678 RAY *Adag. Hebr.* 404.

Do not speak of secret matters in a field that is full of little hills.

1678 RAY *Adag. Hebr.* 396 Do not speak of secret matters in a field that is full of little hills. Because . . . somebody may be hid there and hear what is said.

Do not talk Arabic in the house of a Moor.

1853 ABP. TRINCH *Prov.* III (1894) 65 Do not talk Arabic in the house of a Moor. . . . because there thy imperfect knowledge of the language will be detected at once.

Do on the hill as you would do in the hall.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 28 Do in hill as ye wald do in hall. 1721 KELLY *Scot. Prov.* 85 Do on the hill as you would do in the hall. Accustom yourself to act with discretion and good manners at all times.

Do the likeliest, and God will do the best (or hope the best).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 28 Do the likhest, and God will do the best. 1721 KELLY *Scot. Prov.* 90 Do the likeliest, and hope the best.

Do the next thing.

1907 A. G. BENSON *Upton Lett.* 322 One's immediate duty is happily, as a rule, clear enough. 'Do the next thing,' says the old shrewd motto.

Do well and doubt no man, and do well and doubt all men.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 28 Do well and doubt na man, and do well and doubt all men. 1721 KELLY *Scot. Prov.* 89 Do well and doubt no man. But rest satisfied in the testimony of a good conscience.

Do well and have well.

c. 1350 *MS. Douce* 52 (ed. Forster) in *Festschr. z. xix. Deutschen Neuphilologentage*, no. 32 Do welle and haue welle. 1377 LANGLAND *P. Pl.* B. vii. 113 Dowel, and haue wel - and god shal haue this owle. 1546 J. HILYWOOD *Prov.* (1867) II. ix. 74 Doo well, and haue well, men say also. 1721 KELLY *Scot. Prov.* 90 Do well and haue well. . . . Be a good man, and you will be kindly dealt by.

Do what thou oughtest, and come what can.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 355
Do what thou oughtest, and come what can
1721 KELLY *Scot. Prov.* 90 *Do what you ought, and come what will* . . . Men should act upon a steady principle of virtue, justice, and honesty, not out of fear, interest, or shame.

Do wrong once and you'll never hear the end of it.

1633 D. DYKE *Com. upon Phulemon Wks* 201
To hit men in the teeth with that base estate wherein once they were . . . is the common practice of many, insomuch, that the proverb is true, *Once I did ill, etc.*

Do you see any green¹ in my eye?

1851 MAYHEW *Lond Labour* II. 41 'I'm not a tailor, but I understands about clothes, and I believe that no person ever saw anything green in my eye' 1894 BLACKMORE *Perly-cross* XXI Serjeant, do you see any green in my eye? [¹ gullibility.]

Dog does not eat dog.

[L. JUVENAL Sat. xv. 160 *parcit cognatis maculis similis fera.*] 1790 WOLCOT (P. Pindar) *Comp. Epist. to Bruce Wks.* (1816) II. 171 Dog should not prey on dog, the proverb says. 1866 KINGSLEY *Hereward* XXX Dog does not eat dog; and it is hard to be robbed by an Englishman, after being robbed a dozen times by the French.

1598-9 SHAKS. *Much Ado* III. II. 80 The two bears will not bite one another when they meet. 1601-2 *Troil. & Cres.* V. vii 19 One bear will not bite another, and wherefore should one bastard?

Dogs are fine in the field.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 360

Dogs bark as they are bred.

1721 KELLY *Scot. Prov.* 84 *Dogs bark as they are bred.* Spoken when people, vilely educated, behave themselves accordingly.

Dogs begin in jest and end in earnest.

1612-15 BP. HALL *Contempl.* x in (1825) I. 269 As fools and dogs use to begin in jest, and end in earnest, so did these Philistines.

Dogs gnaw bones because they cannot swallow them.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 339 The dog gnaws the bone because he cannot swallow it. 1670 RAY *Prov.* 7.

Dogs run away with whole shoulders.

1622 WITHER *Christm. Car. Poems* (1891) 121 Rank misers now do sparing shun, . . . And dogs thence with whole shoulders run. 1670 RAY *Prov* 172 Dogs run away with whole shoulders. Not of mutton, but their own, spoken in derision of a miser's house.

Dogs that bark at a distance bite not at hand.

1623 CAMDEN *Rem.* 268 Dogges barking aloofe, bite not at hand. 1670 RAY *Prov.* 59 Dogs that bark at distance, bite not at hand.

Dogs that put up many hares kill none.

1732 T. FULLER *Gnom.* 50.

Dogs wag their tails not so much in love to you as to your bread.

1616 DRAKE *Anc. Adag.* 47 The dogge waggeth his tayle, not for you, but for your bread. 1666 TORRIANO *Ital. Prov.* 36 A dog wags not his tail for thee, but for the bread. 1670 RAY *Prov.* 7 Dogs wag their tails not so much in love to you as to your bread. *Hispan.*

Dogs will redd¹ swine.

1641 D. FERGUSSON *Scot. Prov* (Beveridge) 28 Dogs will red swine. 1721 KELLY *Scot. Prov.* 85 *Dogs will rid swine* A third opposite will make two contending parties agree. [¹ to put in order; to part combatants.]

Don't cross the bridge till you get to it.

1895 ADDY *Househ. Tales* 144 One who anticipates difficulty is told not to cross the bridge till he gets to it.

Don't meet troubles half-way.

1896 HUTCHESON *Crown & Anch* XVI I can't see the use of anticipating the worst and trying to meet troubles half-way

1598-9 SHAKS. *Much Ado* I. i. 99 You are come to meet your trouble. the fashion of the world is to avoid cost, and you encounter it.

Don't put tricks upon travellers.

1738 SWIFT *Pol. Conversat* i. Wks. (1856) II. 341 *Never* I know better things, miss and I are good friends; don't put tricks upon travellers. 1870 READE *Put Yourself* xxix 'That's a lie' . . . none of your tricks upon travellers.'

1611-12 SHAKS. *Tempest* II. II. 60 Have we devils here? Do you put tricks upon us with savages and men of Ind?

Don't say 'No' till you are asked.

1738 SWIFT *Pol. Conversat* i. Wks. (1856) II. 337 *Miss.* Pray, don't say no, till you are asked.

Don't set your wit against a child.

1738 SWIFT *Pol. Conversat* i. Wks. (1856) II. 334 *Never.* Why so hard upon poor miss? Don't set your wit against a child.

Don't speak to the man at the wheel.

1897 BADEN-POWELL *Matabele Camp.* 235 The maxim, 'Do not speak to the man at the wheel', should ever be . . . acted up to, by those with a column who think they know better than the guide.

Don't swap horses when crossing a stream.

1864 ABRAHAM LINCOLN in E. R. JONES *Lincoln*, etc (1876) 59 I am reminded . . . of a story of an old Dutch farmer, who remarked . . . 'that it was not best to swap horses when crossing a stream'. 1839 W. F. BUTLER *Gordon* 17 Clothing and equipment were

then undergoing a vigorous process of 'swopping' at the moment the animals were in the mud-stream of the siege of Sebastopol

Double charge will rive a cannon.

1721 KELLY *Scol. Prov.* 86 Double charge will rive a cannon. Spoken when people urge upon you more than you can bear, be it meat, drink, work, or so.

Dover court: all speakers, and no hearers.

1662 FULLER *Worthies, Kent* (1810) II. 121 Dover-court all speakers and no hearers'. . . The proverb is applied to such irregular conferences, wherein the people are all tongue and no ears. 1888 QUILLER-COUCH *Troy Town* XIX Then for up ten minutes 'twas Dover to pay, all talkers an' no listeners

Downright (As plain as) Dunstable (road).

1546 J. HEYWOOD *Prov.* (1867) II v 56 For were ye as plaine as dunstable by waie. 1662 FULLER *Worthies, Beds.* (1810) I. 166 'As plain as Dunstable Road'. . . Applied to things plain and simple. . . Such this road; being broad and beaten. 1718 MASON *Conversation* 49 Sometimes to me he did apply; But Down-right Dunstable was I. 1790 GROSS *Prov. Gloss.* s.v. Beds. As plain as Dunstable road. Downright Dunstable. 1824 SCOTT *Redg* XXIV If this is not plain speaking, there is no such place as downright Dunstable in being.

Draff¹ is good enough for swine.

1535 *Gentleness & Nobility* C, Thou sayst brew draff is good Inough for swyne. 1614 TAYLOR (*W.P.*) *Nipping of Abuses* B. 4 (A Proverb old) draffs good enough for hogges. 1623 CAMDEN *Rem.* 268 Draff is good enough for swine. 1670 RAY *Prov.* 82 Draff is good enough for swine. 1721 KELLY *Scol. Prov.* 85 Draff is good enough for swine. Spoken jocosely when people refuse what is good, and fine, and feed upon that which is more coarse. [¹ hog-wash.]

Draff is your errand, but drink ye would.

1546 J. HEYWOOD *Prov.* (1867) I. XI 26 That draffe is your errand, but drinke ye wolde. 1580 LYLY *Euph. & his Eng.* (Arb.) 468 Draffe was mine arrand, but drinke I would. 1623 CAMDEN *Rem.* 267 Draff was his errand, but drinke he would. 1721 KELLY *Scol. Prov.* 88 Draff he sought, but drink was his errand Spoken of them who make a sleeveless errand into a house where they know people are at dinner.

Drawn wells are seldom dry.

1648 HERRICK *Hesper.* 832 Wks. (1893) II. 77 Milk stil your Fountains, and your Springs, for why? The more th' are drawn, the lesse they will grow dry. 1670 RAY *Prov.* 83 Drawn wells are seldom dry. *Pulvis si hauriatur melior evadit.* . . . All things, especially men's parts, are improved and advanced by use and exercise.

Drawn wells have sweetest water.

1639 J. CLARK *Paremi.* 107.

Dream of a funeral and you hear of a marriage.

1909 *Brit. Wldy* 8 July 331 'Dream of a funeral and you hear of a marriage' . . . has probably been verified many times in the experience of ordinary people.

Dreams go by contraries.

c. 1400 *Tale of Beryn* prol. 108 Comynly of these swevenys the contrary man shul fynde. 1584 LYLY *Sapho & Phao* IV in I dreamed last night, but I hope dreams are contrary, that . . . all my hart blazed on a bright flame. 1673 WYCHURLEY *Gent. Dancing Master* IV 1 Never fear it dreams go by the contraries. 1818 REUBEN *Marriage* XXIV Everybody knows dreams are always contrary. 1909 *Brit. Wldy* 8 July 331 The old saying, 'Dreams go by contraries', is established on a much surer basis of evidence than the telepathic premonitions which find a corresponding fulfillment.

Dress up a stick and it does not appear to be a stick.

[Span *Palo compueso no par.ce palo.* A stick dressed up does not look like a stick.] 1620 SHILLTON *Quir* II. II (1908) III 178 Go well clad, for a stake well dressed seems not to be so. 1640 MURRAY *Oull. Prov.* (1839) 101 'Dresse' a stick, and it seems a youth. 1666 TOWNSHEND *Ital. Prov.* 181 Clothes set forth poles, and cloth[e] but a pillar, and it shall look like a lady. [¹ A misprint for 'Dress'.]

Drift is as bad as unthrift.

1678 RAY *Prov.* 71.

Drink afterwards less, and go home by daylight.

c. 1300 *Provs.* *Hending* 38 Drynk eft lasse, and go by lyhte hom.

Drink and drouth come seldom together.

1641 D. FERGOUSON *Scol. Prov.* (Haveridge) 28 Drink and drouth comes sandle together. 1721 KELLY *Scol. Prov.* 88 Drink and drouth come not always together.

Drink only with the duck.

[i.e. drink only water.] 1362 LANGLAND *P. Pl.* A. v. 58 He schulde . . . Drunken boie with pe Duke and dyne but ones.

Drink wine, and have the gout; drink no wine, and have the gout too.

1584 COGAN *Haven of Health* Ep. Ded. I have heard many gentlemen say ere now. Drink wine, and have the gout; drink none, and have the gout. As who should say, that it maketh no matter what a man eateth or drinketh. 1670 RAY *Prov.* 38 Drink wine and have the gout, and drink no wine and have the gout. With this saying, intemperate persons that have or fear the gout, encourage themselves to proceed in drinking wine notwithstanding.

Drive gently over the stones.

1711 SWIFT *Jrnl. to Stella* 30 June A gallop! sit fast, sirrah, and don't ride hard upon the stones. 1843-4 DICKENS *M. Chuz.* xxix Gently over the stones, Poll. Go a-tiptoe over the pumples. 1886 E. J. HARDY *How to be Happy* xi 'Drive gently over the stones!' This piece of advice, . . . given to inexperienced whips, may be suggested metaphorically to the newly-married.

Drive out the inch as you have done the span.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 28 Drive out the inch as thou hast done the span. 1721 KELLY *Scot. Prov.* 84 *Dree out the inch as you have done the span.* Spoken to encourage people to continue in ill service, or bear ill circumstances, whose end is near at hand.

Drive the nail that will go.

1655 FULLER *Ch. Hist.* II. IV. (1668) I. 201 Thus he drave that nail . . . which would go best for the present. It was *argumentum ad hominem*. 1738 GAY *Fables* Ser. II. ix Hence Politicians, you suggest, Should drive the nail that goes the best.

Drought never bred dearth in England.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 352 Drought never brought dearth. 1670 RAY *Prov.* 42 Drought never bred dearth in England. 1917 BRIDGE *Chesh. Prov.* 52 *Droughi ne'er bred dearth in England.* 'It has been proved . . . by practical farmers that in the fine hot years they do the best.'

Drunken days have all their to-morrows.

1875 SMILES *Thrifl* 181 Drunken days have all their to-morrows, as the old proverb says.

Drunken folks seldom take harm.

1605 CHAPMAN, &c., *Eastw. Hoe.* III. II They say yet, 'drunken men never take harm'. This might will try the truth of that proverb. 1670 RAY *Prov.* 83 Drunken folks seldom take harm.

Dry August and warm / doth harvest no harm.

1573 TUSSEY *Husb* (1878) 128 Dry August and warme, Doth haruest no harme.

Dry bread at home is better than roast meat abroad.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 349.

Dry feet, warm head, bring safe to bed.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 336.

Dry light is the best.

1625 BACON *Ess., Friendship* (Arb.) 175 Heracitus saith well, in one of his *Ænigmas* ;

Dry light is ever the best. . . . The Light, that a man receueth, by Counsell from Another, is Drier, and purer, then that which cometh from his own Vnderstanding. 1907 s. LEE *Gl. Englishmen* of 16 C. 247 The dry light of reason is the only illuminant which permits men to see clearly phenomena as they are.

Duke of Exeter's daughter.

[A rack invented by the Duke of Exeter in the reign of Henry VI.] 1642 FULLER *H. & P. State* IV. XIII (1841) 284 A daughter of the duke of Exeter invented a . . . cruel rack . . . often used, in the Tower of London, and commonly called . . . 'the duke of Exeter's daughter'. 1822 SCOTT *Nigel* xxv They threatened to make me hug the Duke of Exeter's daughter. 1878 J. GAIRDNER *Rich. III* iv. 125 Being . . . a prisoner in the Tower, in the severe embrace of 'the Duke of Exeter's daughter'.

Dumb men get no lands.

c. 1390 GOWER *Conf. Am.* VI. 318 For selden get a domb man londe, Take that proverbe, and understonde. 1406 HOCCLVE *La Male Regle* 433 The prouerbe is 'the domb man no lond getith'. 1670 RAY *Prov.* 83 Dumb folks get no lands. This is parallel to . . . Spare to speak and spare to speed.

Dummie cannot (will not) lie.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 28 Dummie (a dumb man) cannot lie. 1721 KELLY *Scot. Prov.* 87 *Dummy will not lie.* Spoken to convince our servants, and others, of their ill usage of what has been among their hands' . . . my horse is lean, my utensils are broken, my grain is eaten. *Nempe res ipsa loquitur.*

Dun [i.e. the horse] is in the mire.

[(a) Things are at a stand-still or dead-lock; (b) *Dun in the Myre*, an old Christmas game in which a heavy log was lifted and carried off by the players.] c. 1386 CHAUCER *Maniple's Prol.* 5 Ther gan our hoost for to Iape and pleye, And seyde, sires, what Dun is in the Myre. c. 1440 CAPGRAVE *Life St. Kath.* II. 1046 For as wyth me, dun is in the myre, She hath me stoynd and brought me to a bay. c. 1529 SKELTON *Garland of Laurell* (Dyce) I. 1433 Dun is in the myre, dame, reche me my spur. 1640 SHIRLEY *St. Patk. for Irel.* (N.), Then draw Dun out of the mire, And throw the clog into the fire. 1905 N. & Q. 10th Ser. in. 11 An old proverb 'Dun's in the mire' . . . 'Dun' is evidently the name of a horse, and the saying no doubt had its origin in the dreadful state of the roads in early days.

1594-5 SHAKS. *Rom. & Jul.* I. iv. 41 If thou art Dun, we'll draw thee from the mire 1605-6 K. Lear II. ii. 5 Osw. Where may we set our horses? Kent. I' the mire.

Dunmow bacon, and Doncaster daggers, / Monmouth caps and Lemster wool, / Derby ale and London beer.

1659 HOWELL *Eng. Prov.* 14/1.

Dun's the mouse.

[A quibble on the word *done*] 1620 *Two Merry Milkmaids* (N.). Why then 'tis done, and dun's the mouse, and undone all the courtiers

1594-5 SHAKS. *Rom. & Jul.* I. iv. 40. *Rom.* The game was ne'er so fair, and I am done. *Mer. Tut!* dun's the mouse, the constable's own word.

Dutch courage.

[—bravery induced by drinking] 1824 SCOTT *Redg.* xvi 'Not the twentieth part of a drop', said Nanty 'No Dutch courage for me. If I live drunk, I should like to die sober.' 1873 H. SPENCER *Stud. Sociol.* viii. 188 A dose of brandy, by stimulating the circulation, produces 'Dutch courage'

E**Each bird loves to hear himself sing.**

1659 HOWELL *Brit. Prov.* 2 Each bird is well pleased with his own voice. 1855 BOURN *Handbk. Prov.* 269 Each bird loves to hear himself sing.

Each cross hath its inscription.

1639 J. CLARKE *Parcem.* 16 Every cross has its own inscription. 1670 RAY *Prov.* 75 Each cross hath its inscription. Crosses and afflictions come not by chance, . . . but are laid on men for some just reason. . . . Many times we may read the sin in the punishment. 1853 ABBE TRULICH *Prov.* vi (1894) 110 Every cross hath its inscription, the name . . . inscribed upon it, of the person for whom it was shaped.

Each priest praises his own relics.

c. 1400 MS. *Latin* no. 394, J. Rylands Libr. (ed. Pantin) in *Bull. J. R. Libr.* XIV f. 18 *Eche preste preyseth his awgh relics.*

Eagles catch no flies.

[L. *Aquila non capiat muscas.*] 1586 PLATT *Guazzo's Civ. Conv.* 95 That is the right act of a prince, and therefore it is well said, That the eagle catcheth not flies. 1655 FULLER *Ch. Hist.* iii. viii (1868) I. 481 When any bishopric, . . . or good living, (*aquila non capiat muscas*) was like to be void, the pope . . . predisposed such places . . . as he pleased. 1786 MRS. RIORZI *Anec. of S. Johnson* (1892) 76 With regard to slight insults . . . 'They sting one (says he) but as a fly stings a horse; and the eagle will not catch flies.'

1593-4 SHAKS. *Tit. Andron.* IV. iv. 81 Is the sun dimm'd, that gnats do fly in it? The eagle suffers little birds to sing.

Eagles do not breed doves.

1613 BEAUM. & FL. *Hon. Man's F.* III. 1 Doves beget doves; and eagles, eagles, Madam: a citizen . . . seldom at the best proves a gentleman.

1593-4 SHAKS. *Tit. Andron.* II. iii. 149 'Tis true! the raven doth not hatch a lark.

Eagles fly alone.

1623 WEBSTER *Duch. of M.* v. ii Eagles commonly fly alone: they are crows, daws, and starlings that flock together.

1601-2 SHAKS. *Troil. & Cres.* I. ii. 260 Ne'er look, ne'er look; the eagles are gone: crows and daws, crows and daws.

Early master, long (soon) knave.

c. 1350 MS. *Douce 52* (ed. Förster) in *Festschr. z. xii. Deutschen Neuphilologenlage*, no. 68 *Erly master, longe knave.* c. 1450 *Prov. of*

Wisdom I. 33 To city mayster, the sonner knave. 1641 D. THORSSON *Scol. Prov.* (Beyn-ridge) 30 Early master, lang knave. 1721 KELLY *Scol. Prov.* 95 Early master, soon knave. When a youth is too soon his own master, he will squander his patrimony, and so must turn servant.

Early sow, early mow.

1639 J. CLARKE *Parcem.* 233 Early sow, early mow. 1721 KELLY *Scol. Prov.* 96 Early sow, early mow. The sooner a man sets about a business, the sooner he finds the effects of it.

Early to bed and early to rise, makes a man healthy, wealthy and wise.

1523 RICHARD RY *Husbandry* (E. D. S.) 101 *Early rising maketh a man hole in body, holer in soule, and richer in goodes.* 1639 J. CLARKE *Parcem.* 91 Early to bed and early to rise, makes a man healthy, wealthy and wise. 1766 GOODY *Two Shoes* (3ed.) ii. i Ralph, the taven, composed the following verse, . . . 'Early to bed, and early to rise, is the way to be healthy, and wealthy, and wise.' 1853 STURTEAS *Sponge's Sport.* 7 ix Early to bed and early to rise being among Mr. Sponge's maxims, he was enjoying the view . . . shortly after daylight.

1599 1600 SHAKS. *Twelfth N.* II. iii. 3 Not to be a-bed after midnight is to be up betimes; and *dulcilo surperis*, thou knowest,

Early up and never the nearer.

1546 J. WYWOOD *Prov.* (1867) i. ii. 5 That they were early vp, and neuer the nere. 1550 LAMMER *Last Sermon*, bef. *Edw. VI* (Parker Soc.) 275 Poor men put up bills every day, and never the near. 1629 T. ADAMS *Serm.* (1861-2) i. 505 He is early up and never the nearer; saluting Christ in the morning but none of those that stayed with him.

Ease makes thief.

c. 1180 *Hali Meidenhad* 17 Ease maketh peof. c. 1300 *Prov. of Hending* (ed. Schleier) in *Anglia* 51. 272 Wiothelich endut, pat lyph doth. c. 1350 MS. *Douce 52* (ed. Förster) in *Festschr. z. xii. Deutschen Neuphilologenlage*, no. 35 *Ese makyth thefe.*

Easier (sooner) said than done.

1546 J. WYWOOD *Prov.* (1867) ii. v. 60 That is (quoth she) sooner said than doone, I dreede. 1681 ROBERTSON *Phrascol. Generalis* 471 'Tis more difficult then you think for; sooner said then done. 1824 MOIR *Almanic Wauch* ix Easier said than done, howsover. 1884 BLACKMORE *Tommy Up.* xviii This was easier said than done.

East or west, home is best.

1855 BOHN *Handbk. Prov.* 347.

Easterly winds and rain / bring
cockles here from Spain.

1846 DENHAM *Prov.* (Percy Soc.) 12.

Easy come, easy go.

1832-8 S. WARREN *Diary of L. Phys.* xxii 'Easy come, easy go', is . . . characteristic of rapidly acquired commercial fortunes. 1861 H. SPENCER *Education* ii 'Easy come easy go', is a saying as applicable to knowledge as to wealth.

Easy to keep the castle that was
*never besieged.

1721 KELLY *Scot. Prov.* 96 Eith¹ to keep the castle that was never besieged. [¹ easy.]

Eat an apple going to bed / Make the
doctor beg his bread.

1911 CROSSING *Folk Rhymes of Devon* 122.

Eat, and welcome; fast, and heartily
welcome.

1678 RAY *Prov.* 84 Eat, and welcome; fast, and heartily welcome. 1721 KELLY *Scot. Prov.* 98 *Eat and welcome, fast and twice as welcome.* A jocose invitation to our known friend to eat.

Eat at pleasure, drink by measure.

1611 COTGRAVE s.v. *pain* Eat at pleasure, drinke by measure 1670 RAY *Prov.* 38 Eat at pleasure, drink by measure. This is a French proverb, *Pain tant qu'il dure, vin à mesure*, and they themselves observe it.

Eat leeks in Lide, and ramsins in
May, / and all the year after
physicians may play.

1686-7 AUBREY *Rem. Gent. & Jud.* 13 The vulgar in the West of England doe call the month of March, Lide [= O E *Hlȳde*]. A proverbiall rythme—'Eate Leekes in Lide, and Ramsins in May, And all the yeare after Physicians may play'.

Eat peas with the King, and cherries
with the beggar.

c. 1530 *Dialogues of Creatures* xx I counsell not seruantis to ete churyes with ther bettyrs. For they wyl haue the rype and leue them the harde. 1642 FULLER *H. & P. State* III. v *He that eats cherries with noblemen shall have his eyes spirted out with the stones*—This outlandish proverb hath in it an English truth, that they who constantly converse with men far above their estates, shall reap shame and loss thereby. 1721 KELLY *Scot. Prov.* 100 *Eat peas with the king, and cherries with the beggar.* Peas are best when young, and cherries when ripe.

Eat thy meat, and drink thy drink,
and stand thy ground, old Harry.

1678 RAY *Prov.* 343.

Eat till you sweat and work till you
freeze.

1579 LYLY *Euphues* (Arb.) 111 Neither was I much vnylike these Abbaie lubbers in my lyfe . . . which laboured till they were colde, eat till they sweat, and lay in bed till their boanes aked. 1721 KELLY *Scot. Prov.* 100 *Eat till you sweat, and work till you freeze.* An upbraiding speech to lazy servants who love meat better than work.

Eat to live.

c. 1410 *Secreia Secreti*. tr. (E.E.T.S.) 67 I will ete so that y leue and noght lyf that y ete. 1577 NORTHBROOKE *Dicing &c.* (Shaks Soc.) 40 Thou lyuest not to eate, butte eat as thou mayest lyue. 1621 BURTON *Anat. Mel.* II. II. I. II (1651) 235 Eat and live, as the proverb is, . . . *that only repairs man which is well concocted, not that which is devoured.* 1733 FRANKLIN *Poor Rich.* Alm. May Eat to live, and not live to eat.

Eat well is drink well's brother.

1721 KELLY *Scot. Prov.* 95 *Eat well is drink well's brother.* Spoken when we have eaten well, and taken a large draught after.

Eat your fill, and pouch none, is
gardener's law.

1721 KELLY *Scot. Prov.* 95 *Eat your fill, and pouch none, is gardener's law.* Spoken to them who pocket some of what is before them.

Eaten bread is (soon) forgotten.

1591 MINSHEU *Span. Gram.* 80 Eaten bread is forgotten. 1623 CAMDEN *Rem.*, *Prov.* 26S Eaten Bread is forgot. 1639 J. CLARKE *Parcem.* 169 Eaten bread is soon forgotten. 1890 CHADWICK *Comment. on Exod.* xvi The bitter proverb that eaten bread is soon forgotten must never be true of the Christian.

Eating and drinking takes away one's
stomach.

1611 COTGRAVE s.v. *Mangeant* Eating and drinking will take away any mans stomach. 1670 RAY *Prov.* 84 Eating and drinking takes away one's stomach. 1738 SWIFT *Pol. Conversat.* II Wks. (1856) II. 345 *Lady A.* Well; this eating and drinking takes away a body's stomach.

Eating and drinking wants but a
beginning.

1721 KELLY *Scot. Prov.* 98.

Eating and scratching wants but a
beginning.

1721 KELLY *Scot. Prov.* 286 *Scarting and eating wants but a beginning.* Spoken when people eat more than they thought they could, or to persuade people of weak stomachs to begin. 1738 SWIFT *Pol. Conversat.* II Wks. (1856) II. 344 They say, eating and scratching wants but a beginning: . . . I'll help myself to . . . veal.

Either a feast or a fast.

1732 T. FULLER *Gnom.* 132 Is there no mean, but fast or feast? 1912 *Daily Tel.*

26 July 12 Dock labour has been graphically described as 'either a feast or a fast'. Good wages may be earned in a short time. . . On the other hand, work is not always obtainable

Either by might or by sleight.

1639 J. CLARKE *Parom* 127 Either by might or by sight 1670 RAY *Prov.* 186. 1721 KELLY *Scot. Prov.* 179 If I cannot do by might, I'll do by sight. If I dare not attack my enemy openly, I'll do him an injury in a private, and clandestine way.

Either mend or end.

1605 DANIEL *Queen's Arcadia* iv. iv All extremities must end or mend. 1639 J. CLARKE *Parom*. 223 Either mend or end. 1884 J. MORLEY in *Times* 31 July 11/1 The . . . question of mending or ending the House of Lords.

1605-6 SHAKS *Macbeth* III i. 114 I would set my life on any chance, To mend it or be rid on't.

Either the tod¹ (hare) or the bracken bush.

1670 RAY *Prov.* 179 It's either a hare or a brake-bush . . . something if you knew what. 1721 KELLY *Scot. Prov.* 97 *Either the tod or the bracken bush.* Spoken to silly people when they speak with uncertainty. [¹ fox.]

Either wealth is much increased, or moderation is much decayed.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 370.

Either win the horse or lose the saddle.

1575 GASCOIGNE *Poesies, Dulce Bel. Iner* (1907) 169 It was my full intent, To loose the saddle or the horse to winne 1670 RAY *Prov.* 199 Either win the horse or lose the saddle 1721 KELLY *Scot. Prov.* 96 *Either win the horse, or tunc the saddle.* Spoken as an encouragement to a noble attempt.

Elbow grease gives the best polish.

1672 MARVELL *Rehearsal Transpr* i. v Two or three brawny fellows in a corner with meer ink and elbow-grease do . . . harm. 1823 GALT *Enial* viii He has . . . dintit ma . . . table past a' the power o' bees-wax and elbow grease to smooth. 1830 FORBY *Vocab. of E. Ang.* 431 'Elbow grease gives the best polish'—i.e. hard rubbing makes furniture look brighter; generally industry is the surest road to success.

Elden Hole needs filling.

1670 RAY *Prov.* 173 Elden hole needs filling. . . Spoken of a har. Elden-hole is a deep pit in the Peak of Derbyshire.

Ell¹ and tell² is good merchandise.

1721 KELLY *Scot. Prov.* 95 *Ell and tell is good merchandise.* The best market is to get ready money for your wares. [¹ ell-wand. ² to count out money.]

Empty chambers make foolish maids.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 318.

Empty hands no hawks allure.

[c. 1175 J. OF SALISBURY *Polygraphus* v. x Veteri celebratur proverbio: Quia vacuae

manus temeraria petitio est.] c. 1386 CHAUCER *Reeve's T.* 211 With empty hand, men may none haukes tulle [allure] c. 1430 LYDGATE *Minor Poems* (Percy Soc.) 171 With empty hand may noon hauks lure, And lyke the audience, so oft in the language. c. 1530 H. RUDOLPH *Bk. Narlure* 740 in *Babees Bk.* 102 For empty fystes, men vse to say, cannot the Hawke retyne 1546 J. MARYWOOD *Prov.* (1867) II. v. 54 He hath his haukes in The mew . . . but make ye sure, With empty handes men make no haukes allure 1612 WINSTLER *White Devil* III. ii 'Tis gold must such an instrument procure, With empty fist no man doth false lure 1869 HAZLITT *Prov.* 151 Haggard hawks muslike an empty hand.

Empty vessels make the greatest sound.

1579 LIXLY *Euphues* (Arb.) 45 The emptie vessell giveth a greater sound then the full barrell. 1612-15 BP. HALL *Contempl.* XIII. i (1825) I. 370 Those vessels yield most sound, that have the least liquor. 1707 SWIFT *Facall, of Mind Wks* (1856) II. 285 I have always observed that your empty vessels sound loudest.

1598-9 SHAKS. *Hen V* iv IV. 73 I did never know so full a voice issue from so empty a heart, but the saying is true, 'The empty vessel makes the greatest sound'. 1605 6 K *Lear* I i. 1.5 Thy youngest daughter does not love thee least; Nor are those empty headed whose low sound Reverbs no hollowness

Enchantments to Egypt.

1853 ADP. TRUNCH *Prov. III.* (1894) 68 The Rabbis [said] *Enchantments to Egypt* Egypt being of old accounted the head quarters of all magic.

England a good land, and a bad people.

1662 FULLER *Worthues, Berks* (1840) I. 120 'England a good land and a bad people.' This is a French proverb, and we are glad that they . . . will allow any goodness to another country.

England is the paradise of women, the hell of horses, and the purgatory of servants.

c. 1598 MS. *Proverbs* in D. MACGILLON *Scot. Prov.* (Beveridge) 126 England is said to be a hel for houses a purgatorie for servants and paradise for women. 1617 MORYSON *Itin.* iii. 53 England . . . is said to be the hell of horses, the purgatory of servants, and the paradise of women. 1630 DRUMMER *Honest Wh.* Pt. II. iv. i England, they say, is the only hell for horses, and only paradise for women. 1662 FULLER *Worthues, Berks* (1840) I. 116 'England is the paradise of women, hell of horses, purgatory of servants.' For the first, *hilla vera* . . . For the next, . . . *Ignoramus* . . . For the last, . . . we cast it forth as full of falsehood.

England is the ringing island.

1662 FULLER *Worthues, Berks* (1840) I. 115 'England is the ringing island.' Thus it is

commonly called by foreigners, as having greater, more, and more tunable bells than any one country in Christendom.

England were but a fling / save for the crooked stick and the grey-goose wing.

1662 FULLER *Worthies, Berks* (1840) i. 116 — England were but a fling, Save for the crooked stick and the gray-goose wing.' 'But a fling', . . . not to be valued. . . . 'But for the crooked stick', &c. That is, use of archery. 1874 GREEN *Short Hist. Eng P.* 261 [At Agincourt] his archers bared their arms . . . to give fair play to 'the crooked stick and the grey goose wing', but for which—as the rhyme ran—'England were but a fling'.

England's difficulty is Ireland's opportunity.

1902-4 LEAN *Collect.* i. 35 England's difficulty is Ireland's opportunity. 1914 *Spectator* 8 Aug. 190 That chapter in our history when is could be said that 'England's danger was Ireland's opportunity'.

England's wooden walls.

1662 FULLER *Worthies, Cumb'ld.* (1840) i. 338 Our wooden walls (so our ships are commonly called) were rough-casted over with a coat of a firmer constitution.

Enough is as good as a feast.

[G. EURIPIDES *Phoen.* 554 ἐνεί τ' ἄρκον ὄνθ' ἱκανὰ τοῖσι σάφροσιν.] c. 1420 LYDGATE *Ass. Gods* (E.E.T.S.) 59 l. 2035 As good ys ynough as a gret feste. 1546 J. HEYWOOD *Prov.* (1867) II. xi. 85 Folke saie, enough is as good as a feast. 1662 FULLER *Worthies, Lond.* (1840) II 346 According to the rule, 'satis est quod sufficit' (enough is as good as a feast). 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 334 No, I thank your lordship, enough's as good as a feast. 1826 LAMB *Ess., Pop. Fallacies* Wks (1898) 223 That enough is as good as a feast. Not a man, woman, or child in ten miles round Guildhall, who really believes this saying.

1594-5 SHAKS. *L.L.L. V. i. 1 Hol. Satis quod sufficit.*

Enough to keep the wolf from the door.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 68 I would haue ye stur Honestly, to kepe the wolfe from the dur. 1645 HOWELL *Left.* 28 Apr. (1903) i. 99 He or she should have wherewith . . . at least to keep the wolf from the door, otherwise it were a mere madness to marry. 1885 ORMSBY *Don Quix.* i. Intro. 30 He married . . . a lady . . . who brought him a fortune which may possibly have served to keep the wolf from the door, but if so, that was all.

Enough to make a cat speak.

1839 DICKENS *Nich. Nick.* xii It's enough to make a Tom cat speak French grammar, only to see how she tosses her head.

Enough to make a saint swear.

1608 BEAUM. & FL. *Philas.* iv. ii This would make a saint swear like a soldier. 1842

MARRYAT *Perc. Keene* xxvi The remonstrances . . . the badgering I have received . . . have been enough to make a saint swear. 1903 CONRAD *Typhoon*, &c. 27 The weather's awful. It would make a saint swear.

Envy never enriched any man.

1616 DRAXE *Anc. Adag.* 52 A man shall neuer bee enriched by enuie. 1670 RAY *Prov.* 8.

Erasmus laid the egg of the Reformation, and Luther hatched it.

1877 ABP. TRENCH *Mediev. Ch. Hist.* xxvi (1879) 399 [Erasmus] had too earnestly denounced the corruptions of the Church not to be regarded with dislike and suspicion by all who clung to these;—it was he, they said, who laid the egg which Luther hatched.

Essex calves.

1617 MORYSON *Itin.* III. i. 53 (1907-8) III. 463 Essex men are called calves (because they abound there). 1719 D'URFEY *Pills* iv 43 It prov'd an Essex Calf. 1909 *Times, Lit. Sup.* 26 Nov. As a rule these men have been Scots or Cornishmen rather than 'Essex calves'.

Essex stiles, Kentish miles, Norfolk wiles, many a man beguiles.

1617 MORYSON *Itin.* III. i. 53 (1907-8) III. 463 Norfolk wiles (for crafty litigiousness): Essex stiles (so many as make walking tedious): Kentish miles (of the length). 1670 RAY *Prov.* 86 Essex stiles, Kentish miles, Norfolk wiles many men beguiles. For stiles Essex may well vie with any county of England. . . . Length of miles I know not what reason Kent hath to pretend to . . . but for cunning in the law and wrangling, Norfolk men are justly noted.

Estate in two parishes is bread in two wallets.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 327.

Even reckoning makes long friends.

1546 J. HEYWOOD *Prov.* (1867) 161 Euen reeknyng makth long freends. 1670 RAY *Prov.* 136 Even reckoning keeps long friends. 1760 COLMAN *Polly Honeycombe* 16 Right Reckoning makes long friends, you know.

Evening orts are good morning fodder.

1639 J. CLARKE *Parcem.* 114 Evening orts are good morning fodder. 1721 KELLY *Scol. Prov.* 96 *Evening orts is good morning fodder.* Spoken when a man breakfasts upon what he left for supper.

Evening red and morning grey / help the traveller on his way: evening grey and morning red / bring down rain upon his head.

1639 J. CLARKE *Parcem.* 263 An evening red and a morning gray, Are sure signs of a fair day. 1846 DENHAM *Prov.* 8 An evening red and morning grey, Will set the traveller on his way; But if the evening's grey, and the morning red, Put on your hat or you'll

wet your head. 1893 INWARDS *Weather Lore* 54 Evening red and morning grey Help the traveller on his way, Evening grey and morning red Bring down rain upon his head.

Evening words are not like to morning.

1640 HERBERT *Outl. Prov. Wks* (1859) I 320.

Ever busy, ever bare.

1721 KELLY *Scot. Prov.* 91 *Ever busy, ever bare.* It is not always found that they who pursue the world most eagerly, gets the greatest share of it.

Ever drunk, ever dry.

1509 A BARCLAY *Ship of Fools* (1871) I. 51 The more that some drynke the more they wax drye. 1605 CHAPMAN, &c *Eastward Hoe* I. ii He that's most drunken may soonest be athirst. 1614 CAMPDEN *Rem., Prov.* 305.

Ever longer the worse looks the blind horse.

c 1350 MS. Douce 52 (ed. Forster) in *Festschr. z. 20. Deutschen Neuphilologentage*, no. 18 *Euer lenger pe wois lokys pe blynde hors.*

Ever sick of the slothful guise, / loth to bed and loth to rise.

1639 J. CLARKE *Paræm.* 292.

Ever since we wear clothes, we know not one another.

1640 HERBERT *Outl. Prov. Wks.* (1859) I 324.

Every ass thinks himself worthy to stand with the king's horses.

1639 J. CLARKE *Paræm.* 254.

Every bean hath its black.

a. 1624 BP. M. SMITH *Serm.* (1632) 178 *Every bean hath his black.* 1818 SCOTT *Rob Roy xxxviii* Ye hae had your ain time o't, Mr. Syddall; but ilka bean has its black, and ilka path has its puddle.

Every bee's honey is sweet.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 346.

Every beggar is descended from some king, and every king is descended from some beggar.

1602 Thomas Lord Cromwell i. ii There's legions now of beggars on the earth, That their original did spring from kings: And many monarchs now whose fathers were The riff-raff of their age. 1631-59 FULLER *Infants Advoc.* xix in *Collected Serm.* (1891) ii. 222 We have a saying, *Every beggar is descended from some king, and every king is descended from some beggar.*

Every block will not make a Mercury.

[L. *Ex quovis ligno non fit Mercurius.*] 1629 T. ADAMS *Serm.* (1861-2) ii. 300 It was wont to be said, *Ex quolibet ligno non fit Mercurius*, —Every block is not fit to make an image. 1689 SHADWELL *Bury Fair* ii. 1 *Ex quovis*

ligno, &c. Mercury's statue is not made of every wood 1732 1 FULLER *Gnom.* 54 Every block will not make a Mercury.

Every bullet has its billet.

1575 GASCOIGNE *Posies, Dulce Bel. Inexp.* (1907) 151 Sufficeth thus to prove my theme withal, That every bullet hath a fighting place 1765 WISLEY *Jrnl* 6 June He never received one wound. So true is the odd saying of King William, that 'every bullet has its billet'. 1846 J. GRANT *Rom. of War* xx 'Tis the fortune of war, every bullet has its billet: their fate to-day may be ours to-morrow.

Every cake hath its make¹.

1641 D. FLUGGISSON *Scot. Prov.* (Beveridge) 94 There was never a cake, but it had a make. 1762 SMOLLETT *L. Greaves* x There's no cake, but there's another of the same make. [¹ mate, fellow.]

Every cake hath its make; but a scrape cake hath two.

1678 RAY *Prov.* 68 Every cake hath its make, but a scrape-cake hath two Every wench hath her sweetheart, and the dirtiest commonly the most. make, i.e. match, fellow.

Every cask smells of the wine it contains.

1591 FLORIO *Sec. Frutes* 141 The cask gives of that it has in it 1666 FORTIANO *Ital. Prov.* 29 A butt gives such a scent as it hath. 1732 T. FULLER *Gnom.* 56 Every tub smells of the wine it holds.

Every cloud has a silver lining.

[1634 MILTON *Comus* 221 Was I deceived, or did a sable cloud Turn forth her silver lining on the night?] 1871 SMILLS *Charac.* viii (1876) 218 While we see the cloud, let us not shut our eyes to the silver lining. 1885 GILBERT *Mikado* ii. Orig. Plays Ser. iii (1895) 198 Don't let's be downhearted! There's a silver lining to every cloud.

Every couple is not a pair.

1893 ALLINGHAM *Var. in Prose* iii. 318 *Markham.* I'll . . . pass . . . to Doctor Johnson and Horace Walpole. *Frank.* Who by no means formed a pair.

Every day brawl¹ makes Sunday a daw.²

1851-63 Ulster *Jrnl Arch.* ii in *Lean Collect.* (1902-4) i. 347. [¹ fine. ² a drab.]

Every day brings its bread with it.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 317.

Every day of the week a shower of rain, and on Sunday twain.

1659 HOWELL *Eng. Prop.* 11/2 Every day in the week one shower of rain, and on Sunday twain; a proverb in many shires of England.

Every day of thy life is a leaf in thy history.

1902-4 LEAN *Collect.* iii. 455.

Every dog is a lion at home.

1666 TORRIANO *Ital. Prov.* 36 Every dog is a lion at home. 1855 BOHN *Handbk. Prov.* 349.

Every dog is allowed his first bite.

1902-4 LEAN *Collect* I. 439 Every dog is allowed his first bite; i.e. is not punished. 1913 *Spectator* 15 Mar. 440 Every dog is allowed by the law one free bite.

Every dog is valiant at his own door.

1855 BOHN *Handbk. Prov.* 349.

Every door may be shut but death's door.

1666 TORRIANO *Ital. Prov.* 317 Every door may be shut, but Deaths door 1853 ABP. *TRENCH Prov.* I. (1894) 17 What is 'All men are mortal', as compared with the proverb: *Every door may be shut but death's door?*

1609-10 SHAKS *Cymb.* V. iv. 204 Thou shalt be then freer than a gaoler; no bolts for the dead.

Every dud bids another good day.

1721 KELLY *Scot. Prov.* 100 *Every dud bids another good day.* Spoken of people in rags and tatters.

Every elm has its man.

1928 *Times* 29 Nov. 10/5 Owing to the frequency with which this tree sheds its branches, or is uprooted in a storm, it has earned for itself a sinister reputation. 'Every elm has its man' is an old country saying.

Every English archer beareth under his girdle twenty-four Scots.

1545 ASCHAM *Toxoph.* (Arb.) 84 The Scottes them selues . . . gyue the whole prayse of shotynge honestlye to Englysshe men, saying thus: that euery Englysshe Archer beareth vnder hys gyrdle xxxiiii. Scottes.

Every flow hath its ebb.

c 1420 LYDGATE *Troy Bk* II. I. 2013 After a flowe, an ebbe folweth ay 1576 PETTIE *Petite Pall* (1908) II. 91 The sun being at the highest, declineth and the sea being at full tide, ebbeh. 1639 CLARKE *Paræm.* 123 A flow will have an ebb. 1721 KELLY *Scot. Prov.* 97 *Every flow hath its ebb* There is a time when families, and single persons thrive, and there is a time when they go backward.

Every French soldier carries a marshal's bâton in his knapsack.

[*Tout soldat français porte dans sa giberne le bâton de maréchal de France.* According to E. BLAZE, *La vie militaire sous l'Empire* (1837) I. v., a saying of Napoleon I; others ascribe it to Louis XVIII.] 1867-77 FROUDE *Short. Stud.* (1890) III. 204 It was said a few years ago that every French drummer-boy knew that he carried a marshal's baton in his knapsack.

Every groom is a king at home.

1611 J. DAVIES *Scourge Folly, Prov.* 54 Wks. (Grosart) II. 42 'Euery groome is a king at home.'

Every heart hath its own ache.

1732 J. FULLER *Gnom.* 54.

Every herring must hang by its own gill.

1639 CLARKE *Paræm.* 20 Every herring must hang by th'owne gill 1670 RAY *Prov.* 102. 1721 KELLY *Scot. Prov.* 240 *Let every herring hing by its own head.* Every man must stand by his own endeavour, industry, and interest. 1818 SCOTT *Rob Roy* XXVI Na, na! let every herring hing by its ain head, and every sheep by its ain shank.

Every hog hath its Martinmas.

1620 SHELTON *Quiz.* II. LXII (1908) III. 265 I thought . . . it had been . . . turned to ashes for an idle pamphlet, but it will not, like hogs, want its Saint Martin. [Note. That saint's day is hogs' searing.]

Every hog his own apple.

1748 SMOLLETT *Rod. Rand* xli I let them have share and share while it lasted. Howsomever, I should have remembered the old saying, *Every hog his own apple.*

Every ill man hath his ill day.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 321.

Every Jack has (must have) his Jill.

1619 *Satyrical Epigr.*, in BARDSLEY'S *Puritan Nomen.* (1897) 104 The proverb is, each Jacke shall have his Gill. 1670 RAY *Prov.* 108 Every Jack must have his Gill. *Chascun demande sa sorte. Gall.* Like will to like. It ought to be written *Jyll.* 1738 SWIFT *Pol Conversat* I. Wks (1856) II. 340 Miss. You are a saucy Jack, to use such expressions. *Never* Why, then, miss, . . . I must tell you there's ne'er a Jack but there's a Gill. 1855 G. J. WRYTE-MELVILLE *Gen. Bounce* u 'Every Jack has his Gill', if he and she can only find each other out at the propitious moment.

Every land has its laugh¹, and every corn has its chaff.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 30 Every land hes the lauch, and eueve corne hes the caff. 1721 KELLY *Scot. Prov.* 92 *Every land has its own laugh, and every corn its own caff* Every country hath its own laws, customs, and usages. 1916 *Brit. Wkly.* 2 Nov. 84 'Every land', says the old Scottish proverb, 'has its ain lauch'. And every class has its own mode of thought and expression. [¹ law.]

Every light is not the sun.

1670 RAY *Prov.* 15.

Every little helps.

1840 MARRYAT *Poor Jack* xiii That's a very old saying, that every little helps.

Every maid is undone.

1678 RAY *Prov.* 172.

Every man a little beyond himself is a fool.

1677 YARRANTON *Engl.'s Improvement* 105 Every Man is a Fool when he is out of his own way. 1855 BOHN *Handbk. Prov.* 350.

Every man as he loveth, quoth the good man when he kissed his cow.

1546 J. HEYWOOD *Prov.* (1867) II. i. 43 And in this case every man as he loveth Quoth the good man, when that he kyst his coowe.
1721 KELLY *Scot. Prov.* 91 Every man to his mind, quoth the carle when he kiss'd his cow.
1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 333 Why, every one as they like, as the good woman said when she kiss'd her cow 1842 E. FITZGERALD *Lett.* 22 Sept. (1901) i. 136 Every one to his taste, as one might well say to any woman who kissed the cow pastured there.

Every man basteth the fat hog.

c. 1300 *Proverbs of Hendyng* (ed. Schleich) in *Anglia* 51. 271 Euer man fedt þe fat swine for þe smere. 1509 BARCLAY *Ship of Fools* (Jamieson) I. 100 The lat pygge is baast, the lene cony is brent 1546 J. HEYWOOD *Prov.* (1867) i. xi. 38 Every man basteth the fat hog we see, But the leane shall burne er he basted bee, 1641 D. FERGUSSON *Scot. Prov.* in RAY *Prov.* (1670) 269 Every man flames¹ the fat sows arse. 1648 HERRICK *Hesper* 64 Wks. (1893) I. 28 The fattest hogs we grease the more with laid. 1721 KELLY *Scot. Prov.* 93 *Every man flames¹ the fat sow's arse.* They will be sure to get most gifts that least want them. [¹ bastes.]

1592-3 SHAKS *Com. Err.* II ii 60 *Dro S.* The meat wants that I have *Ant. S.* . . . What's that? *Dro. S.* Basting

Every man bows to the bush he gets bieth¹ of.

1721 KELLY *Scot. Prov.* 99 *Every man bows to the bush he gets bieth of.* Every man pays court to him that he gains by. [¹ shelter.]

Every man buckles his belt his ain gate.¹

1721 KELLY *Scot. Prov.* 92 *Every man wears his belt in his own fashion.* An apology for a man's acting differently from others. 1813 SCOTT *Ht. Midl.* xxviii Aweel, lass, . . . then thou must pickle in thine own poke-nook, and buckle thy girdle thine ain gate. [¹ way.]

Every man can rule a shrew save he that hath her.

1546 J. HEYWOOD *Prov.* (1867) II. vi. 61 Every man can rule a shrewe, saue he that hath her. 1621 BURTON *Anat. Mel.* II. ii. vi. i (1651) 291 Every man, as the saying is, can tame a shrew, but he that hath her. 1721 KELLY *Scot. Prov.* 92 *Every man can guide an ill wife, but he that has her.* Often . . . applied in a literal sense; but in a general when one apprehends that he could order such a station, post, or business, better than he that has it.

Every man cannot be vicar of Bowdon.

1678 RAY *Prov., Chesh.* 301 *Every man cannot be vicar of Bowden.* Bowden . . . is one of the greatest livings near Chester.

Every man cannot hit the nail on the head.

c. 1529 SKELTON *Colin Cloute* 34 And yf that he hyt the nayle on the heede. 1614 CAMDEN

Rem., Prov. 305 Every man cannot hit the nail on the head 1662 FULLER *Worthies, Lines.* (1810) II. 295 There be some mistake (no hand so steady as always to hit the nail on the head). 1903 *myct. Stud. Contemp. Biog.* 461 Mr. Gladstone showed in argument a knack of hitting the nail not quite on the head

Every man for himself, and God (the devil) for us all (take the hindmost).

c. 1386 CHAUCER *Knight's T.* A 1182 At the Kynges court, my brother, Ech man for hymself, ther is noon oother. 1546 J. HEYWOOD *Prov.* (1867) 111 Every man for him self, and god for vs all 1572 SANDFORD *Howes of Recreation* 219 Every man for him self, and the Deuil for all. 1629 R. ADAMS *Serm.* (1861-2) II. 90 In serving Him, we seive one another. . . . That by word, 'Every man for himself, and God for us all', is uncharitable, ungodly. 1830 MARRYAT *King's Own* III The captain . . . ordered the sailor to leave the boat 'Every man for himself, and God for us all!' was the cool answer of the refractory seaman 1858 D. MULLOCK *A Woman's Thoughts* 39 The world is hard enough, for two-thirds of it are struggling for the dear life--each for himself, and de'il tak the hindmost¹.

1597 SHAKS. *I Hen.* IV i 118 Every leader to his charge; . . . And God befriend us, as our cause is just 1602 3 *All's Well* IV i 19 We must every one be a man of his own fancy. 1611 12 *Tempest* V. 256 Every man shift for all the rest, and let no man take care for himself.

Every man for his own hand, as John Jelly fought.

1721 KELLY *Scot. Prov.* 94 *Every man for his own hand as John Jelly fought.* A proverb barring partners; two men was fighting, John Jelly going by makes up fiercely to them, each of them ask'd him which he was for, he answered *For his own hand*, and beat them both.

Every man has his price.

1790 WESLEY *Serm.* 123 That politician . . . whose favourite saying was, 'Do not tell me of your virtue. . . . I tell you, every man has his price'. 1845 JAMES *Smuggler* x 'Oh! every man has his price', rejoined Mr. Radford. 1892 LINDON *Some Words of Christ* 23 That shallow maxim of worldly cynicism, which tells us that 'every man has his price'.

Every man has the defects of his qualities.

1911 *Times, Whig.* 6 Oct. 804 But Lord Curzon, like every other mortal, cannot escape from the defects of his qualities.

Every man hath his faults.

1630 J. CLARKE *Param.* 80. 1666 TORRIANO *Ital. Prov.* 68 Every one hath his fault. 1902 4 LEAN *Collect.* IV. 64 Nobody is faultless.

1600-1 SHAKS. *Merry W. I.* IV. 15 He is something peevish that way, but nobody but has his fault. 1604 5 *Alans. for Meas.* V. 410 They say best men are moulded out of

faults 1607-8 *Tim. of Athens* III. i. 31
Every man hath his fault, and honesty is his.

Every man hath his hobby-horse.

1676 HALE *Contempl* i. 201 Almost every person hath some hobby horse or other wherein he prides himself a 1791 WESLEY *Serm.* lxxxiii. ii. 2 Wks (1811) IX. 434 Every one has (to use the cant term of the day . . .) *his hobby-horse*! Something that pleases the great boy for a few hours.

Every man hath his weak side.

1692 L'ESTRANGE *Aesop's Fab* cccxcii (1738) 415 Every man, in fine, has a weak side, if a body could but hit upon't. 1850 KINGSLEY *Alton Locke* xxiv But every man has his weak side; and . . . his was a sort of High-Church Radicalism.

Every man in his way.

1678 RAY *Prov.* 84.

Every man is a fool or a physician at forty (thirty).

1607 BARNES *Divuls Charter* L 3 Eyther mere foolos or good physitions all. 1659 HOWELL *Eng. Prov.* 6/2 Every one a fool or a physitian to himself after thirtie. 1670 RAY *Prov.* 35 Every man is either a fool or a physician after thirty years of age. 1721 KELLY *Scot. Prov.* 101 *Every man at thurty is a fool or a physician.* He is a fool who at that age knows not his constitution. 1851 HELPS *Compan. of Sol.* x A man learns certain rules of health, so that it is said that at forty he is either a fool or a physician.

1600-1 SHAKS. *Merry W.* III. iv. 101 *Mis. Page.* I seek you a better husband. *Quick.* That's my master, Master doctor . . . 'Nay,' said I, 'will you cast away your chuld on a fool, and a physician?'

Every man is a fool sometimes, and none at all times.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 324 None is a fool always, every one sometimes. 1721 KELLY *Scot. Prov.* 99 *Every man is a fool sometimes, and none at all times.* An apology for an imprudent action, in ourselves, or others.

Every man is a priest in his own house.

1894 DEAN HOLE *More Mem.* xxi When I was asked to officiate, I reminded my kund host that every man is a patriarch and priest in his own household, and I begged him to conduct the service according to his custom.

Every man is best known to himself.

1639 J. CLARKE *Paræm.* 65.

Every man is mad on some point.

a. 1721 PRIOR *Dialog. of Dead* (1907) 267 As you were saying, every man is mad, but in a different manner, and upon some particular objects.

Every man is the architect of his own fortune.

[L. SALLUST *De Rep.* i. 1. *Faber quisque fortunæ suæ.*] 1539 TAVERNER *Proverbs* f. 37

A mans owne maners do shape hym hys fortune. 1620 SHELTON *Quix* ii. lxi (1908) III. 285 Hence 'tis said that every man is the artificer of his own fortune. 1818 FERRIER *Marriage* lii As every man is said to be the artificer of his own fortune, so every one . . . had best be the artificer of their own friendship.

1595-6 SHAKS. *Rich.* II II. iii. 144 Be his own carver, and cut out his way. 1605-6 *Macbeth* I. ii. 19 Brave Macbeth . . . Disdaining fortune . . . Like Valour's munion, carv'd out his passage.

Every man is the son of his own works.

1620 SHELTON *Quix.* i. iv (1908) I. 23 There may be knights of the Haldudos; and what is more, every one is son of his works.

Every man must eat a peck of dirt (or ashes) before he dies.

1639 J. CLARKE *Paræm* 165 You must eat a peck of ashes ere you die. 1670 RAY *Prov* 57 Every man must eat a peck of ashes before he dies. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 337 Poh! you must eat a peck of dirt before you die. 1883 PAYN *Thicker than Water* xlix. It is a sin of omission, . . . a portion of that peck of dirt which we are all said to eat in our lives without knowing it.

Every man should take his own.

1595-6 SHAKS. *Mids.N.* III. ii 458 And the country proverb known, That every man should take his own.

Every man's censure is first moulded in his own nature.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 373.

Every man's man had a man, and that made the Treve fall.

1721 KELLY *Scot. Prov.* 94 *Every man's man had a man, and that made the Treve fall.* The Trave was a strong castle built by Black Douglas. The governor left a deputy, and he a substitute, by whose negligence the castle was taken and burned: spoken when servants employ other servants to do the business that they were entrusted with, and both neglect it.

Every man's nose will not make a shoeing horn.

1576 GASCOIGNE *Grief of Joy* i (1910) 518 Full well wot you, that Connth shoeing horns May not be made, like every noddys nose. 1670 RAY *Prov.* 125 Every man's nose will not make a shoeing horn. 1721 KELLY *Scot. Prov.* 91 *Every man's nose will not be a shoeing horn.* Spoken to them who have found the man with whom they were dealing, more sagacious and cunning than they expected.

Every man to his taste.

1849 LYTTON *Caxtons* xvii. i Every man to his taste in the Bush.

Every man to his trade.

1539 TAVERNER *Prov.* 33 Let euerye man exercise hym selfe in the facultie that he

knoweth a. 1721 *Prior Dialog. of Dead* (1907) 221 Every man to his trade, Charles, you should have challenged me at long-pike or broad sword. 1721 KELLY *Scot. Prov.* 97 Every man to his trade, quoth the boy to the Bishop. A Bishop asked a cabin boy if he could say his prayers; he asked the Bishop if he could say his compass, the Bishop said, No; Why then, says the boy, Every man to his trade. 1902 *Spectator* 15 Mar However, every man to his trade.

1597-8 SHAKS. *I Hen. IV* II. ii. 85 Every man to his business

Every may be hath a may not be.

1678 RAY *Prov.* 171

Every medal hath its reverse.

1603 FLORIO tr. *Montaigne* III. xi (1897) VI. 164 *Ogni medaglia ha il suo reverso, Each outside hath his inside, saith the Italian.* 1842 LEVER *Jack Hinton* ii Happily, there is a reverse to the medal. 1908 W. S. CHURCHILL *My African J.* iii That there is a rude reverse to the East African medal . . . cannot be disputed.

Every mile is two in winter.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 360

Every miller (man) draws (wishes) water to his own mill.

1578 FLORIO *First Fruits* 14 Every man draweth water to himselfe. 1641 D. LARGESON *Scot. Prov.* (Beveridge) 30 Every man wishes the water to his own millne. 1670 RAY *Prov.* 121 Every miller draws water to his own mill.

Every mother's son.

c. 1300 *King Alisaunder* (Weber) i 2098 For mekely ilka modir soun. 1485 MALORA *Morte d'Arthur* II. x And there were slau many mothers' sons. 1545 ASCHAM *Toroph* (Arb.) 69 The Romayne . . . slew e them every mother son. 1837 MARRYAT *Snarl* ix I'd have flogg'd each mother's son

1595-6 SHAKS *Mids. N. Dr* I. ii. 80 That would hang us, every mother's son. *ibid* III. i. 75 Come, sit down, every mother's son.

Every oak has been an acorn.

1852 E. FITZGERALD *Polonius* v 'Every oak must be an acorn.' 1908 *Times, Lit. Sup.* 26 June We always forget that the oak grew from an acorn.

Every one after his fashion.

1614 CAMDEN *Rem., Prov.* 305.

Every one can master a grief but he that has it.

1598-9 SHAKS. *Much Ado* III. ii. 29 Well, every one can master a grief but he that has it.

Every one cannot dwell at Rotharas.

1659 HOWELL *Eng. Prov.* 21½ Every one cannot dwell at Rotharas. A delicate seat of the Bodmans in Herefordshire.

Every one fastens where there is gain.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 341.

Every one has a penny to spend at a new ale-house.

1678 RAY *Prov.* 181.

Every one hath a fool in his sleeve.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 357.

Every one is a master and servant.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 361.

Every one is akin to the rich man.

1666 TORRIANO *Ital. Prov.* 235 Every one is a kin unto the rich. 1813 RAY *Prov.* 129

1597-8 SHAKS. *2 Hen. IV* II. ii. 122 Like those that are akin to the king, for they never pick their finger but they say, 'There is some of the king's blood spilt' 'How comes that?' . . . The answer is as ready as a borrower's cap, 'I am the king's poor cousin, sir.'

Every one is held to be innocent until he is proved guilty.

1910 *Spectator* 6 Aug 205 The rule that a man must be assumed to be innocent till proved guilty is thoroughly sound.

Every one is weary: the poor in seeking, the rich in keeping, the good in learning.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 319.

Every one is witty for his own purpose.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 352.

Every one leaps over the dyke where it is lowest.

1721 KELLY *Scot. Prov.* 97 Every one louns o'er the dike where it is laigest. . . Signifying that poor people are run down by every body.

Every one puts his fault on the times.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 348

Every one puts his fault on the times. 1872 BLACKMORE *Maid of Sher* i I pray you to lay the main fault thereof on the badness of the times.

Every one's faults are not written in their foreheads.

1678 RAY *Prov.* 141. 1721 KELLY *Scot. Prov.* 214 It is well, that all our faults are not written in our face. Spoken to them who upbraid us with some faults that we have been guilty of; alleging if theirs were known, they would look as black. 1855 ROBIN *Handbk. Prov.* 417 Gaele. If the best man's faults were written on his forehead, it would make him pull his hat over his eyes

Every one (horse) thinks his sack (pack) heaviest.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 352.

1732 T. FULLER *Gnom.* 54 Every horse thinks his own pack heaviest.

Every path hath a puddle.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 327
Every path hath a puddle. 1818 SCOTT *Rob Roy* xxxviii Ye hae had your ain time o't, Mr. Syddall, but . . . ilka path has its puddle

Every penny that's saved is not gotten. (But cf. A penny saved is a penny gained, on p. 23.)

1670 RAY *Prov.* 139.

Every shoe fits not every foot.

1616 B RICH *Looking Glasse* 21 Euery shoos is not fit for euery foote. 1721 KELLY *Scol Prov.* 96 *Every shoe fits not every foot.* Every condition of life, every behaviour, every speech and gesture becomes not every body; that will be decent in one, which will be ridiculous in another

Every sin brings its punishment with it.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 352
Every sin brings its punishment with it. 1824 MARRYAT *Jacob Faith* xiv That is the punishment of making free with the bottle, . . . but if it is an offence, then it carries its own punishment.

Every sow to her own trough.

1678 RAY *Prov.* 204.

1598-9 SHAKS *Hen V* III. vii 69 Le chien est retourné a son propre vomissement, et la truee l'avee au bourbier.

Every sprat now-a-days calls itself a herring.

1732 T. FULLER *Gnom* 56.

Every time the sheep bleats it loses a mouthful.

1666 TORRIANO *Ital. Prov.* 28 The sheep, for offering to bleat, loseth her bit. 1732 T. FULLER *Gnom.* 56 Every time the sheep bleats it loses a mouthful. 1861 HUGHES *Tom Brown Oxf.* xxiii He said something about a bleating sheep losing a bite; but I should think this young man is not much of a talker.

Every tub (vat) must stand on its own bottom.

1564 BULLEIN *Dial against Feuer* (E.E.T.S.) 65 Let euerie Fatte stande vpon his owne bottome. 1639 J. CLARKE *Paremi.* 66 Every tub must stand on his own bottom. 1670 RAY *Prov.* 102 Every tub must stand upon its own bottom. Every man must give an account for himself. 1678 BUNYAN *Pilgr.* i. (1877) 37 *Presumption* said, *Every Fat must stand upon his own bottom.* 1866 READE *Grif. Gaunt* vi There is an old saying, 'Let every tub stand on its own bottom'.

Every white hath its black, and every sweet its sour.

c. 1400 BERYN (E.E.T.S.) 29 For 'aftir swete, the soure comyth, ful oft, in many a plase'. a. 1765 *Sir Cuthbert* ii in PERCY *Reliques* I. 39 Everye white will have its blacke, And everye

sweete its sowre. 1818 MISS FERRIER *Marriage* lv 'Every white will have its black, And every 'sweet its sour', as Lady Juliana experienced. Her daughter was Duchess of Altamont, but Grizzly Douglas had arrived in Bath'

1599-1600 SHAKS. A.Y.L. III. ii. 116 Sweetest nut hath sourest rind. 1604-5 *Othello* II i. 133 She'll find a white that shall her blackness fit 1609 *Sonn.* 39. 10 O absence! what a torment wouldst thou prove, Were it not thy sour leisure gave sweet leave To enter tain the time with thoughts of love.

Every why hath a wherefore.

1586 GASCOIGNE *Supp.* I. i in Wks. (1907) I. 189 I have given you a wherefore for this why many times. 1678 RAY *Prov.* 348 There is never a why but there's a wherefore. 1822 SCOTT *Nigel* iii In troth, my lord, every *why* has its *wherefore*.

1592-3 SHAKS *Com. Err.* II. ii 45 Ay, sir, and wherefore; for they say every why hath a wherefore.

Every wind bloweth not down the corn.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 77 Well (quoth he) euery wind blowth not downe the corne.

Everybody's business is nobody's business.

1653 WALTON *Angler* i. ii A wise friend of mine did usually say, 'that which is everybody's business is nobody's business'. 1725 DEFOE *Everybody's business is nobody's business*, Title. 1829 COBBETT *Adv. to Y. Men* vi (1906) 294 Public property is never so well taken care of as private property; . . . 'that which is everybody's business is nobody's business'.

Everything comes to him who waits.

1894 LD. AVEBURY *Use of Life* xv (1904) 93 Do not expect too much, and do not expect it too quickly. 'Everything comes to those who know how to wait.' 1908 S. PAGER *Confes. Med.* 114 Nature . . . is not in any hurry . . . ; everything comes to her, who waits.

Everything hath an end.

c. 1374 CHAUCER *Troilus* III. 615 But at the laste, as every thing hath ende. c. 1490 *Partonope* (E.E.T.S.) i. 11144 Ye wote wele, of all thing moste be an ende.

1609 SHAKS. *Sonn.* 9. 11 But beauty's waste hath in the world an end.

Everything hath an end, and a pudding hath two.

1592 NASHE *Four Lett. Confut.* (1593) 28 Every thing hath an end, and a pudding hath two. 1611 BEAUM. & FL. *Kl., Burn.* P. i. i As writers say, all things have end, And that we call a pudding, hath his two. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 341 Well, all things have an end, and a pudding has two. 1826 SCOTT *Woodst.* x 'Everything hath an end', said the Mayor, 'and that which we call a pudding hath two.'

Everything helps, quoth the wren, when she p—— into the sea.

[1590 G. MEURIER *Deutz. familar.* 'Peu ayde', disçoit le forny, pissant en mer en plein midy.] 1623 CAMDEN *Rem.*, *Prov.* 268

Everything in turn, except scandal, whose turn is always.

1887 BLACKMORE *Springhaven* xviii You know the old proverb—'Everything in turn, except scandal, whose turn is always'.

Everything is as it is taken.

1616 BRILTON *Cross. of Prov. Wks.* (1879) II. App. iii

Everything is good in its season.

1639 J. CLARKE *Parom.* 237.

1594-5 SHAKS *Rom. & Jul* II iii 17 For nought so vile that on the earth doth live But to the earth some special good doth give

Everything is of use to a housekeeper.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 320.

Everything is the worse for wearing.

c. 1520 SKELTON *Magnyf.* l. 456 All thyng is worse when it is wolne. 1639 J. CLARKE *Parom.* 190 Every thing is worse for wearing. 1670 RAY *Prov.* 159 Everything is the worse for the wearing

1598-9 SHAKS. *Hen. V* V ii 250 Old age . . . can do no more spoil upon my face . . . thou shalt wear me, if thou wear me, better and better.

Everything must have a beginning.

c. 1374 CHAUCER *Troilus* II. 671 For every thing a ginning hath it nede. 1575 GASCOIGNE *Gl. Govt.* II iii (1910) 37 All thunges have a beginning, shee is a woman, and nothing is impossible. a. 1627 MIDDLETON *Mayor of Queenb.* iv. iii I'll be the first then: Everything has beginning. 1641 D. FERGUSSON, *Scol. Prov.* (Beveridge) 4 All things hath a beginning (God excepted). 1840 MARRYAT *Poor Jack* xxxi 'You've never been to sea before.' 'No . . . ; but there must be a beginning to everything.'

Everything new is fine.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 320.

Everything suffers by translation, except a bishop.

1902-4 LEAN *Collect.* III. 461.

Everything unknown is taken for magnificent.

L]. TACITUS *Agricola* xxx. *Omne ignotum pro magnifico* est.] 1819 LEIGH HUNT *Indicator* 8 Dec. It is better to verify the proverb, and take everything unknown for magnificent, rather than predetermine it to be worthless. The gain is greater. 1909 A. LLOYD *Every-day Japan* (1911) 235 *Omne ignotum pro mirifico.* . . . The Japanese . . . flock to the Hibiya Park, that they may see . . . gay-coloured flowers in the trim beds, for the park is laid out in the Western style of gardening.

Everything would fain live.

1670 RAY *Prov.* 116 Everything would fain live 1721 KILIA *Scol. Prov.* 91 *Every thing would fain live* Spoken in excuse of man or beast, who make their best endeavour to get a living

Evil communications corrupt good manners.

[GK MENANDER, *Thais, Fragment* 2 Φθέρουσιν ἡθῶν χρήσθ' ὁμιλίαι κακαί] 1582 Anglo-Rhemish *N Test.* I *Corinth.* xv. 33 Evil communications corrupt good manners. 1829 COMBET *Adv. to Y. Men* v (1906) 261 'Evil communications corrupt good manners'. . . . Jails, barracks, factories, do not corrupt by their walls, but by their condensed numbers.

Evil that cometh out of thy mouth flieth into thy bosom.

1616 DRASEL *Anc. Adag.* 192 The evil that cometh out of the mouth, returneth (or falleth) into the bosom 1670 RAY *Prov.* 8.

Evils have their comfort; good none can support (to wit) with a moderate and contented heart.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 326.

Example is better than precept.

c. 1400 *Mirk's Festial* (E.E.T.S.) 216 Then saythe Seynt Austeyn that an ensampull yn doynge ys mor commendabull then ys techyng other prechyng. 1570 ASCHAM *Scholem.* (Mayor) 61 One example is more valuable . . . than twenty preceptes written in bookes 1708 *union Title & Spar.* Example draws where precept fails, And sermons are less read than tales. 1824 MONT *Manie W.* xix Example is better than precept, as James Butler observes. 1894 LD. AVILBURY *Use of Life* xix Men can be more easily led than driven: example is better than precept.

Exchange (A fair exchange) is no robbery.

1546 J. KEYWOOD *Prov.* (1867) II. IV. 51 Though change be no robbery for the chaunged case. 1655 FULLER *Ch. Hist.* I. v (1868) I. 61 In lieu of what he left behind him, (exchange is no robbery), he carried along with him some of St. Alban's dust. 1784 SCOTLETT *Rod. Rand.* vi Casting an eye at my hat and wig, . . . he took them off, and clapping his own on my head, declared that a fair exchange was no robbery. 1819 SCOTT *Leg. Mont.* xiv This sword is an Andrew Ferrara, and the pistols better than my own. But a fair exchange is no robbery.

Expect not fair weather in winter on one night's ice.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 339 Trust not one night's ice. 1670 RAY *Prov.* 28.

Experience is the mistress of (or teaches) fools.

1579 LYLLE *Euphuus* (Arb.) 123 It is commonly said, yet doe I thinke it a common lye, that experience is the mistress of foolcs, for . . .

they be most fooles that want it. 1613 BRETON *Courtier & Countryman* Wks. (1879) II. 8 Let ignorance be an enemy to wit, and experience be the mistress of fools. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 30 Experience may teach a fool. 1670 RAY *Prov.* 86 Experience is the mistress of fools. *Experientia stultorum magistra*. Wise men learn by others harms, fools by their own. 1874 WHYTE-MELVILLE *Uncle John* x Experience does not make fools wise. . . . Most proverbs are fallacious None greater than that which says it does.

Experience is the mother of wisdom.

1578 FLORIO *First Fruits* f. 32 Tyme is the father of truth, and experience is the mother of, al things. 1616 DRAKE *Anc. Adag* 58 Experience the mother of wisdome 1732 T. FULLER *Gnom.* 56 Experience is the Father of Wisdom, and Memory the Mother.

Experience keeps a dear school, but fools learn in no other.

1758 FRANKLIN *Way to Wealth* (Crowell) 24 Experience keeps a dear school, but fools will learn in no other, as Poor Richard says. 1897 C. C. KING *Story of Brit Army* 112 But the

British leaders were to learn the fact, they might have foreseen, in the 'only school fools learn in, that of experience'.

Extremes meet.

1809 MALKIN *Gil Blas* i. v Gentlemen, extremes are said to meet 1822 SCOTT *Nigel* xxvii This Olifaunt is a Puritan?—not the less likely to be a Papist, . . . for extremes meet 1853 ABP. TRENCH *Prov.* IV (1894) 96 *Extremes meet* . . . Roman emperors would one day have blasphemous honours paid to them, . . . on the next day . . . to be flung at last into the common sewer.

1606-7 SHAKS. *Ant. & Cleop.* III iv 19 No midway 'Twixt these extremes at all.

Extremity of right is wrong.

[*L. Summum jus summa injuria*] 1569 GRAFTON *Chron.* (1809) II 228 The extremity of iustice is extreme iniustice 1580 LYL Euphues & his Eng. (Arb.) 461 Justice without mercie were extreame iniurie. 1639 J. CLARKE *Paræm.* 172 Extremity of right is wtrng.

1610-11 SHAKS. *Wint. T.* III. i 91 Leon. Thou Shalt feel our justice in whose easiest passage Look for no less than death. . . Herm. I tell you 'tis rigour and not law.

F

Face to face, the truth comes out.

1732 T. FULLER *Gnom.* 56 Face to face, the truth comes out 1852 E. FITZGERALD *Polonius* 53 'Face to face truth comes out apace.' (If you have but an eye to find it by.)

Fact (Truth) is stranger than fiction.

1823 BYRON *Juan* xiv. ci Truth is always strange; Stranger than fiction. 1863 C. READE *Hard Cash* xxx Sampson was greatly struck with the revelation: he . . . said truth was stranger than fiction. 1881 A. JESSOP *Arcady* 98 The world at large does not believe that there ever did live . . . such a beneficed clergyman as Parson Chowne. . . . In this particular case fact is stranger than fiction. 1910 A. M. FAIRBAIRN *Stud in Relig. & Theol.* 395 Forgetting the fact which is stranger than fiction, that the sagest man in the theory of the State may be the unwiseest man in statecraft.

Facts are stubborn things.

1809 MALKIN *Gil Blas* x. i Facts are stubborn things; and . . . the very stones will cry aloud against . . . these new practitioners. 1866 BLACKMORE *Cradock N.* li Facts, however, are stubborn things, and will not even make a bow to . . . young ladies.

Failure teaches success.

1902 G. BALFOUR *Life of Stevenson* I. 101 It is an old . . . saying that failure is the only high-road to success.

Faint heart never won fair lady (or Castle).

c. 1390 GOWER *Conf. Amantis* v. 6573 Bot

as men sein, wher herte is failed, Ther schal no castell ben assailed. 1569 W. ELDERTON *Ballad, Brittain's Ida* v. i Faint hearts faire ladies neuer win. 1580 LYL Euph. & his Eng. (Arb.) 364 Faint heart, Philautus, neither winneth castle nor lady. 1614 CAMDEN *Rem.* 306 Faint heart neuer wonne fair lady. 1753 RICHARDSON *Grandison* I. xvi (1812) 28 Then, madam, we will not take your denial. . . . Have I not heard it said, that faint heart never won fair lady? 1802 EDGEWORTH *Irish Bulls* xi But 'faint heart never won fair lady', so I made bold to speak to Rose.

1593 SHAKS *Venus & Adon* 569 Affection faints not like a pale-fac'd coward But then woos best when most his choice is froward.

Fair and sluttish (or foolish), black and proud, / Long and lazy, little and loud.

c. 1598 MS. *Proverbs* in FERGUSSON *Scot. Prov.* (Bev.) 105 Of the calloris, of women. Fair & foolish, litl & loud, Long & lusty, black & proud. Fat & merry, lean & sad, Pale & pettish, Red & bad, High collour (in a woman) choler shoves; And shee's unholosome that lyk sorrell groves. Nought ar the peenish, proud, malicious, But worst of all the Red shrill, jealous. 1670 RAY *Prov.* 51.

Fair and softly, as lawyers go to heaven.

1670 RAY *Prov.* 193 Fair and softly, as lawyers go to heaven. 1845 A. SMITH *Scatterg. Fam.* xv You buy as slowly as lawyers go to heaven, and that takes a long time for 'em to do.

Fair and softly goes far.

c. 1350 *MS Douce 52* (ed. Forster) in *Festschu z. zu. Deutschen Neuphilologentage*, no. 50
 Fayre and softe me lete gese. c. 1374
 CHAUCER *Troilus* v. 317 Ther take it wisely
 laite and softe. c. 1490 *Tale of Beryn*
 (E.E.T.S.) 28 But fen and sofft with ese,
 homward they hu led. c. 1450 *Cowenry*
Plays (E.E.T.S.) 50 For soft and essele men
 goo far. 1566 SAINLIS *French Lallilon* E. 1
 Soite passe goeth laire. 1607 TOPPILL *Four-f*
Beasts (1673) 210 The proveth is old and true,
 'Fair and sotlly goeth far'. 1639 J. CLARKE
Param. 3 Soft and lair goes far. 1641 D.
 FERGUSSON *Scot Prov.* (Beveridge) 12 Huhe!
 and lair men rides fu journeys. 1670 RAY
Prov. 87 Fair and softly goes far in a day . .
 He that spurs on too fast at first setting out,
 tures before he comes to his journey's end
Festina lente. 1818 SCOTT *H. Mdl.* xlv 'Fair
 and softly gangs far', said Meiklechase; 'and
 . . . I wad hae him think twice or he mell's wi'
 Knockdunder.' 1914 K. F. PURDON *Folk of*
Furry F. ii I'm slow, but fair and easy goes
 far in a day. [¹ sotlly.]

1598-9 SHAKS. *Much. Ado* V. iv 72 *Friar*
 To the chapel let us presently. *Bene*. Soft
 and fair, friar.

Fair chieve all where love trucks.¹

1670 RAY *Prov.* 47. [¹ deals]

**Fair chieve good ale, it makes many
folks speak as they think.**

1678 RAY *Prov.* 93 Fair chieve good Ale, it
 makes many folks speak as they think
 Fair chieve is used in the same sense here as
 . . . Good speed, Good success have it.

Fair fall nothing once by the year.

1678 RAY *Prov.* 182 Fair fall nothing once
 by the year. It may sometimes be better to
 have nothing than something

Fair fall truth and daylight.

1678 RAY *Prov.* 211.

Fair folk is aye foisonless.¹

1721 KELLY *Scot. Prov.* 104 *Fair folk is ay*
fisonless. A jest upon them who are of a fair
 complexion, as if such were weakly, niggardly,
 or little good with them. [¹ Weak, sapless]

**Fair in the cradle, and foul in the
saddle (or vice versa).**

1614 CAMDEN *Rem.* 306 Foul in the cradle
 proveth fair in the saddle. 1670 RAY *Prov.* 87

**Fair is not fair, but that which
pleaseth.**

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 340.

Fair maidens wear no purses.

1721 KELLY *Scot. Prov.* 109 *Fair maidens*
wear no purses. Spoken when young women
 offer to pay their club in company, which
 the Scots never allow.

Fair play's a jewel.

1824 SCOTT *Redg.* xxi No, no, friend—fair
 play's a jewel—time about, if you please.

1837 CHAMBER *Saucy Arch.* ix Fair play's a
 jewel. Molly, let go my hair, and I'll fight
 till I die

Fair weather after you.

1599 FORTUN *Angry Wom.* *Abingd.* ii i (Merrin)
 127 *Phil* Shall I fling an old shoe after ye?
Nich. No; you should say, God send fair
 weather after me!

1594 SHAKS *L.L.L.* I ii 150 *Arm* And so
 farewell *Jaq.* Fair weather after you!

Fair without, false (foul) within.

c. 1200 *Old Eng Homilies* (Morris) I 25 Als
 swa is an eppel . . . wid uten leine and trake!
 wid innen. c. 1275 *Proverbs of Alfred* (Skeat)
 30 Many appel is bryht wip yle And better
 wip-inne. c. 1388 CHAUCER *Canterbury Tales*
 G 961 Ne every appel that is fair at ye Ne
 is nat good, what so men clappe or crye.
 c. 1430 BURGHE *Minor Poems* (Peck Soc.)
 13 Apples and peres that semen very gode,
 Ful ofte tyme are roten by the core 1621
 BRATHWATIN *Omphale* (1877) 277 As spotted
 as the Ermine, whose smooth skin, Though it
 be faire without, is foule within.

1596-7 SHAKS *Merch Ven* I. iii 102 A
 goodly apple, rotten at the heart.

Fair (soft) words break no bones.

c. 1450 *How the Good Wife* I. 43 Ne layte
 wordis brake neuer bone 1611 J. DAVIS
Scourge Folly, Prov. 52 Wks. (Grosart) II. 12
 Faire wordes breake no bones. 1641 D. FER-
 GUSSON *Scot. Prov.* (Beveridge) 32 Faire
 words brake never bone, foule words breaks
 many one. 1662 FULLER *Worthies, York* (1840)
 II. 467 Expounding Scripture in a typical
 way . . . crowded his church with auditors,
 seeing such soft preaching breaks no bones.
 1670 RAY *Prov.* 158 Soft words break no
 bones.

Fair (fine) words butter no parsnips.

1639 J. CLARKE *Param.* 12 Fair words butter
 noe parsnips, *verba non alunt famulum*. 1678
 WYCHERLEY *Pl Dealer* v. iii Fair words butter
 no cabbage. 1692 R. L'ESTRANGE *Fables*
cccxl (1738) 333 Relations, friendships, are
 but empty names of things, and Words butter
 no parsnips. 1797 G. COLEMAN *Heir at Law* III
 iii Business is business, and fine words, you
 know, butter no parsnips. 1847 8THACKERAY
Vanity P. xix Who . . . said that 'fine words
 butter no parsnips?' Half the parsnips of
 society are served and rendered palatable
 with no other sauce.

**Fair words did fet gromwell¹ seed
plenty.**

1548 J. HENWOOD *Prov.* (1867) II. i. 14 His
 wife was set in suche dotage of him, that
 fayre wordes did fet, Gromweede plantie.
 [¹ hard seeds used in medicine.]

Fair words fill not the belly.

1580 LYLIE *Euphues & his Eng.* (Arb.) 476
 Fayre words fatte few. 1670 RAY *Prov.* 61
 The belly is not filled with fair words. 1732
 T. FULLER *Gnom.* 57 Fair words fill not the
 belly.

Fair words hurt not the mouth (tongue).

1546 J. HEYWOOD *Prov.* (1867) i. ix. 18 It hurteth not the tounge to geue fayre wurdis.
1605 CHAPMAN, &c. *Easiv. Hoe* iv. 1 O, madam, 'Fair words never hurt the tongue'.
1614 CAMDEN *Rem., Prov.* 306 Fair words hurt not the mouth.
1659 HOWELL *Eng. Prov.* 5/2 Smooth language grates not the tongue.
1670 RAY *Prov.* 158 Soft words hurt not the mouth. Douces or belles paroles ne scorchent pas la langue. *Gall.* Soft words scald not the tongue.

Fair words make fools fain.

[c. 1023 EGBERT V. LUTTICH *Fecunda Ratis* (Voigt) 116 Promissus uacuis spes luditur irata follis.] c. 1225 MS. *T.C. O. II* 45 (ed. Forster) in *Eng. Stud.* 31. 5 Beau premettere e poy doner fet le fol conforter. c. 1390 GOWER *Conf. Amantis* vii. l. 1564 Word hath beguiled many a man. c. 1400 *Rom. Rose* l. 4446 Fair biheeste desceyvethe fule. 1471 RIPLEY *Comp. Aleh* v. in *Ashm.* (1652) 157 Fayre promys makyth folys fayne. 1546 J. HEYWOOD *Prov.* (1867) 155 Fayre woordes make foolles fayne. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 Fair heghts¹ makes fools fain 1829 SCOTT *Anne of G.* iv Fine words to make foolish maidens fain. [¹ promises]
1599-1600 SHAKS. *Jul. Caes.* III. i. 42 That which melteth fools, I mean sweet words.

Fair words make me look to my purse.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 343.

Fair words will not make the pot play.¹

1721 KELLY *Scot. Prov.* 106. [¹ boul.]

Fall back, fall edge.

[=Whatever may happen.] 1553 *Respublica* V. v Fall backe fall edge I am ons at a pounce. 1622 MABEE tr. *Aleman's Guzman d'Alf.* I. 9 Fall back, fall Edge, goe which way you will to work. 1830 SCOTT *Jrnl.* 21 Dec. Fall back, fall edge, nothing shall induce me to publish what [etc.].

Fall not out with a friend for a trifle.

1670 RAY *Prov.* 9.

False folk should have many witnesses.

1721 KELLY *Scot. Prov.* 104 *False folk should have many witnesses.* For otherways they will deny their bargain. Spoken when cunning knaves bid you prove what you allege.

False with one can be false with two.

1902-4 LEAN *Collect.* III. 463.

Falsehood never made a fair hinder end.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 Falshood made never a fair hinder end.

Fame is a magnifying glass.

1732 T. FULLER *Gnom.* 57.

Fame is but the breath of the people.

1650 JER. TAYLOR *Holy Liv.* i. ii (1875) 17 That which would purchase heaven for him he parts with for the breath of the people; which at best is but air, and that not often wholesome 1732 T. FULLER *Gnom.* 57 Fame is but the breath of the people; and that often unwholesome.

Familiarity breeds contempt.

[L. PUB. SYRUS 102 Parit contemptum numa familiaritas] c. 1386 CHAUCER *Meli-beus* B² 2876 Men seyn that 'over-greet homlinesse engendreth dispreysinge' c. 1449 PECOCK *Repr.* 184 Ouermiche homlines with a thing gendrih dispising toward the same thing 1548 UDALL, &c. *Eras. Par. John* 34 a Familiarity bringeth contempt. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Over great familiaritie genders desquite. 1654 FULLER *Comment on Ruth* in *Serm.* (1891) i. 86 With base and sordid natures familiarity breeds contempt. 1869 TROLLOPE *He knew he was right* 311 Perhaps, if I heard Tennyson talking every day, I shouldn't read Tennyson. Familiarity does breed contempt.

1600-1 SHAKS. *Merry W.* i. i. 256 *Slen.* I hope upon familiarity will grow more contempt. 1609 *Sonn.* 102. 12 Sweets grown common lose their dear delight.

Fancy flees before the wind.

1721 KELLY *Scot. Prov.* 105 *Fancy flees before the wind.* Love and liking are not always well grounded.

Fancy may bolt¹ bran and think it flour.

1546 J. HEYWOOD *Prov.* (1867) II. iv. 51 Fancy may bolt bran, and make ye take it flour. 1611 J. DAVIES *Scourge Folly*, *Prov.* 358 Wks. (Grosart) II. 49 'Fancy may bolt bran till it be flour.' 1670 RAY *Prov.* 88 Fancy may bolt bran and think it flour. [¹ sift]

Fancy may kill or cure.

1721 KELLY *Scot. Prov.* 111 *Fancy may kill or cure.* There are many stories of the power of imagination to do good or evil, and . . . the efficacy of these things they call charms depend[s] entirely upon it.

Fancy passes beauty.

1678 RAY *Prov.* 136.

Fanned fires and forced love never did well yet.

1721 KELLY *Scot. Prov.* 108 *Fann'd fire and forc'd love, never did well yet.* . . . Both flames burn brightest when they come freely. 1824 FERRIER *Inheritance* XXXIV There's an old byword, 'Fanned fires and forced love ne'er did weel'; and some people will maybe not crack quite so crouse by and by.

Far behind must follow the faster.

1721 KELLY *Scot. Prov.* 107 *Far behind must follow the faster.* People whose business and labour is behind their neighbours, must be the more busy and industrious.

Far folk fare best.

1639 J. CLARKE *Paræm.* 177.

Far folks fare well, and fair children die.

1678 RAY *Prov.* 136 Far folks fare well, and fair children die. People are apt to boast of the good and wealthy condition of their far-off friends, and to commend their dead children.

Far fowls have fair feathers.

c. 1508 DUNBAR *Schur, ut remittit* 21 (1907) 129 Ay lairst faderis hes fairest fowls Suppois thay haif no sang but youlris. 1721 KELLY *Scot. Prov.* 102 Far fowls have fair feathers. Spoken when people extol what they have heard or seen elsewhere, as giving little credit to them. 1789 BURNS *Five Carlins* For far aff fowls have feathers fair

Far from court, far from care.

1639 J. CLARKE *Parom.* 205.

Far from eye, far from heart.

c. 1300 *Prov.* *Hending* 27 Fer from eye, fer from herte. c. 1300 *Cursus Mundi* l. 4508 Hert sun for-geettes that ne ei seis. c. 1386 CHAUCER *Miller's T.* A 3392 Men seyn right thus: 'Alwey the nyse slyc Maketh the ferleleeve to be looth'. c. 1400 *MS. Latin* no. 391, *J. Rylands Libr.* (ed. Pantan) in *Bull. J. R. Libr.* XIV. 24 Ferre from ye, ferre from hert.

Far from Jupiter, far from thunder.

1580 LYLLY *Euphues & his E* (Arb.) 351 My deyalngs about the Courte shall be fewe, for I loue to stonde aloofe from Jove and lyghtning. 1629 T. ADAMS *Serm.* (1861-2) III. 43 *Procul a Jove, procul a fulmine*, was the old saying. Far from Jupiter, far from his thunder. 1692 R. L'ESTRANGE *Fables* XI (1738) 14 Far from Jupiter (says the adage) far from the thunder. What signifies the splendour . . . of courts . . . , considering the . . . frowns of princes.

Far shooting never killed bird.

1640 HERBERT *Ouil. Prov. Wks.* (1850) I. 336

Farewell and be hanged.

1608 MIDDLETON *Trick to Catch* IV. i Farewell, and be hang'd, you . . . rascals. 1670 RAY *Prov.* 174 Farewell and be hang'd, friends must part.

Farewell, fieldfare!

c. 1374 CHAUCER *Troilus* III. 861 The harm is don, and far-wel feldefare! c. 1400 *Rom. Rose* 5510 And syngé 'Go laire-wel, feldefare'. All suché freendis I beshrewe. 1878 N & Q. 5th ser. IX. 136-7 in LEAN *Collect.* IV. 225 That the fieldfare is a migrant seems to have been accepted in Chaucer's time from the proverbial phrase, 'Farewell, feldefare!'

Farewell, forty pence! Jack Noble is dead (a-bed).

[= contemptuous dismissal.] c. 1500 MEDWALL *Nature in 'Lost'* Tudor *Plays* (1907) 98 She opened a window and put forth her head—Hence, Forty Pence! quo' she, Jack Noble is a-bed. c. 1600 DAY *Beeg. Bednall Gr.* v. (1881) 114 Why, farewell 40 pence! 1631 F. LENTON *Characters* (1663) no. 17 Her Purse . . . seldome exonerats its selfe till the

Maudster appeares, and then larwel forty pence. 1639 J. CLARKE *Parom.* 68 Farewell, forty pence! Jack Noble is dead.

Farewell frost.

1564 BULLIUN *Dial. agst. Fever* (1888) 72 Hitherto hath not been found neither cow nor man, and all the muck is gone. Farewell frost! 1670 RAY *Prov.* 174 Farewell frost, nothing got, nor nothing lost.

Farewell frost, fair weather next.

1721 KELLY *Scot. Prov.* 104 Farewell frost, fair weather next! Spoken when they go off, whom we are glad to part with. [1 next]

Fare-ye-weel, Meg Dorts, and e'en's ye like.

1725 A. RAMSAY *Gentle Shep.* I. 1 'Then fare ye weel, Meg Dorts, and e'en's ye like,' I careless cry'd, and lap in o'er the dyke. 1862 A. HESLOP *Scot. Prov.* (3 ed.) 91 Fare-ye-weel, Meg Dorts, and e'en's ye like—A jocular adieu to those who go away in the sulks.

Fast (safe, sure) bind, fast (safe, sure) find.

1484 CAXTON *Esop* v. 4 Who that wel byndeth well can he vnynd 1546 J. MEYWOOD *Prov.* (1867) I. m. 7 Than cathe and holde while I may, fast bind, fast find. c. 1548 RALEY *K. Johan* 1897 As the saynt is, he fyndeth that surely bynde. 1573 RUSSER *Hush.* 83 Washing (1878) 173 Drie sunne, drie winde, safe binde, safe finde. 1622 J. FLITCHER *Span. Cur.* II. ii So, so, fast bind, fast find. 1656 FULLER *Ch. Hist.* IV. iv (1868) I. 611 Because 'sure bind, sure find', he [i.e. Richard III] is said, and his queen, to be crowned again in York with great solemnity. 1824 SCOTT *Redg.* xiii Mr. Trumbull, . . . muttered something about fast bind, fast find, turned the key, and put it into his pocket. 1890 D. C. MURRAY *J. Vale's Guard* vi 'Safe bind, safe find,' said Uncle Robert, locking the door and pocketing the key.

1596-7 SHAKS. *Merch.* V. II. v. 53 Shut doors after you: 'Fast bind, fast find', A proverb never stale in thrifty mind.

Fat drops from fat flesh.

1678 RAY *Prov.* 137.

1597 8 SHAKS. *I Hen.* IV. II. ii. 119 Falstaff sweats to death and hards the lean earth as he walks along. 1600 1 *Merry W.* IV. v. 100 They would melt me out of my fat drop by drop.

Fat, fair, and forty.

1824 SCOTT *Redg.* vii Fat, fair, and forty, . . . that is all I know of her.

Fat flesh freezes soon.

1721 KELLY *Scot. Prov.* 108 Fat flesh freezes soon. Spoken when a fat person complains of cold.

Fat hens lay few eggs.

1629 T. ADAMS *Serm.* (1861-2) I. 191 Midnight revels, morning junkets, . . . but add new to their indigested surfeits. They are the devil's crannied fowls, like Aesop's hens, too fat to lay, to produce the fruits of any goodness.

Fat housekeepers make lean executors.

1611 COTGRAVE *s.v.* *testament* Great housekeepers leave poor executors. 1721 KELLY *Scot. Prov.* 111 *Fat housekeepers make lean executors.* Because they spend all in their lifetime. 1758 FRANKLIN *Poor Rich. Alm.* in ARBER *Eng. Garner v.* 582 A fat kitchen makes a lean Will.

Fat paunches have lean pates.

[Gk. JEROME *Παχεία γαστήρ λεπτὸν οὐ τίκτει νόον.* (A full stomach breeds an empty mind.) L. *Pinguis venter non gignit sensum tenuem.* (A fat paunch does not produce fine sense.)] 1639 J. CLARKE *Parom.* 192 Fat paunches and lean pates. 1721 KELLY *Scot. Prov.* 106 *Fat paunches bode lean pates.* A groundless reflection upon fat men.

1594-5 SHAKS. *L.L.L.L.* I. i. 26 Fat paunches have lean pates, and dainty bits Make rich the ribs, but bankrupt quite the wits.

Fat sorrow is better than lean sorrow.

1678 RAY *Prov.* 137 Fat sorrow is better than lean sorrow. Better have a rich husband and a sorrowful life than a poor husband and a sorrowful life with him; spoken to encourage a maid to marry a rich man, though ill conditioned. 1902 DEAN HOLE *Then & Now* [7 ed.] viii They forget awhile the 'mighty difference' which one of them suggested, when told by a rich neighbour that we all had our troubles, 'between fat sorrow and lean'.

Fate leads the willing, but drives the stubborn.

[L. SENECA *Epist.* cvii. 11 *Ducunt volentem fata, nolentem trahunt*] 1629 T. ADAMS *Serm.* (1861-2) II. 94 What thou must do, do willingly. *Fata volentem ducunt, nolentem trahunt.* God gently leads thee coming, but drags thee on withdrawing. 1732 T. FULLER *Gnom.* 57 Fate leads the willing, but drives the stubborn.

Faults are thick where love is thin.

1659 HOWELL *Brit. Prov.* 2 Faults are thick where love is thin. 1886 E. J. HARDY *How to be Happy.* vi There is another way in which people make the worst . . . of their bad matrimonial bargains. 'Faults are thick where love is thin', and love having become thin they exaggerate the badness of their bargains.

Favour will as surely perish as life.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366.

Fear keeps and looks to the vineyard, and not the owner.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366.

Fear keeps the garden better than the gardener.

1640 HERBERT *Ouill. Prov. Wks.* (1859) I. 329.

Fear not the loss of the bell more than the loss of the steeple.

1855 BOHN *Handbk. Prov.* 7.

Fear nothing but sin.

1640 HERBERT *Ouill. Prov. Wks.* (1859) I. 331.

Fear the beadle of the law.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366

Fears are divided in the midst.

1640 HERBERT *Ouill. Prov. Wks.* (1859) I. 347

Feather by feather, the goose is plucked.

1668 TORRIANO *Ital. Prov.* 174 A penna a [penna] si pela l'oca. *Quill by quill, is a goose pluck'd.* 1732 T. FULLER *Gnom.* 57 Feather by feather, the goose is plucked 1790 TRUSLER *Prov. Exempl.* 183 The weak man . . . hair by hair . . . got off the whole tail without much labour; for, according to the Italian proverb. *Feather by feather, the goose is plucked.* 1856-70 FROUDE *Hist. Eng.* XII. 414 Howard, whose notion was to 'pluck the feathers of the Spaniards one by one', sent his own launch . . . to take her.

February fill dyke.

1557 TUSSEER 100 *Points Husb.* cu Feuerell fill dyke, doth good with his snowe. 1670 RAY *Prov.* 40 February fill dike, Be it black or be it white; But if it be white, It's the better to like 1721 KELLY *Scot. Prov.* 107 *February fill dike either with black or white.* February brings commonly rough weather, either snow or rain. 1879 R. JEFFERIES *Wild Life South. Co.* xvii February 'fill ditch', as the old folk call it, on account of the rains.

February makes a bridge, and March breaks it.

1640 HERBERT *Ouill. Prov. Wks.* (1859) I. 351 February makes a bridge, and March breaks it. 1914 *Brit. Wkly* 12 Mar. 690 The wintry weather of Tuesday . . . did its best to justify the old English saying, 'February makes a bridge, and March breaks it'.

Februeer doth cut and shear.

1633 JONSON *T. Tub.* I. i Februeer Doth cut and shear.

Feckless¹ folk are aye fain o' ane anither.

1721 KELLY *Scot. Prov.* 104 *Fealless folk is ay fain of other.* A jest upon two people who are glad when they meet. [¹ weak.]

Feed by measure and defy the physician.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 67 Féed by measure, and defie the phisicion. 1670 RAY *Prov.* 39 Feed sparingly, and defy the physician. 1721 KELLY *Scot. Prov.* 236 *Live in measure, and laugh at the mediciners.* Nothing contributes more to Health, than a temperate Diet. Whereas, *Nimia gula morborum Mater.*

Feeding out of course makes mettle out of kind.

1721 KELLY *Scot. Prov.* 103 *Feeding out of course makes mettle out of kind.* Good pasture will make a small breed of cattle larger.

Feeling hath no fellow.

1678 RAY *Prov.* 138.Feries¹ make fools fain.

1821 SCOTT *Poetical* iv 'I had only some curiosity to see the new implements he has brought.' 'Ay, ay, feries make fools fain.' [²wonders.]

Few lawyers die well, few physicians live well.

1636 CAMDEN *Rem., Prov.* 295.

Few words to the wise suffice (are best).

c. 1275 *Prov. of Alfred* (Skeat) A 38 Mid lewe worde wis mon fele blukeu wel con
1546 J. HEYWOOD *Prov.* (1867) II. vii 67 Fewe word is to the wise suffice to be spoken
1566 SAINILLIS *French Littleton* (ed. Curtis) in *Festschr. z. zw. Deutschen Neuphilologen tag*, 261 Few wordes among wise men suffieth
c. 1600 *Robt. Ballads* (Hindley) I. 157 It is an old saying that few words are best 1614 CAMDEN *Rem.* 306 Few words to the wise suffice. 1678 RAY *Prov.* 220 Few words are best. . . . A fool's voice is known by multitude of words

1594-5 SHAKS *L.L.L.* IV. ii 82 *Versapit qu pauca loquitur* 1596-7 *Merch. Ven.* I. i 96 These, that therefore only are reputed wise For saying nothing 1598 9 *Hen. V.* III. ii 40 For Nym, he hath heard that men of few words are the best men 1600 1 *Merry W.* I. i. 123 *Fal.* 'Twere better for you if it were known in counsel, you'll be laughed at. *Eva.* *Pauca verba*, Sir John, good words 1602-3 *All's Well* I. i. 77 Be checked for silence But never taxed for speech.

Fiddlers, dogs, and flies, come to feasts uncalled.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 31 Fiddlers dogs and flies comes to feasts uncalled. 1721 KELLY *Scot. Prov.* 111 *Fiddlers, dogs, and flesh-flies, come to feasts uncalled.* Fiddlers for money, the flies for a sip, and the dogs for a scrap.

Fiddler's fare; meat, drink, and money.

1608 *Dumb Knight* III in HAZLITT O E P. x. 169 You have had more than fiddler's fare, for you have meat, money, and cloth. 1639 CLARKE *Parcem.* 161 Meat, drink, and money, a fiddler's life. 1659 HOWELL *Eng. Prov.* 16/2 Fiddler's fare, meat, drink, and money. 1721 KELLY *Scot. Prov.* 111 *Fiddler's fare! meat, drink, and money.* Spoken often when we have din'd with our friend, and after won some money from him at play. 1738 SWIFT *Poet. Conversat.* iii. Wks. (1856) II. 350 *Miss.* Did your ladyship play? *Lady S.* Yes, and won; so I came off with fiddler's fare, meat, drink, and money.

Fie upon hens! quoth the fox, because he could not reach them.

1678 RAY *Prov.* 142.

Fields (Hedges) have eyes, and woods (walls) have ears.

c. 1225 *MS. T.C. O. II. 15* (ed. Forster) in *Eng. Stud.* 31. 8 Veld haued hege, & wude haued heare - *Campus habet lumen et habet nuntius auris acumen.* c. 1386 CHAUCER *Canterbury Tales* A 1622 But sooth is seyd, go sithen many yeres, That 'field hath eyen and the wode hath eers' c. 1430 K. *Edward & the Ship* (Hartshorne, A.M.T.) 46 Wode has eys, felde has syt c. 1470 *Hart. MS.* 3362 (ed. Forster) in *Anglia* 12. 202 Feld hāp eye, wode hāp ere 1546 J. HEYWOOD *Prov.* (1867) II. v 57 But feeldes haue eies, and woodes haue eares, ye wol 1611 GOSGRAVE s.v. bois Woods haue their eares, & fields their eyes, euerie thing hath some instrument of, or helpe for, discomerie. 1738 SWIFT *Poet. Conversat.* in Wks. (1856) II. 351 Ay, madam, but they say hedges have eyes, and walls have ears 1822 SCOTT *Nigel* vi H is not good to speak of such things. . . . Stone walls have ears 1905 WYMAN *Starverown* P. xxviii Heedful of the old saying, that fields have eyes and woods have ears.

1595-6 SHAKS *Mids. N. Dr.* V. i. 210 No remedy, my lord, when walls are so wilful to hear without warning

Fight dog, fight bear.

1623 MIDDLETON *Span. Gyp.* IV. in A match; we'll fight dog, fight bear a 1642 SHAKS *Monson Naval Tracks* III (1701) 350/2 You must fight according to the old saying, Fight Dog, Fight Bear; that is, till one be overcome 1678 RAY *Prov.* 244 Fight dog, fight bear. *Ne depuignes in alio negotio.* [Fight not in another person's concerns] 1831 SCOTT *Diary* 5 Mar. A resolution to keep myself clear of politics, and let them 'fight dog, fight bear'.

Fill full and had full makes a stiff man (weime¹).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 34 Fill fow and had fow makes a stark man. 1721 KELLY *Scot. Prov.* 105 Fill full, and ha'd full, makes a stiff weime. Spoken when people eat between meals. 1862 *MS. or Scot. Prov.* (3 ed.) 96 Fill fu' and haud fu', makes the stark man. Plenty of meat and drink makes a strong man. [² belly]

Find a woman (you) without an excuse, and find a hare without a meuse.¹

1592 GUENE *Disp. bet. Conny Catch.* (Bodley Hd.) 22 Come but to the olde Proverbe . . . Tis as hard to find a Hare without a Muse, as a woman without a scuse. 1659 HOWELL *Eng. Prov.* 12/1 Take a Hare without a muse, and a Knave without an excuse, and hang them up. 1670 RAY *Prov.* 174 Find you without an excuse, and find a hare without a muse. [² A gap through which a hare is wont to pass.]

Finding's keeping.

1863 SPEER *Discon. Source Nile* v The scoundrels said, 'Findings are keepings by the laws of our country; and as we found your cows, so we will keep them'.

Fine dressing is a foul house swept before the doors.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 328.

Fine (Fair) feathers make fine birds (fair fowls).

1611 J. DAVIES *Sco. Folly* 162 The faire Feathers still make the faire Fowles. But some haue faire feathers that looke but like Owles. 1670 RAY *Prov.* 87 Fair feathers make fair fowls. Fair clothes, ornaments and dresses set off persons . . . God makes and apparel shapes. 1714 MANDEVILLE *Fab Bees* (1725) I. 130 Fine feathers make fine birds. 1858 SURTEES *Ask Mam. X Mrs.* . . . essayed to pick her to pieces, intimating that she was much indebted to her dress—that fine feathers made fine birds. 1917 BRIDGE *Chesh. Prov.* 57 Fine feathers make fine birds, but they don't make lady-birds.

Fine words dress ill deeds.

c. 1303 BRUNNE *Handl. Synne* 4179 Wyth feyre wurdys he shal the grete, / But yn hys herte he shal thynke For to do the a wykked blynke. 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 340.

Fingers were made before forks, and hands before knives.

1567 Loseley *MSS.* (ed. Kempe 1836) 212 As God made hands before knives, So God send a good lot to the cutler's wives. 1738 SWIFT *Pol. Conversat. Wks.* (1856) II. 345 Here, mss., they say fingers were made before forks, and hands before knives.

Fire and water are good servants, but bad masters.

1662 FULLER *Worlthies, Cornw.* (1840) I. 314 Philosophy being in divinity as fire and water in a family—a good servant, but bad master. 1738 SWIFT *Pol. Conversat. Wks.* (1856) II. 349 Col. Why, fire and water are good servants, but they are very bad masters.

Fire away, Flanagan!

1841 S. WARREN *Ten Thou a Year xxxi* 'And you won't be angry? . . . Then fire away, Flanagan!' cried Titmouse joyfully.

Fire is good for the fireside.

1862 HISLOP *Scol. Prov.* (3 ed.) 96 Fire is gude for the fireside. All things are good in their proper places.

Fire is half bread.

1908 C. M. DOUGHTY *Wand. in Arabia* I. x. 196 Cheerful is the gipsy fire of . . . bushes. there is a winter proverb of the poor in Europe, 'Fire is half bread!'

Fire that's closest kept burns most of all.

[OVID. *Met.* IV. 64 Quoque magis tegitur, tectus magis aestuat ignis.] c. 1374 CHAUCER *Troilus* II. 538 Wel the hotter been the gledes rede, That men hem wryen with asshen pale and dede. c. 1385—*Leg. G. Women* 735 Wry the glead, and hotter is the fire. 1579 LYLLY *Euphues* (Arb.) 61 He that stoppeth the streame, forceth [causeth] it

to swell higher . . . he that casteth water on [in] the fire in [at] the Smithes forge, maketh it to flame fiercer. 1811 CORGRAVE *s.v. feu* The more that fire's kept downe the more it burns.

1593-4 SHAKS. *Tit. Andron.* II. iv 36 Sorrow conceal'd, like to an oven stopp'd, Doth burn the heart to anders where it is 1594-5 *Two Gent.* I. II. 30 Fire that's closest kept burns most of all. *Ibid.* II. vii. 24 *Luc.* I do not seek to quench your love's hot fire, But qualify the fire's extreme rage . . . *Jul.* The more thou damm'st it up, the more it burns. 1593 *Ven. & Adon.* 331 An oven that is stopp'd, or river stay'd Burneth more hotly, swelleth more with rage.

First catch your hare.

[c. 1300 BRACON *De legibus et consuetudinibus Angliae* IV. XXI. §4 (Rolls ed. III. 234) Et vulgariter dicitur quod primo oportet ceruum capere, et postea, cum captus fuerit, illum excoriare. (quot. in 1931 A TAYLOR *The Proverb* 79).] 1853 BRIMLEY *Ess on 'My Novel'* The sagacious Mrs. Glasse prefaces her receipt for hare-soup by the pithy direction, first catch your hare 1855 THACKERAY *Rose & Rung* xiv 'To seize wherever I should light upon him—' 'First catch your hare! . . .' exclaimed his Royal Highness. 1896 *Daily News* 20 July 8/2 'The familiar words, 'First catch your hare', were never to be found in Mrs. Glasse's famous volume.' What she really said was, 'Take your hare when it is cased.' [1 *Art of Cookery*, 1747]

First come, first served.

c. 1386 CHAUCER *Canterbury Tales* D. 389 'Who so first cometh to the mille first gynt' 1599 PORTER *Angry. Wom. Abingd* IV. iii (Merm.) 175 So, first come, first served; I am for him. 1608 ARMIN *Nest Nin.* (1842) 25 He found the sexton . . . making nine graves, . . . and whoso dies next, first comes, first served. 1819 SCOTT *Leg. Mont.* xx All must . . . take their place as soldiers should, upon the principle of—first come, first served.

First comes David¹, next comes Chad², / and then comes Winneral (Winnold)³ as though he was mad.

1846 DENHAM *Prov.* (Percy Soc.) 34 First comes David, next comes Chad, And then comes Winnold, as though he was mad. [1 1st March, 2 2nd March, 3 3rd March. A corruption of Winwaloe.]

First creep, and then go.

c. 1410 Towneley *Plays* (E E T S) 103 Fyrst must vs crepe and sythen go. 1639 J. CLARKE *Parcem.* 116 First creep, then go 1670 RAY *Prov.* 75 You must learn to creep before you go. 1854 SURTEES *Hand. Cross* xvii But we must all creep afore we can walk, and all be bitten afore we can bite.

First deserve, and then desire.

1636 CAMDEN *Rem., Prov.* 296.

First impressions are half the battle (or are most lasting).

1843-4 DICKENS *M. Chuz.* v First impressions, you know, often go a long way, and last a long time.

First think, and then speak.1639 J. CLARKE *Parom.* 133.1598-9 SHAKS. *Much Ado* III. IV. 33. An bad thinking do not wrest true speaking, I'll offend nobody.**First thrive and then wive.**1639 J. CLARKE *Parom.* 230.1593-4 SHAKS. *Tam Shrew* I. ii. 56. I have thrust myself into this maze, haply to wive and thrive as best I may. 1596-7 *Merch. Ven.* II. vii. 60. Here do I choose, and thrive I as I may. 1608-9 *Pericles* V. ii. 9. So he thriv'd That he is promis'd to be wiv'd To fair Marina.**First try and then trust.**1639 J. CLARKE *Parom.* 305.**Fish begins to stink at the head.**[Gk. *Ἰχθὺς ἐκ τῆς κεφαλῆς ὀλεῖν ἀρχεται.*]1860 BOHN *Diet. L. Quot.* 538. 'Fish begins to stink at the head.' The corruption of a state is first discernible in the higher classes.**Fish follow the bait.**1640 HERRBERT *Outl. Prov. Wks.* (1859) I. 345. The fish adores the bait. 1670 RAY *Prov.* 9. The fish follow the bait.1598-9 SHAKS. *Much Ado* II. iii. 121. Bait the hook well: this fish will bite. *Ibid.* III. i. 26. To see the fish Cut with her golden oars the silver stream, And greedily devour the treacherous bait.**Fish is cast away that is cast in dry pools.**c. 1374 CHAUCER *Troilus* IV. 765. How sholde a fish withoute water dure? c. 1390 LANGLAND P. *Plowman* C. vi. 119. Right as fishes in flood . . . whanne hem fuleth water, Deyen for drouthe whenne thei drye fyggen.1546 J. HAYWOOD *Prov.* (1562) D ij b. Fische is caste awaie that is cast in drie pooles. 1605 CHAPMAN, etc. *Eastw. Hoe* v. i. Do not importune me . . . Master Wolf, 'Fish is cast away that is cast in dry pools'. Tell hypocrisy it will not do. 1670 RAY *Prov.* 90. Fishes are cast away, that are cast into dry ponds.**Fish mars water, and (but) flesh mends it.**1578 FLORIO *First Fruits* I. 29. Fish marreth the water, and flesh doth dresse it. 1629 Bk. *Merry Rid.* (Hallow.) 104. Fish marreth water, and flesh mendeth it. 1678 RAY *Prov.* 41. Fish spoils water, but flesh mends it.**Fish must swim thrice.**1638 BRAITHWAIT *Barnabees Jnl.* iii. With carouses I did trimme me, That my fish might swim within me. 1670 RAY *Prov.* 38. Fish must swim thrice. Once in the water, a second time in the sauce, and a third time in wine in the stomach. Poison, gorret & cochon vie en l'eau, & mort en vin [sic]. *Gall.* Fish and young swine live in water and die in wine. 1738 SWIFT *Pol. Conversal.* II. Wks. (1856) II. 344. *Smart.* Tom, they say fish should swim thrice. . . . First it should swim in the sea, (do you mind me?) then it should

swim in butter; and at last, sirrah, it should swim in good claret.

Fixt thy pale in Severn, Severn will be as before.1662 TOTTIER *Worthies, Montgom.* (1810) III. 549. 'Fixt thy pale (with intent to force out his water) in Severn, Severn will be as before.' Applicable to such who undertake projects above their power to perform, or grapple in vain against Nature.**Fleas and a ginning¹ wife are wauk-rife² bedfellows.**1862 A. HINLOP *Scot. Prov.* [3 ed.] 96. [¹ trefful ² waketul.]**Flee never so fast you cannot flee your fortune.**1721 KELLY *Scot. Prov.* 108. *Flee never so fast you cannot flee your fortune.* Spoken by them who believe that all things come by fatality.**Flesh stands never so high but a dog will venture his legs.**1678 RAY *Prov.* 139.**Flies haunt (go to) lean horses.**1572 SANFORD *Hours of Recreation* 205. The Flies goe to leane horse. 1611 J. DAVIES *Sourge Folly, Prov.* 45 Wks. (Grosart) II. 42. 'The flies haunt leane horses.' 1640 in RAY *Outl. Prov. Wks.* (1859) I. 320. Flies are busiest about lean horses.**Fling at the brod¹ was ne'er a good ox.**1721 KELLY *Scot. Prov.* 107. *Fling at the brod was ne'er a good ox.* Taken from a drawing ox, who kicks when he is prick'd by the goad. Apply'd to them who spurn at reproof. [¹ goad.]**Fling dirt enough, and some will stick.**[L. *Calumniae tortiter, aliunde adherent*.] 1678 N. R. *Letter Pop. Friends* 7. 'Tis a blessed Line in Matchavel. If dirt enough be thrown, some will stick. 1708 T. WARD *Hud. Rediv.* I. ii. 11. Scurrility's a useful trick, Approv'd by the most politic; Fling dirt enough, and some will stick. 1858 70 *Fraser's Hist. Eng.* xii. 438. No dirt sticks more readily than an accusation of this kind when boldly and positively insinuated on.**Fly that (the) pleasure which paineth afterward (or bites to-morrow).**1629 Bk. *Merry Rid.* (Hallow.) 97. Fly that pleasure which paineth afterward. 1640 HERRBERT *Outl. Prov. Wks.* (1859) I. 338. Fly the pleasure that bites to-morrow.**Folk's dogs bark worse than themselves.**1721 KELLY *Scot. Prov.* 102. *Folk's dogs bark worse than themselves.* Spoken when our neighbour's servants resent a thing we have done, worse than they would do themselves.

Follow love (pleasure) and it will flee thee: flee love (pleasure) and it will follow thee.

c. 1400 *Rom. Rose* B. 4783 If thou flee it [love], it shal flee thee; Folowe it, and folowen shal it thee. 1546 J. HEYWOOD *Prov.* (1867) i. xi 27 Folowe pleasure, and then will pleasure flee. Flée pleasure, and pleasure will folowe thee. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 Follow love and it will flee thee, flee love and it will follow thee. 1670 RAY *Prov.* 21 Fly pleasure and it will follow thee. 1678 — *Prov.* 55 Follow love and it will flee, Flee love and it will follow thee. This was wont to be said of glory, *Sequentem fugit, fugientem sequitur*. Just like a shadow.

*1594-5 SHAKS *Two Gent. V. ii* 50 Why, this it is to be a peevish girl That flies her fortune when it follows her. 1600-1 *Merry W. II. ii* 215 I have pursued her as love hath pursued me.

Follow not truth too near the heels, lest it dash out thy teeth.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 370 Follow not truth too near the heels, lest it dash out thy teeth. 1655 FULLER *Ch. Hist.* ix viii (1868) III. 166 I know how dangerous it is to follow truth too near to the heels, yet better it is that the teeth of an historian be struck out of his head for writing the truth, than that they . . . rot in his jaws, by feeding . . . on the sweetmeats of flattery. 1827 HARE *Guesses at Truth* (1873) i. 283 Circumstantial accuracy with regard to facts is a very ticklish matter . . . As Raleigh says in a different sense . . . 'if we follow Truth too near the heels, it may haply strike out our eyes'.

Follow the river and you'll get to the sea.

[Fr. *Suivez la rivière et vous gagnerez la mer*] 1732 T. FULLER *Gnom.* 59 Follow the river and you'll get to the sea

Folly grows without watering.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 344. 1732 T. FULLER *Gnom.* 60 Fools grow without watering. 1853 ABP. TRENCH *Prov.* iv (1894) 78 *Fools grow without watering*; no need therefore of adulation or flattery, to quicken them to a ranker growth.

Folly is a bonny dog.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 Follie is a bonny dog. 1857 DEAN RAMSAY *Remin.* v (1911) 200 *Folly is a bonny dog*. Meaning, I suppose, that many are imposed upon by the false appearances and attractions of vicious pleasures.

Foolish (Peevish) pity mars a city.

1556 J. HEYWOOD *Spider & Flie* (Farmer) 307 This . . . Is either not pity, or peevish pity, which (as th'old saying saith) marreth the city. 1623 CAMDEN *Rem.* 275 Peevish pity, marres a City. 1639 J. CLARKE *Paræm.* 181.

Foolish tongues talk by the dozen.

c. 1380 CHAUCER *Parl. Fowles* l. 574 But sooth is seyð 'a fool can noght be stille'.

c. 1400 *Rom. Rose* l. 5265 Fooles can not hold hir tunge. 1640 HERBERT *Oull. Prov.* Wks. (1859) I. 347.

Fools and bairns should not see half-done work.

1721 KELLY *Scot. Prov.* 108 Fools should not see half done work. 1813 SCOTT in LOCKHART *Life xliii* (1860) 386 'Bairns and fools' . . . according to our old canny proverb, should never see half-done work. 1913 A. & J. LANG *Highw. & By. in The Border ix* To the lay eye improvement is yet barely perceptible 'Fools and bairns', however, they tell us, 'should never see half-done work'.

Fools are fain of fitting.

[L. *Opital ehippippa bos: piger opital arare caballus*. HOR *Ep.* 1, 14, 43. The ox covets the horse's trappings, the lazy horse wishes to plough.] 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 Fooles are fain of fitting. 1721 KELLY *Scot. Prov.* 105 *Fools are fain of fitting, and wise men of sitting*. Spoken to them who are fond of altering their place, station, or condition, without good reason.

Fools are fain of nothing (right nought).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 Fools are fain of right nought. 1721 KELLY *Scot. Prov.* 111 *Fools are fain of nothing*. Spoken when we see people much taken up with fair promises, or improbable expectations.

Fools bite one another, but wise men agree together.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 339.

Fools build houses, and wise men buy (or live in) them.

1670 RAY *Prov.* 91 Fools build houses, and wise men buy them. 1721 KELLY *Scot. Prov.* 110 *Fools big houses and wise men buy them*. I knew a gentleman buy £2000 worth of land, build a house upon it, and sell both house and land to pay the expenses of his building. 1911 SIR W. F. BUTLER *Autobiog.* xix The adage says that fools build houses for other men to live in. Certainly the men who build the big house of Empire for England usually get the attic or the underground story in it for their own lodgment.

Fools cut their fingers, but wise men cut their thumbs.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 335 *Lady S.* 'Tis only fools cut their fingers, but wise folks cut their thumbs. 1902-4 LEAN *Collect.* iii. 467 Fools cut their fingers, but wise men cut their thumbs . . . i.e. the follies of the wise are prodigious.

Fools give to please all but their own.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 351.

Fools haste is no speed.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 Foole haste is no speed. 1721 KELLY *Scot. Prov.* 102 *Fools haste is no speed*. Spoken when

people make a great bustle, and . . . often by their too much haste spoil what they are about

Fools have the wit to keep themselves warm (or out of the rain).

1599 H. BULLIES *Dyets Drie Dinner* B. iv Fools . . . have the wit to keep themselves out of the rain

1599-1600 SHAKS *Twelfth N. I.* iii 78 I am not such an ass but I can keep my hand dry

Fools lade the water, and wise men catch the fish.

c. 1450 *Babes Bh.* (Furnivall) 332 Fohs lade polys,¹ wisemenn etc þe fysshie c. 1520 SKILLTON *Alagnyf* l. 300 Wel, wyse men may ete the fysshie, when ye [i.e. Fancy] shal draw the pole¹ 1636 CAMDEN *Rem.* Prov. 296. [¹ pools.]

Fools make feasts, and wise men eat them.

1572 SANDFORD *Houres of Recreation* 214 Fools make feastes, and wyse menne enioy them. 1639 J. CLARKE *Param.* 186 Fools make feasts and wise men eat them 1721 KELLY *Scot. Prov.* 110 *Fools make feasts and wise men eat them.* This was once said to a great man in Scotland, upon his giving an entertainment. Who readily answer'd, *Wise men make properbs and fools repeat them.* 1832 S. S. WARRIN *Diary of Late Phys.* xxii Her trembling husband . . . suggested . . . the old saying, 'that fools make feasts, and wise men eat them'.

Fools set far (long) trysts.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 Fools sets far trysts 1721 KELLY *Scot. Prov.* 102 *Fools sets long trysts.* Spoken when people promise to do a thing a good while hence.

Fools set stools for wise folks to stumble at.

1623 CAMDEN *Rem.*, Prov. 269.

Fools should not have chapping sticks.¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 Fools should have no chappin sticks 1681 S. CORVIL *Whigs Sup.* i. 68 It is the simplest of all tricks To suffer fools have chopping sticks. 1721 KELLY *Scot. Prov.* 104 *Fools should not have chapping sticks.* Spoken when we take a stick from a child, or when others are doing harm with what they have taken up 1818 SCOTT *Rob Roy* xxxiv Deil tak him . . . that gies women either secret to keep or power to abuse—foles shouldna hae chapping sticks. [¹ dangerous tools or weapons.]

Fools tie knots, and wise men loose them.

1639 J. CLARKE *Param.* 88 Fools tie knots, and wise men loose them. 1721 KELLY *Scot. Prov.* 107 *Fools tie knots, and wise men loose them.* Spoken when people . . . have spoil'd and entangled a business, which will require wisdom to set right again.

Fools will be fools still.

1575 *Gam Gurlon's N. I.* iv Might ha kept it when ye had it! but foolos will be foolos styll.

Fools will be meddling.

[1611 BIBLE *Prov* xx 3 Every fool will be meddling] 1670 RAY *Prov.* 91 Fools will be meddling 1738 SWIFT *Pol. Conversal* i Wks (1856) ii 338 Miss Why, madam, fools will be meddling; I wish he may cut his fingers

For a flying enemy make a golden (silver) bridge.

1620 SHILLTON *Quar.* ii lxxii (1908) III. 231 One only knight expects you, who is not of that mind or opinion of those that say, To a flying enemy a silver bridge. 1633 MASSINGER *Guardian* i i For a flying foe, Discreet and provident conquerors build up A bridge of gold. 1889 STANLSON *Mas. of Ball* iv A military proverb: that it is a good thing to make a bridge of gold to a flying enemy.

For a morning rain, leave not your journey.

a. 1530 R. HILL'S *Commonpl. Bh.* (EETS) i 131 He is no good swain, þat lettith his journey for þe raine 1640 BURGRIE *Quill. Prov. Wks.* (1859) I 362

For a tint (lost) thing care not.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 32 For tint thing care not. 1678 RAY *Scot. Prov.* 366 For a lost thing care not

For age and want save while you may: no morning sun lasts a whole day.

1758 FRANKLIN *Poor Rich.* Alm. iii ARTHUR *Eng. Garner* v 585 You may think yourself in thriving circumstances; . . . but *For Age and Want, save while you may! No morning sun lasts a whole day.*

For as good again, like the Sunday's milk.

1721 KELLY *Scot. Prov.* 103 *For as good again, like the Sunday's milk.* A precise woman . . . would not sell her milk on Sunday, but would give it for as good again. Spoken when we suspect people's kindness to be mercenary, or when we promise to make either their kindness, or mischief, a suitable return

For every evil under the sun, there is a remedy or there is none: / if there be one, try and find it; if there be none, never mind it.

1869 W. C. HAZLITT *Eng. Prov.* 135

For fashion's sake, as dogs go to the market.

1721 KELLY *Scot. Prov.* 109 *For fashions sake, as dogs goes to the market.* Spoken when we see people declare for a party, or make a profession, which we suppose they would not do, if it were not in vogue.

1599 1600 SHAKS *A Y.L.* III. ii. 271 Jag I had as lief have been myself alone. *Orl.*

And so had I; but yet, for fashion' sake,
I thank you too for your society.

For his death there is many a wet eye in Groby pool.

1678 RAY *Prov.*, *Leicestershire*, 317 For his death there is many a wet eye in Groby pool 1902-4 LEAN *Collect.* I. 124 For his death there is many a wet eye in Groby pool . . . i.e. eyot or little isle, implying that no tears are shed by his friends. [It is the largest sheet of water in the county]

For love or money.

1590 c. s. *Right Reliq.* 18 Then should not men eyther for loue or money have pardons. 1712 SWIFT *Jrnl. to Stella* 7 Aug. No more ghosts now for love or money. 1801 EDGEWORTH *Cas. Rackrent* (1890) 13 Many gentlemen . . . made it their choice . . . when there was no room to be had for love or money, to sleep in the chicken-house.

For mad words deaf ears.

[Fr. 1558 MEURIER *Colloq. A folles paroles oreilles sourdes*. Sp. c. 1627 CORREAS *Vocab.* (1906) 17 *A palabras locas, orejas sordas*.] 1616 DRAKE *Anc. Adag.* 70 For foolish talke deafe eares. 1732 T. FULLER *Gnom.* 61 For mad words deaf ears. 1853 ABP. TRENCH *Prov* VI (1894) 140 Of words . . . wrung out from moments of agony, may we not hope that . . . For mad words deaf ears, is often graciously true, even in the very courts of heaven?

For more acquaintance, as Sir John Ramsey drank to his father.

1721 KELLY *Scol. Prov.* 101 For more acquaintance, as Sir John Ramsey drank to his father. Sir John Ramsey . . . long abroad, . . . met with his father, who did not know him: He . . . drinks to him for more acquaintance. Applied jocosely when we drink to our intimate friends or relations.

For my peck of malt set the kiln on fire.

1639 J. CLARKE *Paræm.* 254 For my peck of malt set the kiln on fire. 1917 BRIDGE *Chesh. Prov.* 58 For my peck of malt set the kiln on fire. . . . Our proverb seems to mean 'I mustn't be hasty—I am not such a fool as to burn the kiln down to get my paltry peck'.

For the same man to be a heretic and a good subject, is impossible.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 366 [sic.]

For want of a nail the shoe is lost; for want of a shoe the horse is lost; for want of a horse the rider is lost.

cf. c. 1390 GOWER *Conf. Am.* v. 4785 For sparings of a litel cost / Ful ofte time a man hath lost / The large coté for the hod. 1629 T. ADAMS *Serm.* (1861-2) II. 359 The Frenchmen have a military proverb: 'The loss of a nail, the loss of an army.' The want of a nail loseth the shoe, the loss of a shoe troubles the horse, the horse endangereth the

rider, the rider breaking his rank molests the company so far as to hazard the whole army. 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 341 For want of a nail the shoe is lost; for want of a shoe the horse is lost, for want of a horse the rider is lost. 1880 SMILES *Duty* 270 'Don't care' was the man who was to blame for the well-known catastrophe—'For want of a nail the shoe was lost, for want of a shoe the horse was lost, and for want of a horse the man was lost.'

For want of a wise man (wise men), a fool is set in the chair (fools sit on benches).

c. 1400 *Wisdom of Solomon* (E.E.T.S.) 23, l. 765 I saw ful set one segis of honore, and wysmen set one lawar segis. c. 1450 HENRYSON *Want of Wise Men* 16 Poems & Fab. (1845) 36 Sen want of wyse men makis fuls sitt on bynkis. 1639 J. CLARKE *Paræm* 137 For want of a wise man, a fool is set in the chaire 1721 KELLY *Scol. Prov.* 105 For fault of wise men fools sit on benches. Spoken when we see unworthy persons in authority

For want of company, welcome trumpery.

1678 RAY *Prov.* 69 For want of company welcome trumpery. 1721 KELLY *Scol. Prov.* 54 After company welcome thrump'ry. Spoken by them who are not well pleas'd that you took not notice of them as soon as other company. Or when people come to visit us that we care not for.

For washing his hands, none sells his lands.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 319.

For whom does the blind man's wife paint herself?

[Sp. c. 1627 CORREAS *Vocab.* (1906) 188 *La mujer del ciego, ¿para quién se afeita?*] 1670 RAY *Prov.* 3 *Hispan.* The blind man's wife needs no painting 1732 T. FULLER *Gnom.* 61 For whom does the blind man's wife paint herself? 1736 FRANKLIN *Poor Rich. Alm* June Why does the blind man's wife paint herself?

Forbear not sowing because of birds.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 348.

Forbearance (Omittance, Sufferance) is no acquittance.

[L. *Quod deferitur non auferitur*. What is deferred is not relinquished.] 1546 J. HEYWOOD *Prov.* (1867) II. IV. 53 But sufferance is no quittance in this daiment. 1592 *Arden of Fevers*. II. II *Arden* escaped us. . . . But forbearance is no acquittance; another time we'll do it 1599-1600 SHAKS. *A.Y.L.* III. v. 133 But that's all one; omittance is no quittance.

Forbid a thing, and that we will do.

c. 1386 CHAUCER *W. of Bath's Prol.* D 519 Forbede us thing, and that desyrenge we 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 32 Forbid a thing, and that we will do. 1721 KELLY *Scol. Prov.* 107 Forbid a fool a thing, and that he will do.

Forbidden fruit is sweet.

[1611 BIBBL *Gen.* III. 6 | c. 1386 CHAUCER *Parson's T.* I. 332 The flesli hadde deb't in the beautee of the fruyt defendid. 1629 T. ADAMS *Serm.* (1861-2) I. 53 But as the proverb hath it, apples are sweet when they are plucked in the gardener's absence. Eve liked no apple in the garden so well as the forbidden.

Forecast is better than work-hard.

1612 CHAPMAN *Widow's Tears* II. iv Acknowledge forecast is better than labour. 1670 RAY *Prov.* 92. 1721 KELLY *Scot. Prov.* 106 *Force, without forecast, is little worth.* Strength, unless guided by skill and discretion, will avail but little.

Forewarned, forearmed.

[*L. Præmonitus, præmunitus.*] a 1530 R. III's *Commonpl. Bl.* (E.E.T.S.) 132 He that is warn'd vs half arm'd. c. 1530 RUFFORD *Play Wit & Sci.* 1021 *Wyt.* 'Once warn'd, half-arm'd' folk say. 1546 J. MALWOOD *Prov.* (1867) II. VI. 63 Halfe warn'd halfe arm'd. 1592 Aiden of *Feveris* I. 583 Forewarned, forearmed; who threatens his enemy, lends him a sword to guard himself withal. 1662 FULLER *Worthies, Devon* (1840) I. 442 Let all ships passing thereby be forewarned because forewarned thereof. 1883 PAYN *Thicker than W.* vii But she was forewarned and forearmed.

1590-1 SHAKS. 3 *Hen. VI.* IV. i. 113 I will arm me, being thus forewarn'd.

Forgive and forget.

1377 LANGLAND *P. Pl.* B. vii. 241 So wil Cryst of his couteysse and men crye hym mercy, Bothe fornye and forfete. 1546 J. HEYWOOD *Prose & Epigr.* (1867) II. ix. 74 Praying hir, to forgyve and forgett all free. 1621 BURTON *Anal. Mel. Democr.* to Rdr. (1651) 78 If . . . I have said amiss, let it be forgotten and forgiven. 1775 SHIRIDAN *Rivals* v. iii Give me your hand, Sir Lucius, forget and forgive. 1894 LD. ABERNETHY *Use of Life* ii Individuals often forget and forgive, but Societies never do.

1590-1 SHAKS. 3 *Hen. VI.* III. iii. 200 I forgive and quite forgett old faults. 1595-6 Rich. II. I. i. 156 Forgett, forgive, conclude and be agreed. 1602-3 All's Well V. iii. 9 I have forgiven and forgotten all. 1605-6 K. Lear IV. vii. 84 Pray you now, forgett and forgive: I am old and foolish.

Forgive any sooner than thyself.

1670 RAY *Prov.* 10.

Forsake not the market for the toll.

1623 CAMDEN *Rem., Prov.* 269. 1670 RAY *Prov.* 119 Forsake not the market for the toll.

Forth bridle the wild Highlandman.

[The River Forth was a restraint upon Highland raids.] 1818 SCOTT *Rob Roy* xxviii Balfie Jarvie suggested, in his proverbial expression, that 'Forth bridle the wild Highlandman'. 1886 S. REYNOLSON *Kidnapped* xxvi Forth is our trouble; ye ken the saying, 'Forth bridle the wild Highlandman'.

Fortunatus' purse.

[the inexhaustible purse of a fairy tale hero] 1626 JONSSON *Fortun.* *Isles Wks.* (1901) III. 194 Where would you wish to be now, or what to see, Without the Fortunate Purse to bear your charges. 1910 *Times*, *Wkly* 8 July 345 The Chancellor of the Exchequer . . . regards it as the bag of FORTUNATUS in which he has only to dip his hand to draw out as much as he pleases.

Fortune can take from us nothing but what she gave us.

[*L. PUE. SATURUS. Nihil eripit Fortuna nisi quod ei dedit.*] 1732 L. FULLER *Gnom.* 61 Fortune can take from us nothing but what she gave us.

Fortune favours fools.

[*L. Fortuna favet fatuis.*] 1563 GOOGE. *Epytaphes* (Arb.) 74 But Fortune favours Fools as old men saye. 1603 S. BRITTON *Phil of Letters* in *Wks.* (Gros.) II. h. 33 Because Fortune favours few fools this yeare, wee must tarry longer to play our game.

Fortune favours the bold (brave).

[*L. VIRGIL. E. N.* 284 *Audentes fortuna juvat.*] c. 1374 CHAUCER *Troylus* II. 600 Think eek Fortune, as wel thir-elve woost, Helpeth hardy man to his emprise. c. 1390 GOWER *Conf. Am.* vii. 100 And saith, 'Fortune unto the bolde is favorable for to helpe'. 1481 CAXTON *Reynard* xxvii (Arb.) 66 Who that is hardy/ th[e] aventure helpeth hym. 1530 TAVARNER *Erasm. Prov.* (1552) 10 *Audaces fortuna iuvat.* Fortune helpeth men of good courage. 1622 FULLER *Prophesies* IV. vi. He is the scorn of Fortune, but you'll say, That she forsook him for his want of courage, But never leaves the bold. c. 1724 A. RAMSAY *The Widow can Bake.* For fortune aye favours the active and bauld. 1841 CHAMBER *Tom Bowd.* xi Fortune, they say, favours the brave; . . . and Bowling . . . ran the vessel close to the fort.

Fortune is blind.

1588 GREENE *Pandosto* *Prose Wks.* (1881) 3) VI. 245 Fortune although blind, . . . sent them . . . a good gale of winde. 1601 JONSSON *Poetas.* v. i. All human business fortune doth command without all order, and with her blind hand, She, blind, bestows blind gifts.

1596 7 SHAKS. *Merch. Ven.* II. i. 36 So may I, blind fortune leading me, Miss that which one unworther may attain. 1598 9 *Hen. V.* III. vi. 33 *Pha.* Fortune is painted blind, with a muffer afore her eyes, to signify to you that Fortune is blind.

Fortune knocks once at least at every man's gate.

1567 BUNTON *Bandello* (T.T.) II. 148 Fortune once in the course of our life dothe put into our handes the offer of a good forne. 1869 HAZLITT *Prov.* 136 Fortune knocks once at least at every man's gate. 1889 W. L. RUTLER *C. G. Gordon* 51 Fate, it is said, knocks once at every man's door . . . Gordon had just passed his thirtieth year when Fortune . . . knocked at . . . the door which was to lead him to fame.

Fortune to one is mother, to another
is stepmother.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

Foul water as soon as fair will quench
hot fire.

1546 J. HEYWOOD *Prov.* (1867) I. v 10 Foul
water as soone as fayre, will quench hot
tyre 1594 LYLY *Mother Bombe* III IV Foul
water will quench hot fire as soone as faire.

Four and twenty tailors cannot
make a man.

1721 KELLY *Scot. Prov.* 108 *Four and twenty
tailors cannot make a man.* The jest is in the
word *make*, for though one tailor can shew
himself a man, yet no number of them can
frame one.

Four eyes see more than two.

[*L. Plus vident oculi quam oculus.* The eyes
see more than one eye.] 1600 HAKLUYT *Navig.
& Disc. of Eng. Nat.* (2 ed.) III. Ep. Ded.
(1903) I. lxxvi. Commonly a souldier ob-
serveth one thing, and a mariner another,
and as your honour knoweth, *Plus vident
oculi, quam oculus.* 1898 F. MAX MULLER
Auld Lang Syne 80 But who has ever
examined any translation from any language,
without finding signs of . . . carelessness or
ignorance? Four eyes see more than two.

Four farthings and a thimble, Will
make a tailor's pocket jingle.

1659 HOWELL *Eng. Prov.* 15/1.

France is a meadow that cuts thrice
a year.

[*Fr. France est un pré qui se tond trois fois
l'année.*] 1640 HERBERT *Oull. Prov. Wks.* (1859)
I. 358.

Free of her lips, free of her hips.

1576 PETTIE *Petite Pall.* (1908) II. 32 They
are as loose of their lips and as free of their
flesh. 1678 RAY *Prov.* 62.

Freedom is a fair thing.

1375 BARBOUR *Bruce* I. l. 225 A! fredome is
A noble thing! 1641 D. FERGUSSON *Scot.
Prov.* (Beveridge) 32.

Frenzy, heresy, and jealousy, seldom
cured.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 365.

Fresh fish and new-come guests smell
in three days.

1580 LYLY *Euphues & his E.* (Arb.) 305 As
we say in *Athens*, fishe and gesse in three
dayes are stale. 1648 HERRICK *Hesper.* 378
Wks. (1893) I. 189 Two dayes y'ave landed
here; a third yee know, Makes guests and
fish smell strong; pray go. 1670 RAY *Prov.*
90 Fresh fish and new come guests, smell
by they are three days old.

3950

Fresh fish and poor friends become
soon ill savoured.

1721 KELLY *Scot. Prov.* 106 *Fresh fish, and
poor friends become soon ill sar'd.* Spoken
when we see poor relations slighted.
[*savoured.*]

Friday and the week / is seldom aleek.

c. 1386 CHAUCER *Knigh's T.* 1539 Selde is the
Friday al the wyke y-like.

1599-1600 SHAKS. *A.Y.L. IV. i. 121 Orl.*
Then love me, Rosalind. *Ros.* Yes, faith
will I, Fridays and Saturdays and all. 1601-2
Troil. & Cres. I. i. 78 An she were not kin
to me, she would be as fair on Friday as
Helen is on Sunday.

Friday night's dream on the Satur-
day told, is sure to come true be
it never so old.

1846 DENHAM *Prov.* (Percy Soc.) 11 Friday
night's dreams on Saturday told, Are sure
to come true—be they never so old 1898
HARE *Shropshire* II Friday, in this neighbour-
hood, is still called Cross Day 'A Friday
night's dream, on Saturday told, Is sure to
come true, be it never so old'

Friday's hair, and Saturday's horn,
goes to the D'ule on Monday morn.

1678 RAY *Prov.* 294.

Friday's moon, / come when it will
comes too soon.

1869 W. C. HAZLITT *Eng. Prov.* 138.

Friendless is the dead.

c. 1300 *Prov.* *Hending* 37 *Frendles ys the
dede.* 1611 COYGRAVE s.v. *Ami* The dead
haue no friends, the sicke but faint ones.

Friends agree best at a distance.

? 1622 J. TAYLOR (Water-P) *Trav. Twelve-
pence* But there's no great loue lost 'twixt
them and mee, We keepe asunder, and so
best agree. 1721 KELLY *Scot. Prov.* 103
Friends agree best at a distance. By friends
here is meant relations, and they agree best
when their interests does not interfere.

Friends are like fiddle-strings, they
must not be screwed too tight.

1855 BOHN *Handbh. Prov.* 358.

Friends are thieves of time.

1605 BACON *Adv. Learn.* II. XXIII (1900) 218
We use to advise young students from com-
pany keeping, by saying, *Amici fures temporis.*
1783 BOSWELL *Johnson* lxxv (1848) 727 He
may love study, and wish not to be inter-
rupted by his friends: *Amici fures temporis.*

Friends fail fliers.

1577 HOLINSHED *Chron.* (1808) III. 381 We
might . . . make them true by our going, if
we were caught and brought back, as friends
fail fliers. 1636 CAMDEN *Rem.* 296 Friends
faile flyers.

Friends may meet, but mountains never greet.

1568 FULWELL *Like will to L.* (1906) 13 It is an old saying, that mountains and hills never meet; But I see that men shall meet, though they do not seek. **1594** LIXY *Moth Bombe v. iii* Then we four met, which argued we were no mountains. **1670** RAY *Prov.* 91 Friends may meet, but mountains never greet. *Mons cum monte non miscbitur. Pars cum paribus.* Two haughty persons will seldom agree together. **1757** SMOLLIET *Rehearsal* ii. ii Mac, But, he and I shall meet before mountains meet.

1599-1600 SHAKS. *A Y.T.* III ii 196 It is a hard matter for friends to meet; but mountains may be removed by earthquakes, and so encounter.

Friends (The best of friends) must part.

1620 RORB. *Ballads* (Hindley) I. 253 For friends, you know must part. **1731** SWINER *On Death of Dr. Swift* But dearest friends, they say, must part. **1821** SCOTT *Kentiv* xi The best friends must part, Flubbertigibbet. **1910** G. W. F. RUSSELL *Sketch & Snap*. 212 But the best of friends must part, and it is time to take our leave of this . . . high-souled cavalier.

Friends tie their purse with a cob-web thread.

1855 BOHN *Handbk. Prov.* 358.

Friendship cannot stand always on one side.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 31 Friendship stands not in one side. **1721** KILLY *Scol. Prov.* 103 Friendship cannot stand ay on one side. Friendship is cultivated by mutual good offices; spoken to urge some instances of kindness on them, to whom we have been formerly obliged.

From a choleric man withdraw a little; from him that says nothing for ever.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 324.

From Berwick to Dover / three hundred miles over.

1553 T. WILSON *Arte of Rhet.* (1909) 105 Oftentimes they beginne as much from the matter, as it is betwixt Douer and Barwike. **1662** FULLER *Worthies, Northumb.* (1840) ii. 542 'From Berwick to Dover, three hundred miles over.' That is, from one end of the land to the other. Semnable the Scripture expression, 'From Dan to Beersheba'.

From hell, Hull and Halifax, Good Lord deliver us.

1623 J. TAYLOR (Water-P.) *Mer. Wher. Fer. Voy. Wks.* (1872) 22 There is a Proverb, and a Prayer withal, That we may not to three strange places fall: From *Hull*, from *Halifax*, from *Hell*, 'tis thus, From all these three, Good Lord deliver us. **1662** FULLER *Worthies*,

Yorks. (1810) iii. 398 'From *Hell*, *Hull*, and *Halifax*, — — deliver us.' This is part of the beggar's and vagrant's litany. . . . Hull is terrible unto them, as a town of good government. . . . Halifax is formidable unto them for . . . thieves . . . stealing cloth, are instantly beheaded with an engine

From Padstow Point to Lundy Light, / is a watery grave from day to night.

1911 CROSSING *Folk Rhymes of Devon* 125 From Padstow Point to Lundy Light, is a watery grave from day to night . . . The coast . . . to Trevoze Head, near Padstow, offers no shelter. . . . The line from Trevoze to . . . the light on Lundy Island . . . is regarded by the fishermen and sailors as a fatal one.

From pillar to post (or post to pillar).

[i.e. from whipping post to pillory] c. **1420** INDGATE *Ass. of Gods* 1117 Thus fro poost to pyloun it was made to daunce. **1514** A. BARCLAY *Chil. & Uplandysshim.* (Percy Soc.) 67 From poste unto piller tossed shalt thou be. **1549** LATIMER *7th Sermon*, bef. *Edw. VI* (Parker Soc.) 230 A wonderful thing, how he was tost from post to pillar. a. **1550** *Vor Popul* 185 in *HAZL. E.P.P.* 111 271 From piller unto post the poore man he was tost. **1605** CHAPMAN *All Fools* III. 1 This light sex is tumbled and tossed from post to pillar. **1670** RAY *Prov.* 190 To be tost from post to pillory. **1882** BLACKMORE *Christlowell* In Mr. Grentorex . . . had been sent from pillar to post, for a fortnight, to find out such a hole as this.

From the egg to the apples.

[i. *horae*, *Sal.* i. iii 6. *Ab ovo usque ad mala*; i.e. from the first to the last dish.] **1639** J. CLARKE *Panorm.* 3 From th' egg to th' apples. **1848** BROS. MAYHEW *Image of his Father* i. 16 'Let me hear all about it, as the Latin phrase runs, *ab ovo usque ad mala*— from beginning to end', said the doctor.

From the Land's End to John o' Groat's.

[through Great Britain.] **1827** HARE *Guesses at Truth* (1873) i. 232 From the Land's End to John of Groat's House, scarcely a man any longer remembers that the business of governors is to govern. **1890** PAYS *Burnt Mill* xiv If you laid it down in sovereigns, . . . it would have reached from the Land's End to John o' Groat's.

From the teeth forward.

1721 KILLY *Scol. Prov.* 105 *From the teeth forward.* That is, not inwardly, and from my heart.

From words to deeds is a great space.

1572 J. SANDFORD *Hours of Recreation* 210 From worde to dede is a great space.

Frost and fraud both end in foul (have always foul ends).

1614 CAMDEN *Rem.*, *Prov.* 306 Frost and fraud have always foul ends. **1621** BURTON *Anat. Met.* i. ii. iii. xv (1651) 138 They do

manifestly perceive, that (as he said) frost and fraud come to foul ends. 1662 FULLER *Worthies, Chesh.* (1840) I 271 It was an ordinary speech in his mouth to say, 'frost and fraud both end in foul'. 1721 KELLY *Scot. Prov.* 103 Frost and falsehood has ay a foul hinder end.

Fruit ripens not well in the shade.

1732 T. FULLER *Gnom* 62.

Full of courtesy, full of craft.

1594 NASHE *Unfort. Trav.* (1902) 8 As true as that olde adage, Much curtesie, much

subtiltie. 1639 CLARKE *Parcem.* 139 The more courtesie the more craift 1670 RAY *Prov.* 73 Full of courtesy full of craft. Sincere and true hearted persons are least given to compliment and ceremony. It's suspicious he hath some design upon me, who courts and flatters me. 1796 EDGEWORTH *Par. Asst.* (1903) 392 We have been finely duped. . . . Full of courtesy, full of craft!

Further than the wall he cannot go.

1548 J. HEYWOOD *Prov.* (1867) II. v. 58 That deede without woords shall drue him to the wall. And further than the wall he can not go.

G

Game is cheaper in the market than in the fields and woods.

1732 T. FULLER *Gnom* 63.

Gamesters and race-horses never last long.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 352.

Gaming, women, and wine, / while they laugh, they make men pine.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 345

Gar wood is ill to grow.

1721 KELLY *Scot. Prov.* 119 *Gar wood is ill to grow.* A return to them that say they will gar, that is force you to do such a thing; as if they would find it a hard task.

Garlic makes a man wink, drink, and stink.

1607 SIR J. HARRINGTON *Englishman's Doctor* (1922) 86 And scorne not Garliche like to some that thinke It onely makes men winke, and drinke, and stinke.

Gear¹ is easier gained than guided.

1721 KELLY *Scot. Prov.* 115 *Geer is easier gotten, than guided.* It may be gotten by chance, or inheritance, but must be guided by discretion. [¹ wealth, property.]

Genoa has mountains without wood, sea without fish, women without shame, and men without conscience.

1642 HOWELL *For. Trav.* viii (Arb.) 41 It is proverbially said, there are in Genoa, *Mountaines without wood, Sea without fish, Women without shame, and Men without conscience,* which makes them to be termed the *white Moores*. 1666 TORRIANO *Ital. Prov.* 102 *Genoua Sea without fish, Air without fowls, Mountains without woods, and Women without shame.*

Gentility without ability is worse than plain beggary.

1670 RAY *Prov.* 96.

Gentle puddocks¹ have long toes.

1721 KELLY *Scot. Prov.* 114 *Gentle poddocks has long toes.* Spoken to dissuade you from

provoking persons of power and interest; because they can reach you, though at a distance [¹ frogs]

Gentlemen and rich men are venison in heaven

c. 1577 J. NORTHBROOKE *Treat. agst. Dicing* (1843) 22 I pray God the olde prouerbe be not found true, that gentlemen and riche men are venison in Heauen (that is), very rare and dantie to haue them come thither.

Gentry sent to market will not buy one bushel of corn.

1662 FULLER *Worthies, Yorks* (1840) III. 441 Seeing gentry alone . . . (as the plain proverb saith) 'sent to market will not buy a bushel of wheat', it is good even for those of the best birth to acquire some liberal quality. 1670 RAY *Prov.* 96 Gentry sent to market will not buy one bushel of corn. 1721 KELLY *Scot. Prov.* 119 *Gentry sent to the market will not buy a peck of meal.* Spoken when a bare gentlewoman is proffered in marriage to the son of a wealthy yeoman *Ibid.*, 293 Send your gentle blood to the market and see what it will buy. 1858 SURTEES *Ask Mam.* x Marry him to some . . . young woman in his own rank of life, . . . gentility is all very well to talk about, but it gets you nothin' at the market.

Get a name to rise early, and you may lie all day.

1721 KELLY *Scot. Prov.* 112 *Get a name to rise early, and you may lie all day.* I would not have a man depend too much upon this proverb; for a good name is soon lost, and hardly to be retrieved.

Get thy spindle and thy distaff ready, and God will send thee flax.

1670 RAY *Prov.* 11 Get thy spindle and thy distaff ready and God will send thee flax. 1721 KELLY *Scot. Prov.* 119 *Get your spindle and roke ready, and God will send you tow.* Use proper means, and depend upon God for the blessing.

Giff gaff was a good fellow.

1549 LATIMER *3rd Serm. bef. Edw. VI* (Parker Soc.) 140 Somewhat was given to

them before, and they must needs give somewhat again: for Giffe-gaffe was a good fellow 1624 BP. R. MOUNIAGU *New Gagg* 92. Giff gaff is a good fellow 1636 CAMDEN *Rem.* Prov. 296. Give gave was a good man. 1818 SCOTT *III Midl* xvi. Gif-gaf makes gude friends, &c. ken 1895 *Dundee Advertiser* in *Daily News* 22 Mar 7/2. The 'giff-gaff' principle of making friends.

Giff gaff was a good man, but he is soon weary.

1670 RAY *Prov.* 96. Giff gaff was a good man, but he is soon weary. *Giffe gaffe* is one good turn for another.

Gifts enter every where without a wimble.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 361.

Gimingham, Trimmingham, Knapton, and Trunch,

North Repps and South Repps are all of a bunch.

1678 RAY *Prov., Norfolk* 327. Gimingham, Trimmingham, Knapton and Trunch, North Repps and South Repps are all of a bunch. These are names of parishes lying close together.

Gip with an ill rubbing, quoth Badger, when his mare kicked.

1678 RAY *Prov.* 85.

Girn¹ when ye bind (knit), and laugh when ye loose.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 141. Girn when ye knit, and laugh when ye louse. 1721 KELLY *Scot. Prov.* 118. *Girn when ye bind, and laugh when ye lose.* When people shew force and activity they grin. bind your sacks with care and cunning, and, at the journey's end, you will laugh to see them all safe. [¹ grin.]

Give a child till he craves, and a dog while his tail doth wave, / and you'll have a fair dog, but a foul knave.

1303 *Handlyng Synne* 7240 (SKELAT E. E. *Prov.* 39). Yyue thy chylde when he wyl kraue, And thy whelpe whyl hyt wyl haue, Than mayst thou make, yn a stounde, A foule chylde and a feyre hounde. 1670 RAY *Prov.* 82. Give a child till he craves, and a dog while his tail doth wave, and you'll have a fair dog, but a foul knave. 1721 KELLY *Scot. Prov.* 112. *Give a bairn his will, and a whelp his fill, and none of these two will thrive.* The whelp will be fat and lazy; and the child will be perverse and froward.

Give a clown your finger, and he will take your hand.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 322. Give a clown your finger, and he will take your hand. 1721 KELLY *Scot. Prov.* 118. *Give a carle your finger, and he'll take your whole hand.* Suffer an unmannerly fellow

to intrude upon you, and he will intrude more and more.

Give a dog an ill name and hang him.

1721 KELLY *Scot. Prov.* 121. *Give a dog an ill name, and he'll soon be hang'd.* Spoken of those who raise an ill name on a man on purpose to prevent his advancement. 1815 SCOTT *Guy Man* xxi. It is pitifully said, 'Give a dog an ill name and hang him', and . . . if you give a man, or a race of men, an ill name, they are very likely to do something that deserves hanging. 1888 MRS. OLIPHANT *Second Son* xi. Give a dog an ill name and hang him, they say; call a woman a mother-in-law, and it's the same thing.

Give a lie twenty-four hours' start, and you can never overtake it.

1902-4 LEAN *Collect.* III 171.

Give a loaf, and beg a shive.¹

1678 RAY *Prov.* 247. [¹ shive.]

Give a man an annuity and he'll live for ever.

1824 BARON *Juan* II lxxv. 'Tis said that persons living on annuities are longer lived than others. Some . . . do never die. 1851 G. OURAM *The Annuity* She's some auld Pagan mummified, Alive for her annuity.

Give a man fortune (luck) and cast (throw) him into the sea.

1620 *MILTON Quir.* II xli (1908) III 108. Here the proverb comes in, and joins well, that 'Give a man luck, and cast him in the sea'. 1639 J. CLARKE *Param.* 125. Give a man fortune and cast him into the sea. 1721 KELLY *Scot. Prov.* 113. *Give a man luck, and cast him in the sea.* Spoken when a man is unexpectedly fortunate.

Give a slave a rod, and he'll beat his master.

1639 J. CLARKE *Param.* 193.

Give a thief (him) rope enough and he'll hang himself.

1670 RAY *Prov.* 148. Give a thief rope enough and he'll hang himself. 1732 T. FULLER *Gnom.* 63. Give him but rope enough, and he'll hang himself.

Give a thing, and take a thing, to wear the devil's gold ring.

1611 COTGRAVE *S.V. Retirer*, To give a thing and take a thing; to wear the devil's gold-ring. 1629 T. ADAMS *Serm.* (1861 2) II. 288. Things dedicated to God are not to be transferred to the uses of men; . . . [it is] a proverb among our children. To give a thing and take a thing is fit for the devil's darling. 1642 FULLER *Holy State* III. xxv (1811) 220. Plato saith, that in his time it was a proverb amongst children: *Τὸν ὀφθαλμὸν δαδόντες, οὐκ ἔστιν ἀπαρκεῖν*. 'Things that are truly given must not be taken away again.' 1721 KELLY *Scot. Prov.* 120. *Give a thing, and take a thing, Is the ill man's goud¹ ring.* A cant among children, when they demand a thing again, which they had bestowed. [¹ gold.]

Give a thing and take again, and
you shall ride in hell's wain.

1678 RAY *Prov.* 146.

Give a Yorkshireman a halter, and
he'll find a horse.

1869 W. C. HAZLITT *Eng. Prov.* 141.

Give advice to all; but be security
for none.

1855 BOHN *Handbk. Prov.* 361.

Give and spend, and God will send.

1855 BOHN *Handbk. Prov.* 361.

Give and take.

1662 FULLER *Worthies, Surrey* (1840) III. 234 The king, who in this kind would give and not take, being no good fellow in tart repartees, was . . . highly offended. 1778 FRANCES BURNEY *Evelina* xxv (1920) 135 Give and Take is fair in all nations 1832 MARRYAT *N. Forster* xlvii Give and take is fair play. All I say is, let it be a fair stand-up fight

Give cob a hat and pair of shoes, and
he'll last for ever.

1869 W. C. HAZLITT *Eng. Prov.* 142 Give cob a hat and pair of shoes, and he'll last for ever. *S. Devon.* Provide a stone foundation and a slate coping for a cob (*mud*) wall.—SHELLY.

Give gave. (*See Giff gaff, on p. 115.*)

Give her her will or she'll burst,
quothe the good man when his
wife was dinging him.

1721 KELLY *Scot. Prov.* 124 *Give her her will or she'll burst, quothe the good man when his wife was dinging him.* Spoken jocosely, upon wilful and perverse people.

Give him an inch and he'll take an ell.

1599 PORTER *Angry Wom. Abingd.* iv. iii (Merm.) 177 Give an inch, and you'll take an ell 1612-15 BP. HALL *Contempl.* iv. ix (1825) III. 358 It is the fashion of our bold nature, upon an inch given to challenge an ell. 1798 CANNING & FRERE *Anti-Jacobin* xxxv Though they still took an ell, when we gave them an inch, They would all have been loyal—like Ballynahinch.

Give him the other half egg and
burst him.

1678 RAY *Prov.* 241.

Give (Box) it about, it will come to
my father at last.

1721 KELLY *Scot. Prov.* *Give it about, it will come to my father at last.* A young fellow was sitting in company with his father, who . . . gave him a blow; who immediately gave his left hand man as much, and bad[e] him give it about. Spoken when we would have some ill turn done to somebody, but not immediately by ourself. 1738 SWIFT *Pol. Conversat.* in. Wks. (1856) II. 352 Methinks

you are very witty upon one another: come, box it about; 'twill come to my father at last.

Give losers leave to speak (talk).

1546 J. HEYWOOD *Prov.* (1867) II. vi. 62 And where reason and custome (they say) afoords, Alwaie to let the loosers haue their words 1592 NASHE *Pierce Pen. Wks.* (1904) I. 160 I, I, we'll give losers leave to talk. 1655 FULLER *Ch. Hist.* iv. 1 (1868) I. 540 Give winners leave to laugh, and losers to speak, or else both will take leave to themselves 1665 J. WILSON *Projectors* iv You've saved your money, and the loser may be allow'd the liberty of speaking. 1721 KELLY *Scot. Prov.* 123 *Give losing gamesters leave to talk.* Suffer men who have had losses and wrongs, to express their resentments. 1818 SCOTT *Hi. Midl.* xlviii The captain, who had lost . . . at backgammon, was in the pouting mood not unusual to losers, and which, says the proverb, must be allowed to them.

1590-1 SHAKS. *2 Hen. VI* III. 1. 182 But I can give the loser leave to chide. *Ibid.*, III. 1. 185 And well such losers may have leave to speak. 1593-4 *Tit. Andron.* III. 1. 232 Losers will have leave To ease their stomachs with their bitter tongues.

Give me a child for the first seven
years, and you may do what you
like with him afterwards.

1902-4 LEAN *Collect* III. 472 Give me a child for the first seven years, and you may do what you like with him afterwards. A Jesuit maxim.

Give neither counsel nor salt till you
are asked for it.

1855 BOHN *Handbk. Prov.* 4 *Ital.*

Give never the wolf the wether to
keep.

[L. TERENCE *Eunuchus* V. 1. 16 *Lupo ovem commisit.* You have entrusted the sheep to the wolf.] 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 36 Give never the wolf the wedder to keep 1670 RAY *Prov.* 200 You give the wolf the weather to keep. 1863 READE *Hard Cash* xli A lunatic . . . protected by that functionary, is literally a lamb protected by a wolf.

1592-3 SHAKS. *Rich* III IV. iv. 23 Wilt thou, O God! fly from such gentle lambs, And throw them in the entrails of the wolf? 1594-5 *Two Gent.* IV. iv. 99 Alas, poor Proteus! thou hast entertain'd A fox to be the shepherd of thy lambs. 1604-5 *Meas. for Meas.* V. 1. 294 Come you to seek the lamb here of the fox?

Give the devil his due.

1589? LYLY *Pappe w. Hatchet* D 1 j Giuethem their due though they were duels. 1618 J. FLETCHER *Loyal Subj.* I. iii *Theo.* Whose doubts and envies—But the Devil will have his due. 1642 *Prince Rupert's Declarat.* 2 The Cavaliers! (to give the Divell his due) fought very valiantly. 1751 SMOLLETT *Per. Pick.* xv You always used me in an officer-like manner, that I must own, to give the devil his due.

1597-8 SHAKS *1 Hen. IV* i. 132 He was never yet a breaker of proverbs, he will give the devil his due. 1598-9 *1 Hen. V* iii. vi. 131 I will take that up with 'Give the devil his due'.

Give the piper a penny to play, and two pence to leave off.

1732 I. FULLER *Gnom.* 63.

Giving is dead, restoring very sick.

1572 J. SANDFORD *Homes of Recreation* 103 Given is dead, and restored is nought. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 311 Giving is dead, restoring very sick.

Giving much to the poor, doth enrich (increase) a man's store.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 325 Giving much to the poor, doth enrich a man's store. 1678 RAY *Prov.* 116 Giving much to the poor, doth increase a man's store.

Glasgow people, Greenock folk, and Paisley bodies.

1842 R. CHAMBERS *Pop. Rhymes of Scot.* 20 Glasgow people, Greenock folk, and Paisley bodies. These words imply gradations of dignity, the Paisley bodies being . . . at the bottom of the scale.

Glasses and lasses are brittle ware.

1621 HOWELL *Lett.* 1 June (1903) I. 63 A saying . . . 'That the first handsome woman . . . was made of Venice glass', . . . implies beauty, but brittleness with all (and Venice is not unfurnished with some of that mould, for no place abounds more with lasses and glasses). 1721 KELLY *Scot. Prov.* 113 *Glasses and lasses are brittle¹ wares.* Both apt to fall, and both ruined by falling. [¹ brittle.]

1599 SHAKS. *Pass. Pilgr.* 87 'Fai is my love . . . Brighter than glass, and yet, as glass is, brittle.

Gloucestershire kindness.

1894 NORTHALE *Folk-phrases of Four Co.* 14 Gloucestershire kindness, giving away what you don't want yourself.

Glowing coals sparkle oft.

1670 RAY *Prov.* 72 Glowing coals sparkle oft. When the mind is heated with any passion, it will often break out in words and expressions, *Psalm* 39.

Gluttony is the sin of England.

1640 FULLER *Joseph's Parti-col. Coat Sermons* (1891) i. 203 Gluttony is the sin of England; for though . . . we may entitle ourselves to the pride of the Spanish, jealousy of the Italian, wantonness of the French, drunkenness of the Dutch, and laziness of the Irish; . . . yet our ancientest carte is for the sin of gluttony.

Gluttony kills more than the sword.

1617 MORYSON *Hin.* I. i. i (1907-8) I. 20 A round table . . . with many inscriptions persuading temperance, such as . . . *Plures crapula quam ensis.* Gluttony kills more than the sword. 1641 D. FERGUSSON *Scot. Prov.*

(Beveridge) 90 Surfeit slays more nor the sword. 1721 KELLY *Scot. Prov.* 299 Surfeits slay more than swords *Plures necat gula quam gladius.*

Gnaw the bone which is fallen to thy lot.

1678 RAY *Adag. Hebr.* 111 Gnaw the bone which is fallen to thy lot. That is, He that hath an ill wife must patiently bear with her; it may also be applied to other things.

Go down the ladder when thou marriest a wife; go up when thou choosest a friend.

1678 RAY *Adag. Hebr.* 100 Go down the ladder when thou marriest a wife, go up when thou choosest a friend. The meaning is, that we should not marry a wife above our rank, though we choose such a friend.

Go farther and fare worse.

1546 J. HAYWOOD *Prov.* (1867) II. IV. 51 And might have gone further, and have faren wurs. 1614 BP. HALL *Recoll. Treat.* 112 That ancient check of going far and faring worse. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 311 Come, Sir John, you may go further and fare worse. 1847 S. THACKERAY *Vanity F.* IV. She's just as rich as most of the girls who come out to India. I might go farther and fare worse.

Go fiddle for shives¹ / among old wives.

1670 RAY *Prov.* 175 [¹ shives of bread.]

Go forward and fall, go backward and mar all.

1639 J. CLARKE *Param.* 250.

Go here away, go there away, quoth Madge Whitworth when she rode the mare in the tedder.

1678 RAY *Prov.* 85.

Go home, and say your prayers.

1637 SHIRLEY *Hyde Ph.* I. ii Go home, and say your prayers, I will not look For thanks till seven years hence.

Go in God's name, so ride no witches.

1678 RAY *Prov.* 217.

Go not for every grief to the physician, nor for every quarrel to the lawyer, nor for every thirst to the pot.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 330.

Go to Bath.

[. . . get away!] 1842 S. W. MAXWELL *Heritor O'Halloran* xii Curse all parasites! Tell Sergeant Skelton to go to Bath, and let the Adjutant go after him!

Go to Battersea, to be cut for the simples.

1787 GROSE *Provinc. Gloss., Surrey* (1811) 225 Go to Battersea to be cut for the simples. In

Battersea . . . market gardeners . . . grew medicinal herbs, termed simples, for . . . apothecaries, who used to . . . see them cut, which they called going to Battersea to have their simples cut; whence foolish people were jocularly advised to go thither for the same purpose.

Go to bed with the lamb, and rise with the lark.

1580 *LYLY Euph. and his E. (Arb)* 229 Goe to bed with the Lambe, and rise with the Larke. 1633 *JONSON T. Tub* i. iv Madam, if he had couched with the lamb, He had no doubt been stirring with the lark. 1833 *LAMB Elia; Newsp. 35 Yrs. Ago* We were compelled to rise, having been perhaps not above four hours in bed—for we were no go-to-beds with the lamb, though we anticipated the lark off times in her rising).

1598-9 *SHAKS. Hen. V* III vii. 33 The man hath no wit that cannot, from the rising of the lark to the lodging of the lamb, vary deserved praise on my palfrey.

Go to Jericho.

[= get away!'] 1635 *HEYWOOD Hierarch* iv. 208 Who would . . . I know. Bid such young boyes to stay in Jericho Untill their Beards were growne, their wits more staid. 1694 *Terence made English* 146 Ay let him be jogging to Jericho for me. 1837-46 *BARHAM Ingol. Leg., Mts. at Margate* (1898) 389 She with her apron wiped the plates, and, as she rubb'd the delf, Said I might 'go to Jericho, and fetch my beer myself!'

Go to the devil and bishop you.

1641 *D. FERGUSSON Scot. Prov. (Beveridge)* 36 Go to the devil and bishop you. 1862 *HISLOP Prov. Scot. (ed. 3)* 101 Gae to the deil, and he'll bishop you. Meaning that the person addressed is . . . able to occupy a high position in the service of the Evil One.

Go to the end of the rainbow, and you'll find a crock of money.

1838 *W. D. COOPER Glos. of Provin in Sussex* (1853) 40 'Go to the end of the rainbow, and you'll find a crock of money'.

God, and parents, and our master, can never be requited.

1640 *HERBERT Outil. Prov. Wks. (1859)* I. 354.

God bless the Duke of Argyll!

1859 *HOTTEN Slang Dict. (1874)* 178 God bless the Duke of Argyll! A Scottish insinuation made when one shrugs his shoulders. . . Said to have been . . . the thankful exclamation of the Glasgow folk, at finding . . . iron posts, erected by his grace in that city to mark . . . his property, very convenient to rub against. 1877-80 *E. WALFORD Tales of Gt. Fam. (1890)* 36 A Scotchman has good reason occasionally to cry out 'God bless the Duke of Argyll', for reasons best known north of the Tweed.

God builds the nest of the blind bird.

1909 *Spectator* 2 Jan. 12/2 Will these men from the country . . . be able to hold their own . . . ? *Inshallah*. God builds the nest of the blind bird, says the Turkish proverb.

God comes at last when we think he is farthest off.

1670 *RAY Prov. 11.*

God comes to see without a bell.

1640 *HERBERT Outil. Prov. Wks. (1859)* I 335 God comes to see without a bell 1392 *J. COLLINS Span. Prov.* 385 'God came to visit him without a bell'.—It intimates, that a man has had some unexpected good fortune. It is the custom in Spain, when a person is dying, to carry the viaticum to the house, preceded by an attendant ringing a bell; . . . which gave rise to the proverb of God paying a visit.

God comes with leaden feet, but strikes with iron hands.

1579 *LYLY Euphues (Arb.)* 172 Though God have leaden handes which when they strike pay home, yet hath he leaden feete which are as slow to overtake a sinner. 1629 *T. ADAMS Serm. (1861-2)* i. 214 Though these punishments fall not suddenly, yet certainly, if repentance step not between . . . God hath leaden feet, but iron hands. 1670 *RAY Prov. 11* God cometh with leaden feet, but striketh with iron hands.

God complains not, but doth what is fitting.

1640 *HERBERT Outil. Prov. Wks. (1873)* I. 325.

God defend (deliver) me from my friends; from my enemies I can (will) defend myself.

1477 *RIVERS Dictes and Sayings (1877)* 127 Ther was one that praied god to keepe him from the daunger of his frendis. 1594 *A. COPLEY Wits, Fits &c. (1614)* 50 A fauned friend God shueld me from his danger, For well I'le saue myselve from foe and stranger. 1647 *HOWELL Lett. 14 Feb. (1903)* II. 257 There is a saying that carrieth with it a great deal of caution, 'From him whom I trust God defend me, for from him whom I trust not, I will defend myself.' 1666 *TORRIANO Ital. Prov. 7* From my friends God defend me, from my Enemies I can defend myself. 1821 *SCOTT Lett. 20 Apr. in LOCKHART Life* i (1860) 446 The Spanish proverb says, 'God help me from my friends, and I will keep myself from my enemies; and there is much sense in it. 1850 *C. BRONTE Lett. to G. H. Lewes Jan.* I can be on my guard against my enemies, but God deliver me from my friends! 1904 *SIR H. HAWKINS Reminisc. xxiii* The person a prisoner has most to fear when he is tried is too often his own counsel . . . called the friend of the prisoner; and I should conclude . . . that the adage 'Save me from my friends' originated in this connexion.

God gives black men what white men forget.

1804 *EDGEWORTH Pop. Tales; Gratef. Negro (1805)* III. 205 Do what you please for a negro, he will cheat you. . . You know what their maxim is: 'God gives black men what white men forget.'

God gives his wrath by weight, and without weight his mercy.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

God gives the milk, but not the pail.

1912 *Spectator* 18 May 788 In the wisdom of the West, the necessity for hard work and for initiative is continually emphasised 'God gives the milk, but not the pail', is typical of many sayings of the people.

God have mercy, horse.

[*God-a-mercy* used as an exclamation of applause or thanks.] 1546 J. HENWOOD *Prov.* (1867) II. vii. 64 God haue mercy hors, a pyg of mine owne sowe. 1597 J. PAYNE: *Royal Exch.* 5 As the hostes reckonyng with her gest less willinge to lodge in her hows, then his tyred horse, made low entresy . . . to the beaste, and seyd gothamercy horse. 1710 *Brit. Apollo* III. No. 118. 3/1, I find I'm whole, *God a Mercy Horse*.

God heals, and the physician hath the thanks.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 325 God heals, and the physician hath the thanks.

1736 FRANKLIN *Poor Rich Alm.* Nov. God heals and the doctor takes the fee.

God help the fool, quoth Pedley.

1678 RAY *Prov.* 72 God help the fool, quoth Pedley Thus Pedley was a natural fool himself, and yet had usually this expression in his mouth. Indeed none are more ready to pity the folly of others, than those who have but a small measure of wit themselves.

God help the poor, for the rich can help themselves.

1721 KELLY *Scot. Prov.* 124 *God help the poor, for the rich can help themselves.* . . . Spoken in case of famine or scarcity of bread.

God help the rich, the poor can beg.

1659 HOWELL *Eng. Prov.* 16/2 God help the rich, the poor can beg. 1721 KELLY *Scot. Prov.* 124 *God help the rich, the poor can beg* . . . Spoken . . . in case of public disturbances.

God (Heaven) helps them that help themselves.

[*L. Du facientes adiuvant.*] 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 342 Help thyself, and God will help thee. 1736 FRANKLIN *Poor Rich Alm.* June God helps them that help themselves. 1841 S. WARREN *Ten Thous. a-Year* xxi Never, never despair, Mr. Aubrey! Heaven helps those who help themselves. 1892 LIDDON *Serm. Wds. of Christ* 43 As the proverb most truly says, He helps them that help themselves.

God is a good man.

15—WEVER *Lusly Juventus* in HAZL. *O.E.P.* II. 73 He will say that God is a good man. 1598-9 SHAKS. *Much Ado* III. v. 39 Well, God's a good man.

God is a good worker, but He loves to be helped.

1853 ABEL TRINCH *Prov. V* (1891) 115 *God helps them that help themselves* . . . appears with a slight variation in the Basque God is a good worker, but He loves to be helped.

God is a sure paymaster.

1639 J. CLARKE *Parern.* 325

God is at the end, when we think he is furthest off it.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 345.

God (Nature) is no butcher.

1546 J. HENWOOD *Prov.* (1867) II. i. 43 God is no butcher syr, saude an other. He shapeth all parties, as eche part maue fythe other. 1639 J. CLARKE *Parern.* 224 Nature is no butcher.

God is where He was.

1516 J. HENWOOD *Prov.* (1867) I. XII. 38 Take no thought in no case, God is where he was.

1678 RAY *Prov.* 147 God is where he was. Spoken to encourage people in any distress.

God keep me from four houses, a usurer's, a tavern, a spital, and a prison.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 354.

God keep me from the man that has but one thing to mind.

1721 KELLY *Scot. Prov.* 113 *God keep me from the man that has but one thing to mind.* Because he will mind that thing to purpose. Spoken by great men, when poor people importune them about some special interest, which they have at heart.

God keep my tongue, for my tail was never sickel.¹

1721 KELLY *Scot. Prov.* 122 *God keep my tongue, for my tail was never sickel.* Intimating that you could say something, but that you think it better to hold your tongue. [¹ sure.]

God keep the cats out of your way, for the hens can fly.

1721 KELLY *Scot. Prov.* 123 *God keep the cats out of your way, for the hens can fly.* Spoken with disdain to them that threaten what they will do, when we know they dare do nothing.

God knows well which are the best pilgrims.

1678 RAY *Prov.* 147.

God made the country, and man made the town.

[*L. Varro Nec mirum, quod divina natura dedit agros, ars humana edificavit urbes.*] 1783 COWPER *Tusk* i. 749 God made the country, and man made the town. 1869 LECKY *Hist. Europ. Mor.* (1905) I. II. 205 Varro expressed an eminently Roman sentiment in that beautiful sentence which Cowper has introduced into English poetry, 'Divine

Providence made the country, but human art the town'. 1903 AINGER *Crabbe* 118 *The Borough* . . . reminds us of a saying of Tennyson's, that if God made the country, and man made the city, then it was the devil who made the country-town.

God made the white man, God made the black man, the devil made the mulatto.

1901 *Chamb. Encyc.* vi. 22 The saying 'God made the white man, God made the black man, the devil made the mulatto', expresses a feeling as to the frequently inconvenient variability of variety-hybrids.

God makes and man (apparel) shapes.

1621 BURTON *Anal. Mel.* iii. ii III. iii (1651) 473 The greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it. 1650 BULWER *Anthropomet* 256 God makes, and the Tailor shapes. 1678 RAY *Prov.* 177 God makes and apparel shapes; but money makes the man. *Pecunia vir. Χρήματα ἀνὴρ*. Tanti quantum habeas sis. Horat.

God never sendeth mouth but He sendeth meat.

1546 J. HEYWOOD *Prov.* (1867) i. iv. 8 God neuer sendth mouth, but he sendeth meat c. 1612 FLETCHER *Scornf. Lady* i. i They say nature brings forth none but she provides for them. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 36 God sends never the mouth but the meat with it. 1894 LD. AVEBURY *Use of Life* xii Children are sometimes spoken of as 'sent', and improvident parents excuse themselves by saying that 'if God sends mouths, He will send food to fill them'. 1905 A. MACLAREN *Expos. of Script., Matt* i. 103 God never sends mouths but He sends meat to fill them. Such longings prophesy their fruition.

God oft hath a great share in a little house.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 319.

God provides for him that trusteth.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 351.

God reaches us good things by our own hands.

1732 T. FULLER *Gnom.* 64.

God send us of our own when rich men go to dinner.

1639 J. CLARKE *Paræm.* 37.

God send us some money, for they are little thought of that want it, quoth the Earl of Eglinton at his prayers.

1721 KELLY *Scot. Prov.* 113.

God send water in that well that people think will never go dry.

c. 1598 *MS. Proverbs* in D. FERGUSSON *Scot. Prov.* (Beveridge) 37 God let never the well

go dry that ilk body trowes water be in. 1721 KELLY *Scot. Prov.* 114 *God send water in that well that people think will never go dry.* Spoken when our poor kin and followers are always asking of us, as if we should never be exhausted.

God send you joy, for sorrow will come fast enough.

1605 *London Prodigal* iii. iii God give you joy, as the old zaid proverb is, and some zorrow among. 1639 J. CLARKE *Paræm.* 185 God send you joy, for sorrow will come fast enough.

God send you more wit, and me more money.

1659 HOWELL *Eng. Prov.* 15/2 God send you more wit, and me more money. 1721 KELLY *Scot. Prov.* 120 *God send you more wit, and me more silver, for we have both need of it* Spoken when people propose, or say, what we think foolish and improper. 1738 SWIFT *Pol. Conversat* iii Wks. (1856) II. 350 *Lady A.* A dull unmanly brute! well, God send him more wit, and me more money.

God send you readier meat than running hares.

1721 KELLY *Scot. Prov.* 113 *God send you readier meat than running hares.* Spoken to those who have improbable expectations.

God sendeth cold after clothes.

1546 J. HEYWOOD *Prov.* (1867) i. iv. 8 God sendth colde after clothes. 1603 FLORIO tr. *Montaigne* iii. vi (1897) V 190 God sends my cold answerable to my cloths. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 34 God sends men caul as they have clothes to. 1721 KELLY *Scot. Prov.* 113 *God sends men cloth, according to their cold.* God supports and supplies men, according to their circumstances.

God sendeth fortune to fools.

1546 J. HEYWOOD *Prov.* (1867) ii. vi. 62 That they saie as ofte, God sendeth fortune to fooles. 1592 KYD *Soliman* (Boas) II. ii. 1 God sends fortunes to fools. 1614 CAMDEN *Rem.* 306 God sendeth fortune to fools.

1599-1600 SHAKS. *A. Y. L.* II. vii. 19 'Call me not fool till heaven hath sent me fortune'

God sends corn and the devil mars the sack.

1670 RAY *Prov.* 97.

God sends meat and the devil sends cooks.

1545 ASCHAM *Toxoph.* ii (Arb.) 132 He maye . . . haue cause to saye so of his fletcher, as . . . is communelye spoken of Cookes; . . . that God sendeth vs good fethers, but the deuyll noughtie Fletchers. 1617 J. TAYLOR (W. P.) *Obs. & Trav.* Wks. (1872) 26 Such diet we had, that the proverb was truly verified *God sent meat, and the Devil sent Cooks.* 1738 SWIFT *Pol. Conversat* ii. Wks. (1856) II. 347 *Smart.* This goose is quite raw; well, God sends meat, but the devil sends cooks. 1822

scott *Nigel* xxvii That homely proverb that men taunt my calling with,—'God sends good meat, but the devil sends cooks'.

God shapes the back for the burthen.

1822 COBBETT *Rur. Rules* 2 Jan. (1914) 55 As 'God has made the back to the burthen', so the clay and coppice people make the dress to the stubs and bushes. 1883 BARING-GOULD *John Herrin* vi The sisters worried these men a good deal. They all took it in good part. Their backs were made to bear their burden.

God speed the plough.

c 1500 *Spede the Plough* 8 I pray to God, spede wele the plough. 1602 DEKKER *Honest Wh. xii* Mad God speed the Plow, thou shalt not speed me. 1891 J. I. T. ROGERS *Ind. & Commer. Hist. II. iv* The English farmer . . . wherever he may be . . . chronicles his opportunity of proposing the British toast of 'Speed the Plough'. 1896 SKELAT *Stud. Pastime* 79 'God speed the plough' does not mean 'God hasten the plough', but 'God prosper the plough'.

God stint all strife.

1546 J. HEYWOOD *Prov.* (1867) II. viii 72 I can no more herin, but god stint all strife.

God strikes not with both hands, for to the sea he made havens, and to rivers fords.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 332.

God strikes with his finger, and not with all his arm.

1851 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

God tempers the wind to the shorn lamb.

[cf. 1594 H. ESTIENNE *Premieres* 47 Ces termes, Dieu mesure le froid à la brebis tondue, sont les propres termes du proverbe. Vray est qu'on le dit encore en deux autres sortes: (dont l'une est, Dieu donne le froid selon la robe).] 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 357 To a close shorn sheep, God gives wind by measure. 1768 STERNE *Sent Journ.* II. 175 God tempers the wind, said Maria, to the shorn lamb. 1880 GOLDW. SMITH *Copper* 59 It seems that the book found its way into the dictator's hands, . . . and that he even did something to temper the wind of criticism to the shorn lamb.

God will send time to provide for time.

1546 J. HEYWOOD *Prov.* (1867) I. xii 39 Well (quoth I) God will sende Tyme to prouyde for tyme.

Godalming rabbits.

[1762 C. CHURCHILL *Ghost* i. 435-8 But if such things no more engage The taste of a politier age, To help them out in tune of need Another Tofts must rabbits breed.] 1787 CROSS *Provinc. Glos., Surrey* (1811) 226 Godalmin rabbits. A term of reproach to the inhabi-

tants of this place, . . . for the well-known deception practised by a Mrs. Tofts, who pretended to be delivered of live rabbits

Godfathers oft give their blessings in a clout.

[money wrapped up in a cloth] 1546 J. HEYWOOD *Prov.* (1867) II. ix 79 Well (quoth he) if ye list to bring it out, Ye can geue me your blessing in a clout 1611 J. DAVES *Scavage Folly, Prov.* 268 Wks. (Grosart) II. 47.

God's bairn is eith¹ to lear.

1721 KELLY *Scot. Prov.* 112 God's bairn is eith to lear. A child endowed with grace and good nature will be easily taught. [¹ easy.]

God's grace and Pilling Moss¹ are boundless.

1662 FULLER *Worthies, Lancs.* (1840) II. 220 Pyllyn-moss is the fountain of fuel [turf] in this county, and is conceived inexhaustible by the vimagie. . . . May God's grace (which the vulgar, in their profane proverb, equally yoke therewith) . . . never be drained . . . ! [¹ Near Fleetwood, in 1920 a breeding-ground for vast flocks of sea-gulls.]

God's help is nearer than the fair even.

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 36 God's help is nearer nor the fair evin 1721 KELLY *Scot. Prov.* 117 God's help is nearer than the fair even. God's immediate providence may sooner assist us, than any second causes that we may propose.

God's lambs will play.

1830 FOMBY *Vocab. E. Anglia* 432 God's lambs will play'. An apology for riotous youth.

God's mill grinds slow but sure.

[GK. ΣΕΤΟΣ ΕΜΠΡΙΚΟΣ 'Ὁπὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπρά. The mills of the gods grind slowly, but they grind small] 1640 MAURITI *Outl. Prov. Wks.* (1859) I. 352 God's mill grinds slow but sure. 1870 LONGFELLOW *tr. von Logau, Retribution* Though the mills of God grind slowly, yet they grind exceeding small. 1899 A. WHITE *Modern Jew* 98 [The] capture and destruction of the Spanish fleet . . . satisfied them that though the mills of God grind slowly the ruin of Spain was an equitable adjustment of her debt to the Jews.

Gold goes in at any gate except heaven's.

1629 T. ADAMS *Serm.* (1861 2) I. 143 Philip was wont to say that an ass laden with gold would enter the gates of any city; but the golden load of bribes and extortions shall bar a man out of the city of God. 1660 W. SICKEN *Nonsuch Prof.* II (1891) 131 The gates of heaven . . . are not unlocked with a golden key. 1870 RAY *Prov.* 97 Gold goes in at any gate except heaven's.

Gold must be beaten, and a child scourged.

1878 RAY *Adag. Hebr.* 411.

Gold of Toulouse.

1621 BURTON *Anat. Mel.* i. ii. III. xv (1651) 138 It is *aurum Tholosanum*, and will produce no better effects. 1629 T. ADAMS *Serm.* (1861-2) II. 507 What family, that hath had but a finger in these sacrileges, hath not been ruined by them? They have been more unfortunate to the gentry of England than was the gold of Tholossa to the followers of Scipio. 1871 LIDDELL *Stud. Hist. Rome* I. Q. Servilius Cæpio . . . gained an evil reputation by the sack of Tolosa. . . . The plunder he took was immense but the greater part was seized by robbers on the way to Marseilles, and 'Toulouse gold' became a proverbial expression for ill-gotten but unprofitable gains.

Gone is the goose, that the great egg laid.

1721 KELLY *Scot. Prov.* 115 *Gone is the goose, that the great egg laid.* The man is dead who had the fund; spoken when people expect that from us, which, by reason of some benefactor's death, we are disabled to give.

Good ale is meat, drink, and cloth.

c. 1612 BEAUM. & FL. *Scornf. Lady* IV. 1 In this short sentence ale, is all included. meat, drink, and cloth. 1670 DRYDEN *Almanz. and Alma*. Prol. 15 Like them that find meat, drink, and cloth in ale. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 348 O my lord, my ale is meat, drink, and cloth.

Good ale will make a cat speak.

1637 N. BRETON *Pkt. of Letters* in Wks. (Gros.) II. h 51 I have spoken for Ale that will make a Cat speake. 1678 RAY *Prov.* 88 Ale that would make a cat to speak. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 348 My ale . . . will make a cat speak, and a wise man dumb.

1611-12 SHAKS. *Tempest* II. II. 86 Here is that which will give language to you, cat.

Good Americans, when they die, go to Paris.

1912 *Times, Lit. Sup.* 10 May 189 'Good Americans, when they die, go to Paris'. . . . The author of the aphorism which has so long operated as the most effective stimulus to Transatlantic virtue . . . was Tom Appleton.

Good and quickly seldom meet.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 344 Good and quickly seldom meet. 1790 TRUSLER *Prov. Exempl.* 138 According to the Italians, Hastily and well never met. A man of sense may be expeditious, but is never in a hurry.

Good blood makes bad puddings without groats or suet.

1665 J. WILSON *Projectors* II. i I have so often heard him protest against your great matches, as he calls 'em, and compares 'em to an ill pudding—all blood and no fat. 1678 RAY *Prov.* 66 Good blood makes bad puddings without groats or suet. *Χρημα δ' ἀνής*. Nobility is nothing but ancient riches: and money is the idol the world adores. *Ibid.*, 230 He hath good blood in him if he had but groats

to it. 1869 Lonsdale *Glos. Groats* . . . The proverb current in Lonsdale, 'Blood without groats is nowt', meaning that family without fortune is of no consequence.

Good cheap is dear.

[good cheap = a bargain] c. 1375 *Calo Major* I. XXIX in *Anglia VII*, pat is a good chep may beo dere, And deore good chep also. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 329 Good cheap is dear

Good cheer and good cheap gars¹ many haunt the house.

1670 D. FERGUSSON *Scot. Prov.* (Beveridge) 34 Good cheer and good cheap garres many haunt the house. [¹ causes.]

Good counsel has no price.

1855 BOHN *Handbk. Prov.* 363.

Good counsel never comes too late.

1633 JONSON *T. Tub* III. IV Good counsels lightly never come too late.

Good enough is never ought.

1678 RAY *Prov.* 148.

Good even, good Robin Hood.

1522 SKELTON *Why not to Court* 192-4 Wks. (1843) II. 32 He sayth, How saye ye, my lords? Is nat my reason good? Good euyn, good Robyn Hood! 1879 C. W. BARDSLEY *Rom. Lond. Direct.* 61 'Good even, Robin Hood', . . . implied civility extorted by fear.

Good finds good.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 339.

Good for the liver may be bad for the spleen.

1732 T. FULLER *Gnom.* 66.

Good goose, do not bite.

1599 PORTER *Angry Wom. Abund.* IV. iii (Merm.) 178 Good goose, bite not.

1594-5 SHAKS. *Rom. & Jul.* II. IV. 85 Nay good goose, bite not.

Good hand, good hire.

1639 J. CLARKE *Parcem.* 92.

Good harvests make men prodigal, bad ones provident.

1670 RAY *Prov.* 13.

Good horses make short miles.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 360.

Good is good, but better carries it.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 339. 1670 RAY *Prov.* 148 Though good be good, yet better is better (or better carries it).

Good is the mora¹ that makes all sure.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 323. [¹ L. *mora*, delay.]

Good is to be sought out and evil attended.

1640 HERBERT *Oull Prov Wks.* (1859) I 322

Good kail is half a meal (half meat).

1670 RAY *Prov.* 36 Good kail is half a meal
1721 KELLY *Scol. Prov.* 118 Good kail is half meal. Good broth will, in some measure, supply the want of bread.

Good land: evil way.

1640 HERBERT *Oull Prov Wks.* (1859) I 354 Good land: evil way 1653 WALTON *Angler* II 1 (1915) 256 The foul way serves to justify the fertility of the soil, according to the proverb, 'There is good land where there is foul way'.

Good manners to except my Lord Mayor of London.

1662 FULLER *Worthies, Lond.* (1840) II. 346 'Good manners to except my lord mayor of London'. This is a corrective for such, whose expressions are of the largest size, and too general in their extent . . . It is not civil to fill up all the room in our speeches of ourselves, but to leave an upper place void . . . for our betters.

Good memories have ill judgments.

1721 KELLY *Scol. Prov.* 119 Good memories have ill judgments. Spoken to them who call to mind a past thing, at an unseasonable time, or before improper company.

Good men (folks) are scarce.

1680 TATHAM *Rump* II. 1 *Lady Berl.* Could you find no better company? 1 *Lady.* Good men were scarce 1721 KELLY *Scol. Prov.* 124 Good folks are scarce, you'll take care of one. Spoken to those who carefully provide against ill weather, or cowardly shun dangers. 1738 SWIFT *Pol. Conversal.* I. Wks. (1856) II 336 Come, come, miss, make much of nought; good folks are scarce. 1821 SCOTT *Pirate* v. Triptolemus . . . know good people were scarce, . . . and had . . . that wisdom which looks towards self-preservation as the first law of nature.

Good news may be told at any time, but ill in the morning.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 357.

Good reason and part cause.

1721 KELLY *Scol. Prov.* 122 Good reason, and part of cause. An ironical approbation of some foolish saying, action, or design. 1862 HISLOP *Prov. Scol.* (3 ed.) 108 Gude reason and part cause. 1902-4 LEAN *Collect.* III. 475 Good reason and part cause.—Quoted by Dean Church . . . (1887) as a subtle Scotch proverb, meaning that the good reasons for a decision are often only part of the cause of its being adopted.

Good riding at two anchors, men have told, / for if one break the other may hold.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 76 Good riding at two anchors men have tolde, For if the tone faile, the tother maie holde. 1579

LYLY *Euphues* (Aib.) 116 It is safe riding at two anchors

1599 1600 SHAKS. *Twelfth N.* I. v. 25 *Cl.* I am resolved on two points. *Mal* That if one break, the other will hold.

Good service is a great enchantment.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 330

Goodswimmers at length are drowned.

1611 COLGRAVE *S. V. Nour* Good swimmers at the length feed Haddocks 1640 HERBERT *Oull. Prov. Wks.* (1859) I 354 Good swimmers at length are drowned. 1907 *Illust. Lond News* 1 June He was a strong swimmer; but, as the Eastern proverb has it, 'The fate of the swimmer is to be taken by the sea'.

Good take heed / doth surely speed.

1670 RAY *Prov.* 147.

Good things are hard.

[Gk. *Χαλεπὰ τὰ καλὰ.*] 1664 IOS. MEDL. Wks. I. Gen. Pref. That all excellent things are hard, is so confessed a truth, that it has passed into a vulgar proverb 1853 AMP. THURGH *Prov.* VI (1894) 136 With the proverb, *Good things are hard*, [Socrates] continually rebuked their empty pretensions, and made suspicious at least their delusive promises.

Good to begin well, better to end well.

1670 RAY *Prov.* 8

Good to fetch a sick man sorrow and a dead man woe.

1678 RAY *Prov., Chesh.* 269 Good to fetch a sick man sorrow and a dead man woe. 1721 KELLY *Scol. Prov.* 122 Good to fetch sorrow to a sick wife. Spoken to them that stay long, when sent on an errand. 1917 J. C. BRIDGE *Chesh. Prov.* 70 He's good to fetch a sick man sorrow and a dead man woe. There are plenty of people ready to convey sorrowful tidings. It also applies to anyone going about his business in a lazy or slovenly manner.

Good ware makes quick markets.

[L. *PIAUTUS Pomulus* I. II. 128 *Proba mera facile emptorem reperit.* Good wares easily find a buyer.] 1616 BRITON *Cross. Prov.* (1879) II. App. III Good ware makes quick markets.

Good watch prevents misfortune.

1670 RAY *Prov.* 28.

1591-2 SHAKS. *I Hen. VI* II. I. 58 Had your watch been good, This sudden mischief never could have fall'n.

Good will should be taken for part payment.

1641 D. FERGUSSON *Scol. Prov.* (Dexbridge) 36 Good will should be true in part of payment. 1721 KELLY *Scol. Prov.* 117 Good will should be taken for part payment. When people do their utmost to satisfy their debts, or repay kindnesses, it were a pity to urge them farther.

Good wine engendreth good blood.

1616 DRAXE *Anc. Adag.* 236 Good wine engendreth good blood.

1597-8 SHAKS *2 Hen. IV* IV. iii. 94 This same young sober-blooded boy doth not love me, . . . but that's no marvel, he drinks no wine. 1598-9 *Much Ado I* i. 261 Prove that ever I lose more blood with love than I will get again with drinking.

Good wine needs no bush.

[A bunch of ivy was the sign of a vintner's shop.] c. 1426 LYDGATE *Pilgr. Life of Manl.* 20415 And at tavernys (with-outē wene) Thys tooknys nor thys bowys grene, . . . The wyn they mende nat. 1539 TAVERNER *Erasm. Prov.* (1552) 42 *Vino vendibili suspensū hedera nihil opus.* Wyne that is saleable & good nedeth no bushe or garlande of yuye to be hanged before. 1579 LYLX *Euphues* (Arb.) 204 Where the wine is neat, there nedeth no luie-bush. 1623 CAMDEN *Rem.* 269 Good wine needes no luy-bush. 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 34 Good wine needs not a wispe. 1674 R. GODFREY *Inj. & Ab. Physic* 168 As good Wine needs no Bush, no more do good Medicines a printed Bill. 1845 FORD *Handbk. Spain* i. 30 Good wine needs neither bush, herald, nor crier.

1599-1600 SHAKS. *A. Y. L.* Epil. If it be true that good wine need no bush, 'tis true, that a good play needs no epilogue.

Good wits jump.

1659 HOWELL *Eng. Prov.* 17/1 Good wits commonly jump. 1688 SHADWELL *Squire Als.* iii. i Say'st thou so my girl! good wits jump I had the same thought with thee. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) ii. 340 *Miss.* Well, I hass that at my tongue's end. *Lady A.* Why, miss, they say good wits jump.

1598-4 SHAKS. *Tam. Shrew* I. i. 195 *Luc.* I have it, *Tranio Tra* Master, for my hand, Both our inventions meet and jump in one. 1609 *Sonn.* 44. 7 For nimble thoughts can jump both sea and land.

Good words are good cheap.

1639 J. CLARKE *Parém.* 194.

Good words cool more than cold water.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 329 Good words quench more than a bucket of water. 1670 RAY *Prov.* 158.

Good words cost nought.

1599 PORTER *Angry Wom. Abingd.* iv. iii (Merm.) 175 Good words cost nought 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 324 Good words are worth much, and cost little. 1721 KELLY *Scot. Prov.* 124 *Good words cost nothing.* And therefore may be the freer her given.

Good words fill not a sack.

1678 RAY *Prov.* 220.

Good words without deeds / are rushes and reeds.

1670 RAY *Prov.* 30.

Good workmen are seldom rich.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 352.

Goods are theirs that enjoy them.

1579 SPENSER *Shep. Cal.* May Wks. (Globe) 459 Good is no good, but if it be spend. 1603 FLORIO tr *Montaigne* i. xlii (1897) II. 160 Whatsoever the goods of fortune are, a man must have a proper sense to savour them: it is the enjoying and not the possessing of them, that makes us happy. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 356 Goods are theirs that enjoy them.

Goose and gander and gosling, are three sounds but one thing.

1678 RAY *Prov.* 148.

Goslings lead the geese to grass (water).

[Fr. 1640 OUDIN *Curios. franç.* 398 Les oisons veulent mener paistre leur mère (The goslings would lead their mother out to grass).] 1666 TORRIANO *Ital. Prov.* 174 Observe this miracle, the goslings have the geese to water. 1732 T. FULLER *Gnom.* 67 Goslings lead the geese to water.

Gossips are frogs, they drink and talk.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 330.

Grace is best for the man.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 34.

Grace will last, favour will blast.

c. 1450 *Prouerbis of Wysdom* 28 Owte take grace all thyng shall passe. 1639 J. CLARKE *Parém.* 119 Grace will last, favour will blast.

Grain by grain, and the hen fills her belly.

1732 T. FULLER *Gnom.* 67.

Grandfather's servants are never good.

1732 T. FULLER *Gnom.* 67.

Grantham gruel, nine grits and a gallon of water.

1662 FULLER *Worthies, Lincs.* (1840) ii. 269 'Grantham gruel, nine grits and a gallon of water'. . . . The proverb is applicable to those who in their speeches or actions multiply what is superfluous.

Grasp all, lose all.

c. 1205 LAYAMON *Brut* (Madden) I. 278 For þe mon is muchel sot: Þe nimeð to him-seoluen Mare þonne he mazen waldē. c. 1386 CHAUCER *Melibeus* B² 2405 For the proverbe seith, He that to muche embraceth, distreyneth litel. 1790 TRUSLER *Prov. Exempl.* 189 *Grasp all, lose all.* The known fable of the Dog and the Shadow is a true emblem of covetousness. 1901 R. G. MOULTON *Shaks. as Dram. Artist* 46 Proverbs like 'Grasp all, lose all', . . . exactly express moral equilibrium.

Grass grows not upon the highway (at the market cross).

1678 RAY *Prov.* 149 Grass grows not upon the high way. 1721 KELLY *Scol. Prov.* 309 *There grows no grass at the market cross.* An invective against the barrenness of whores

Gray's Inn for walks, Lincoln's Inn for a wall, The Inner Temple for a garden, and the Middle for a hall.

[The four great Inns of Court, in London, are legal societies having the exclusive right of calling persons to the English Bar.] 1659 HOWELL *Eng. Prov.* 21/2.

Great almsgiving lessens no man's living.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 325.

Great barkers are no biters.

1599 GREFFE *George-a-G.* IV in (Merm.) 439 *Shoem.* That will I try. Barking dogs bite not the sorest. 1614 CAMDEN *Rem.* *Prov.* 306 Great barkers are no biters. 1655 FULLER *Ch. Hist.* VIII ii (1868) II. 452 Because politically presumed to bark the more that he might bite the less. 1721 KELLY *Scol. Prov.* 112 *Great barkers are no biters.*—Great boasters are not always best performers. 1880 BLACKMORE *Mary Aner.* XLVII Thousands of men threaten, and do nothing, according to the proverb.

Great boast and small roast (makes unsavoury mouths).

1546 J. HEYWOOD *Prov.* (1867) I. XL 30 I thanke you (quoth I) but great host and small roast, Maketh unsauery mouthes, where ever men oste. a. 1591 HY. SMITH *Serm.* (1866) II. 57 Every one is good to the poor, . . . but they will give them nought but words. Then I say, great boast and small roast makes unsavoury mouths. 1614 CAMDEN *Rem.* 306 Great boast small roast. 1648 HERRICK *Hesper.* 221 *Great Boast, Small Roast Wks.* (1893) I. 115 Of flanks and chimes of beef doth Gorrel boast He has at home; but who tastes boiled or roast? 1670 RAY *Prov.* 64 Great boast, small roast. Grands vanteurs petits faiseurs. *Gall.* 1907 *Spectator* 16 Nov. 766 As a matter of fact boasting is joined to meagre performance. . . 'Much boast, small roast', is both English and Italian.

Great bodies move slowly.

1612–15 BP. HALL *Contempl.* XXI. ii (1825) II. 102 Great bodies must have slow motions—as Jerusalem, so the church of God, whose type it was, must be finished by leisure. 1721 KELLY *Scol. Prov.* 124 *Great bodies move slowly.* Spoken of the deliberations of parliaments, and other great assemblies; or in jest to them that go slowly on in their business.

Great businesses turn on a little pin.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 351.

Great cry and little wool.

c. 1475 FORTESCUE *Govt. of Eng.* (Plummer) x. 132 His hyghnes shall have peroff, but

as hadd þe man þat sheerd is hogge, much crye and litil wolle 1579 GOSSON *Sch. Abuse* (Arb.) 28 As one said at the sheering of hogs, great cry and little wool, much ado and small help 1659 HOWELL *Eng. Prov.* 13 A great cry and little wool, quoth the Devil when he sheard the hog. 1663 MURTER *Hud.* I. i 852 Or shear swine, all cry and no wool 1678 RAY *Prov.* 237 Here's a great cry and but a little wool (as the fellow said when he sheerd his hogs) Assai romor & poca lana *Ital.* 1711 ADDISON *Spect.* No. 254 Wks. (1902) III. 150 Those . . . make the most noise who have least to sell, . . . to whom I cannot but apply that old proverb of 'Much cry, but little wool'. 1721 KELLY *Scol. Prov.* 165 *Humph.* quoth the Deel, when he clup'd the Sow, A great Cry, and little Wool Spoken of great pretences, and small performances. 1804 J. WORTCOT (P. Pindar) *Lyric Odes* in Exclam., 'Great cry, and little wool!' As Satan holla'd, when he shaved the pig. 1891 J. L. KIPLING *Beast & Man* 93 For 'great cry and little wool' rusties say, 'The goat bleated all night and produced only one kid',—two being the usual number.

Great deservors grow intolerable presumers.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 372.

Great doings at Gregory's; heat the oven twice for a custard.

1678 RAY *Prov.* 72

Great fortune brings with it great misfortune.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 370.

Great gifts are from great men.

1670 RAY *Prov.* 98.

Great men's sons seldom do well.

1539 TAYLOR *Erasm. Prov.* (1552) 58 Hieron filii noxae. 'The children of most renowned and noble personages be for most part destructions to a common wealth. 1621 MURTON *Anat. Mel.* III. ii. VI. ii (1651) 568 Think but of that old proverb, 'Ἱερώων τέκνα μίσηται, Hieron filii noxae, great men's sons seldom do well.

1598 9 SHAKS. *Hen V* II. iv. 59 His mounting sire . . . Saw his heroical seed . . . Mangle the work of nature.

Great pain and little gain will make a man soon weary.

1639 J. CLARKE *Parom.* 151.

Great pains quickly find ease.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 342.

Great spenders are bad lenders.

1639 J. CLARKE *Parom.* 262.

Great strokes make not sweet music.

1580 LYLIX *Euph. & his Eng.* (Arb.) 473 Instruments sound sweetest when they be touched softest. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 318. 1670 RAY *Prov.* 12 The greatest strokes make not the best music.

Great thieves hang little ones.

1660 SECKER *Nonsuch Prof.* III (1891) 276 It was formerly the complaint of a certain person, 'That the greatest thieves did execution upon the least.' 1692 R. L'ESTRANGE *Fables cccxcviii* (1738) 545 Thus goes the world, the little thieves hang for't, while the great ones sit upon the bench.

1597-8 SHAKS *1 Hen. IV* I. II. 75 *Fal.* Do not thou, when thou art king, hang a thief. *Prince* No; thou shalt . . . Thou shalt have the hanging of the thieves. 1604-5 *Meas. for Meas.* II. I. 20 The jury, passing on the prisoner's life, May in the sworn twelve have a thief or two Guiltier than him they try.

Great trees are good for nothing but shade.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 843.

Great trees keep down (under) the little ones.

1642 FULLER *H. & P. State* IV. III (1841) 240 Most of the clergy (more pitying his profession than person) were glad, that the felling of this oak would cause the growth of much underwood. 1732 T. FULLER *Gnom.* 68 Great trees keep under the little ones.

Great weights hang on small wires.

1639 J. CLARKE *Param.* 109 Great weights hang on small wires. 1642 FULLER *H. & P. State* IV. VIII (1841) 260 The counsel for the king, hanging as much weight on the smallest wire as it would hold, aggravated each particular. 1898 ALEX. WHYTE *Bib. Char., Gid. to Abs.* 34 They have suspended excellent New Testament sermons on these adapted texts; hanging great weights on small wires.

Great winds blow upon high hills.

c. 1200 *Ancrene Riwe* (Morton) 178 Euer so the hul is more and herre, so the wind is more thereon. 1578 CHURCHYARDE *Murr. Mag., Shore's Wife* 47 The wind is great vpon the highest hills, The quiet life is in the dale below. 1670 RAY *Prov.* 107 Huge winds blow on high hills.

Great without small makes a bad wall.

1887 LD. AVEBURY *Pleas. of Life* I. II The importance of small things has been pointed out

by philosophers . . . 'Great without small makes a bad wall', says a quaint Greek proverb, which seems to go back to cyclopean times.

Greedy folks have long arms.

1721 KELLY *Scot. Prov.* 122 *Greedy folk has long arms.* People will make strange shifts to get what they have a desire for.

Greedy is the good-less.

c. 1300 *Prov. Hending* 15 Greedy is the godlies.

Green wood makes a hot fire.

1477 RIVERS *Dictes* (1877) 65 The grene wode is hotter than the other than it is wel kyndeled. 1553 T. WILSON *Rhet.* (1909) 84 In greene wood we may see, that where as the fuell is not most apt for burning, yet the fire lasteth longer 1640 HERBERT *Outl. Prov. Wks* (1859) I. 356.

Grey and green make the worst medley.

c. 1386 CHAUCER *Canl. T.* A 3878 For in oure vyl ther stiketh euer a nayl, To haue an hoor heed and a grene tayl, As hath a leek. 1597-8 BP. HALL *Satires* IV. IV The maidens mock, and call him withered leek, That with a green tail hath an hoary head. 1678 RAY *Prov.* 149 Gray and green make the worst medley *Turpe senex miles, turpe senilis amor.* Ovid.

Grey (white) hairs are death's blossoms.

c. 1386 CHAUCER *Canl. T.* A 3869 This whyte top wryteth myne olde yeres. 1583 GREENE *Pandoslo Prose Wks.* (1881-3) IV. 271 Thou seest my white hayres are blossoms for the grave. 1678 RAY *Prov.* 149 Gray hairs are death's blossoms.

1591-2 SHAKS *1 Hen. VI* II. v 5 These gray locks, the pursuivants of death . . . Argue the end of Edwin Mortimer.

Gut no fish till you get them.

1721 KELLY *Scot. Prov.* 114 *Gut no fish till you get them.* Spoken to them who have pregnant expectations, and boast of them as if they had them in possession. 1824 MOIR *Mansie Wauch* xx The doing so might not only set them to the sinful envying of our good fortune, . . . but might lead away ourselves to be gutting our fish before we get them.

H**Hab or nab.**

[= get or lose, hit or miss, at random.] 1542 UDALL *Erasm. Apoph.* (1877) 209 Put to the plounge of . . . habbe or nhabbe, to wyne all, or to lese all. 1580 LYL *Euphues* (Arb.) 354 Philautus determined, hab, nab, to sende his letters. 1664 BUTLER *Hud.* II. III. 990 Cyphers, Astral Characters . . . set down Hab-nab at random. 1831 SCOTT *Jrnl.* II. 388 It is all hab-nab at a venture.

1599-1600 SHAKS. *Twelfth N.* III. iv. 265 Hob, nob, is his word: giv'e't or take't.

Hackney mistress, hackney maid.

1670 RAY *Prov.* 99 Hackney mistress hackney maid. *Ὀποία ἡ δέσποινα τοῖαι καὶ θεραπαινίδες.* CIC. *Epist. Att.* 5. Qualis hera tales pedissequae. [Like mistress, like maid.]

Had I fish, is good without mustard (butter).

1623 CAMDEN *Rem.* 271 Had I fish is good without butter. 1670 RAY *Prov.* 99 Had I fish is good without mustard. 1721 KELLY

Scot. Prov. 145 *Had I fish was never good to eat with mustard* An answer to them that say, *had I such a thing, I would do so, or so.*

Had I fish, was never good with garlic.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38

**Had I revenged all (every) wrong, /
I had not worn my skirts so long.**

1575 GASCOIGNE *Poetics, Dulce Bet Iner.* (1907) 117 But sit at home and learn this old-said saw, *Had I revenged been of every harm, My coat had never kept me half so warm.* 1670 RAY *Prov.* 136 If I had reveng'd all wrong, I had not worn my skirts so long.

Had I wist, comes too late.

1639 J. CLARKE *Paræm* 281.

Had I wist, was a fool.

[*L. Stultum est dicere, Non putarem*] 1599 BRETON *Anger & Pat Wks.* (Grosart) II. 60 Had I wist was a fool. 1721 KELLY *Scot. Prov.* 131 *Had I wist, quoth the fool . . .* Spoken when people say, *Had I wist* what would have been the consequence of such an action, I had not done it.

Had you the world on your chess-board, you could not fill all to your mind.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 350.

Hae¹ is half full.

1721 KELLY *Scot. Prov.* 152 *Hae is half full* Having abundance makes people's stomachs less sharp and craving. [¹ Here, take]

Hae¹ lad and run lad.

1721 KELLY *Scot. Prov.* 131 *Hae lad and run lad.* Give ready money for your service, and you will be sure to be well served. [¹ Here, take.]

Hae¹ will a deaf man hear.

1721 KELLY *Scot. Prov.* 133 [¹ Here, take]

Hail / brings frost in the tail.

1670 RAY *Prov.* 42 Hail brings frost i' th' tail. 1882 E. L. CHAMBERLAIN *W. Worcester Wds.* 38 Hail brings frost in its tail.

Hained¹ gear helps well.

1721 KELLY *Scot. Prov.* 148 *Hained gear helps well.* [¹ Saved.]

Hair and hair makes the carle's head bare.

[*L. Paulum evellitur cauda equina.*] 1639 J. CLARKE *Paræm.* 10 Pull hair and hair and you'll make the carle bald. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 Hair and hair, makes the carles head bare. 1721 KELLY *Scot. Prov.* 136 *Hair and hair makes the carles head bare.* An estate may be ruined by small diminutions.

Half a loaf is better than no bread.

1546 J. HAWWOOD *Prov.* (1867) I. XL. 30 For better is halfe a lode than no bread. 1567 *Appius & Vng.* (Mal. Soc.) I. 1109 And well thus proverb cometh in my head, Brlady halfe a loaf is better then nere a whint of bread. 1642 D. FERGUSSON *Naaman to Rdi.* He is a fool who counts not half a loaf better than no bread, or despieth the moonshine because the sun is down. 1850 KINGSLY *Alton L.* x We must live somehow, and half a loaf is better than no bread.

Half a tale is enough for a wise man.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 Half a tale is enough to a wise man.

Half an acre is good land.

1670 RAY *Prov.* 99 Half an acre is good land. 1721 KELLY *Scot. Prov.* 143 *Half acres bears good corn.* Alluding to the half acre given to the herd, and commonly spoken in gaming, when we are but half as many as our antagonists.

Half an hour is soon lost at dinner.

1738 SWIFT *Pol. Conversat. Wks.* (1856) II. 311 Sir John, full for you know half an hour is soon lost at dinner.

Half an hour's hanging hinders five miles' riding.

1678 RAY *Prov.* 150

Half the truth is often a great lie.

1758 FRANKLIN *Poor Rich. Alm.* July.

Half the way to know the way.

1650 HOWELL *But. Prov.* 11.

Half (one half of) the world knows not how the other half lives.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 359 Half the world knows not how the other half lives. 1721 KELLY *Scot. Prov.* 274 *One half of the world kens not how the other lives* Men bred to ease and luxury are not sensible of the mean condition of a great many. 1755 FRANKLIN *Poor Rich. Alm. Pref.* It is a common saying, that *One Half of the World does not know how the other Half lives.* 1830 MARYAT *King's Own* x It is an old proverb that 'one half of the world do not know how the other half live'. Add to it, nor where they live.

Hall benches (binks) are slippery (sliddery).

c. 1450 HENRYSON *Mor. Fab.* 154 (1845) 209 Be war in welth, for hall benkis ar rycht slidder. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 Hall binks are sliddrie. 1721 KELLY *Scot. Prov.* 133 *Hall binks are sliddery.* Great men's favour is uncertain.

Hampshire ground requires every day in the week a shower of rain, and on Sunday twain.

1813 RAY *Prov.* 248.

Hampshire hog.

[= a native of Hampshire.] 1622 DRAYTON *Polyolb.* II. XXIII. 240 As *Hamshire* long for her, hath had the term of *Hogs*. 1720 *Vade Mecum* for *Mall-worms* (1850?) I. 50 Now to the sign of *Fish* let's jog, There to find out a *Hampshire Hog*, A man whom none can lay a Fault on, The Pink of Courtesie at *Allon*. 1866 BLACKMORE *Cradoch N.* VII Naw oose Hampshire hogs, But to zhow the way in bogs.' So John Rosedew quoted . . . from an old New Foiest rhyme.

Hand and glove.

1680 R. MANSEL *Narr. Popish Plot* 103 Mrs. Collier, to whom Mr. Willoughby was such a Croney, that they were hand and glove. 1780 COOPER *Table T.* 173 As if the world and they were hand and glove. 1831 BESANT & RICE *Chapl. of Fleet* I. IV The Doctor is . . . hand-in-glove with the bishop

Hand in use is father of lear.

1721 KELLY *Scol. Prov.* 131 *Hand in use is father of lear.* Use in doing a thing acquires a habit, and that makes things be done easily, and readily.

Hand over head.

1549 LATIMER *7th Sermon bef. Edw. VI* (Parker Soc.) 218 These doctors we . . . thank God for . . . but yet I would not have men to be sworn to them, and so addict, as to take hand over head whatsoever they say. 1655-62 GURNALL *Chirn. in Armour* (1805) I. 293 The Bereans . . . did not believe hand over head, but their faith was the result of a judgment . . . convinced by scripture evidence.

Hand over head, as men took the Covenant.

1678 RAY *Prov.* 250 Hand over head, as men took the Covenant. 1791-1823 I. DISRAELI *Curios. Lit.* (Chandos) III. 59 *Hand over head, as the men took the Covenant* . . . preserves the manner in which the Scotch covenant . . . was violently taken by above sixty thousand persons about Edinburgh, in 1638.

Hand play, churls' play.

[Span. *Juego de manos* juego de villanos. Sport with the hands is the sport of peasants.] 1689 SHADWELL *Bury Fair* II. 1 (Merm.) 389 *Sir Humph.* Is not that a pretty clunch, Jack? [He gives him a rap on the back.] *Trim.* Sir, let me tell you, there is a Spanish proverb, which says, *Whego de manos, whego de vilanos.* [¹ Phonetic for *juego*, 'joke' or 'play'.]

Hands off and fair play.

1639 J. CLARKE *Paræm.* 273 Hands off and fair play. 1815 SCOTT *Guy Man* XI Hands off is fair play.

Handsome is that handsome does.

1670 RAY *Prov.* 99 He is handsome that handsome doth. 1766 GOLDSMITH *Vicar of W.* I They are-as heaven made them, handsome enough if they be good enough; for handsome is that handsome does. 1829 COBBETT *Adv. to Y. Men* III (1906) 122 'Handsome is that handsome does', used to

say to me an old man, who had marked me out for his not over-handsome daughter. 1896 SKEAT *Stud. Pastime* 79 In the proverb 'Handsome is as handsome does', *handsome* means *neat*, with reference to skilfulness of execution.

Hang a dog on a crab-tree, and he'll never love verjuice.

1670 RAY *Prov.* 81 Hang a dog on a crabtree, and he'll never love verjuice. This is a ludicrous and nugatory saying, for a dog once hang'd is past loving or hating. But generally men and beasts shun those things, by or for which they have smarted. 1692 R. L'ESTRANGE *Fables* lix (1738) 74 Affliction makes a man both honest and wise; for the smart brings him to a sense of his error, and the experiment to the knowledge of it. . . *Hang a dog upon a crab-tree* (we say), and he'll never love verjuice.

Hang him that hath no shifts.

1639 J. CLARKE *Paræm.* 42.

Hang him that hath no shift (shifts) and him that hath one too many.

1721 KELLY *Scol. Prov.* 128 *Hang him that has no shifts, and hang him that has too many.* He that has no shift, is not worth hanging, and he that has too many, may be hanged in time. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 341 *Never.* The loop of my hat is broke, how shall I mend it? [He fastens it with a pin.] Well, hang him, say I, that has no shift. Miss. Ay, and hang him that has one too many.

Hang saving: bring us a ha'porth of cheese.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 348 Come, hang saving, bring us up a half-porth of cheese.

Hang yourself for a pastime.

1678 RAY *Prov.* 73.

Hanging and wiving (wedding) go by destiny.

1546 J. HEYWOOD *Prov.* (1867) I. in. 7. Be it far or nie, wedding is destiny, And hangyng likewise, saith that prouerbe, said I. 1599 DEKKER *Shoem. Hol.* IV. in *Firk.* Well, God sends fools fortune, and . . . he may light upon his matrimony by such a device; for wedding and hanging goes by destiny. 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 40 Hanging ganges be hap. 1664 BUTLER *Hud.* II. I. 839 If matrimony and hanging go By dest'ny, why not whipping too? 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 340 'Twas her fate; they say, marriage and hanging go by destiny.

1596-7 SHAKS *Merch. Ven.* II. ix. 82 The ancient saying is no heresy 'Hanging and wiving goes by destiny.' 1599-1600 *Twelfth N.* I. v. 32 What is decreed must be, and be thus so. 1602-3 *All's Well* I. III. 66 Your marriage comes by destiny. 1604-5 *Othello* III. III. 275 O curse of marriage . . . Yet . . . 'Tis destiny unshunnable, like death.

Hanging's stretching; mocking's catching.1678 RAY *Prov.* 200**Hankering and hinging on is a poor trade.**

1721 KELLY *Scot. Prov.* 142 *Hankering and hinging on is a poor trade.* Spoken of the miserable condition of those who depend upon great men's promises for places and preferments.

Hans-in-kelder.

[Dutch, lit. Jack-in-cellar: an unborn child.] 1635 BROME *Sparagus Garden* III. iv. Wks (1873) III. 159 Come here's a health to the Hans in Kelder, and the mother of the boy, if it prove so. 1816 SCOTT *Let.* 12 Nov. in LOCKHART *Life* XXXVII (1860) 337 I think of sending you one day . . . a little drama. . . It is yet only in embryo—a sort of poetical Hans in Kelder.

Hap and halfpenny goods enough.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 Hap and a half-pennie, is wards geir enough. 1670 RAY *Prov.* 100 Hap, and halfpenny goods enough, i.e. Good luck is enough, though a man hath not a penny left him.

Happiness takes no account of time.

1718 PRIOR *Alma* III. 257 Holds that the happy know no hours; So, through the street at midnight scours.

Happy as a king.

1720 GAY *New Similes* Full as an egg was I with glee; And happy as a king. 1840 LEVER *Chas. O'Mal.* lxxv My father mix'd a jug of . . . punch, and sat down as happy as a king.

Happy is he that chastens himself.

1640 HERBERT *Oull. Prov.* Wks (1859) I. 155.

Happy is he that is happy in his children.

1732 T. FULLER *Gnom.* 69.

Happy is he whose friends were (father was) born before him.

1670 RAY *Prov.* 99 Happy is he whose friends were born before him, i.e. Who has *rem non labore parandum sed relictam*. 1721 KELLY *Scot. Prov.* 379 *You may thank God that your friends were born before you.* Spoken to inactive thriftless people, who, if their parents had left them nothing must have begg'd. 1738 SWIFT *Pol Conversat.* III. Wks. (1856) II. 350 Why, madam, 'tis happy for him that his father was born before him.

Happy is she who marries the son of a dead mother.

1721 KELLY *Scot. Prov.* 162 *Happy is she who marries the son of a dead mother.* There is rarely a good understanding between a daughter-in-law, and her husband's mother.

Happy is that child whose father goeth to the devil.

1552 LATIMER *Serm. Lord's Prayer* v. (Parker Soc.) 410 There is a common saying amongst

the worldlings, Happy is that child whose father goeth to the devil. . . Many a father goeth to the devil for his child's sake, in that he . . . scraped for his child, and forgot to relieve his poor miserable neighbour. 1670 RAY *Prov.* 100 Happy is the child whose father went to the devil. For commonly they who first raise great estates, do it either by usury and extortion, or by fraud and cozening, or by flattery and ministring to other men's vices

1590-1 SHAKS 3 *Hen.* VI II. II. 47 And happy always was it for that son Whose father for his hoarding went to hell?

Happy is the bride the sun shines on, and the corpse the rain rains on.

1607 *Puritan Widow* I. 1 Such a sweet husband have I lost, . . . '—If, Blessed be the corse the rain rains upon, he had it pouring down. 1648 HERRICK *Hesper.* 284 *A Nupl. Song* Blest is the Bride, on whom the Sun doth shine.

1599-1600 SHAKS *Twelfth N.* IV. III. 34 Now go with me and . . . Plight me the full assurance of your faith; . . . and heavens so shine That they may fairly note this act of mine.

Happy is the country which has no history.

1871 KINGSLEY *At Last* III. Trinidad ought to have been . . . a happy place from the seventeenth to the nineteenth century, if it be true that happy is the people who have no history. 1880 BLACKMORE *Mary Aner.* VI This land, like a happy country, has escaped, for years and years, the affliction of much history.

Happy is the wooing / that is not long a-doing.

1621 BURTON *Anat. Mel.* III. II. VI. v (1651) 578 Blessed is the wooing, That is not long a-doing. As the saying is, when the parties are sufficiently known to each other, . . . let her means be what they will, take her without any more ado. 1670 RAY *Prov.* 48 Happy is the wooing, that is not long in doing. 1721 KELLY *Scot. Prov.* 153 *Happy is the wooing that's not long a-doing . . . I have seldom seen . . . a sudden match prove comfortable or prosperous.* 1753 RICHARDSON *Grandison* I. IX (1812) 13 What signifies shilly-shally? What says the old proverb?—'Happy is the wooing, That is not long a-doing.'

Happy man, happy dole (be his dole).

[= May happiness be his portion.] 1546 J. HEYWOOD *Prov.* (1867) I. III. 7 Than wed or hang (quoth he) what helpeth in the whole To hast or hang aloof, happy man happy dole. 1660 TATHAM *Rump.* I. 1 A short life and a merry life, I cry. Happy man be his dole 1809 MALKIN *Gil Blas* VIII. IX Happy man be his dole who can get them to dinner or supper.

1593-4 SHAKS. *Tam. Shrew.* I. i. 144 Sweet Bianca! Happy man be his dole. 1597-8 I *Hen.* IV II. II. 84 Now my masters, happy man be his dole, say I. 1600-1 *Merry W.* III. IV. 68 If it be my luck, so; if

not, happy man be his dole 1610-11 *Wint. T* I. ii. 163 *Mam.* No, my lord, I'll fight *Leon.* You will? Why, happy man be his dole.

Happy man, happy kevel.¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge). 42 Happy man, happy kevel. KELLY *Scot. Prov.* 159 *Happy man, happy Kevel.* Joculosely spoken when people are drawing lots, or when it has fallen out well with us, or our friend. [¹ lot.]

Hard cases make bad law.

1902-4 LEAN *Collect.* III. 479 Hard cases make bad law, i.e. lead to legislation for exceptions. 1909 *Spectator* 809 Even so bad a case . . . does not . . . alter our attitude . . . 'Hard cases make bad law', and also bad policy.

Hard cheese.

1876 MRS. BANKS *Manch. Man*, xlii It's hard cheese for a man to owe everything to his father-in-law.

Hard fare makes hungry bellies.

1639 J. CLARKE *Paræm.* 241.

Hard [it] is for any man all faults to mend.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 29 But harde is for any man all fautes to mende.

Hard with hard makes not the stone wall.

[Med. L. *Durum et durum non faciunt murum*] 1572 J. SANDFORD *Houres of Recreation* 210 Harde with hard neuer made good wall. 1629 T. ADAMS *Serm.* (1861-2) The Italians have a proverb, 'Hard without soft, the wall is nought'. Stones . . . without mortar . . . make but a tottering wall . . . The society that consists of nothing but stones, intractable and refractory spirits, . . . soon dissolves. 1655 FULLER *Ch. Hist.* II. iii. (1868) I. 143 'Hard with hard', saith the proverb, 'makes no wall', and no wonder if the spiritual building went on no better, wherein the austerity and harshness of the pastor met with the ignorance and sturdiness of the people.

Hard words break no bones.

1867 TROLLOPE *Chron. Barsel* II. xli I often tell 'em how wrong folks are to say that soft words butter no parsnips, and hard words break no bones. 1882 BLACKMORE *Christow.* xlix 'Scoundrel, after all that I have done—'. 'Hard words break no bones, my friend.'

Hare is melancholy meat.

1621 BURTON *Anat. Mel.* I. ii. ii. i (1651) 67 Hare, a black meat, melancholy, and hard of digestion. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 346 *Lady S* Will your ladyship have any of this hare? *Lady A.* No, madam, they say 'tis melancholy meat.

Hares may pull dead lions by the beard.

[L. *Mortuo leoni et lepores insultant.*] 1586 PETTIE *Guazzo's Civ. Conv.* 31 Of these this

saying rose, That the Lion being dead, the verie Hares triumph over him. 1592 KYD *Scot. Trag.* I. ii So hares may pull dead lions by the beard.

1596-7 SHAKS *John II* i. 138 You are the hare of whom the proverb goes Whose valour plucks dead lions by the beard.

Harm watch, harm catch.

1481 CAXTON *Reynard* xv 'Arb' 50 I shal vnbynde my sack. yf he wil seche harm he shal finde harme. 1614 JONSON *Bartolol.* *Fair v. iii* Harm watch, harm catch, he says. 1663 J. WILSON *Cheats* II. v And to our seeming, it said again—Harm watch, harm catch

Harp and harrow.

'= things entirely different, though their names alliterate' 1533 BACON *Displ. Pop. Masse* (1637) 249 The Lords Supper and your prevish, popish private masse do agree together. . . as the common proverb is, like harpe and harrow, or like the hare and the hound 1624 GATMER *Transubst.* 263 These things hang together like harp and harrow, as they say. 1639 CLARKE *Paræm.* 94 They agree like harpe and harrow. 1700 T. BROWN *tr. Fresny's Amusem. Ser. & Com.* 34 'Bethlehem' Bedlam . . . whether the Name and Thing be not as disagreeable as Harp and Harrow.

Harrow (Rake) hell, and scum the devil.

1670 RAY *Prov.* 180 Harrow or rake hell, and scum the Devil.

Harry's children of Leigh, never an one like another.

1678 RAY *Prov.* 85.

Harvest ears, thick of hearing.

1546 J. HEYWOOD *Prov.* (1867) II ix 74 You had on your harvest eares, thicke of hearing.

Harvest follows seed-time.

1639 J. CLARKE *Paræm.* 183.

1590-1 SHAKS. 2 *Hen. VI* III. ii. 381 And reap the harvest which that rascal sow'd. 1606-7 *Ant. & Cleop.* II. vii 26 The higher Nilus swells The more it promises; as it ebbs, the seedsman Upon the slime and ooze scatters his grain, And shortly comes to harvest.

Haste and wisdom are things far odd.

1546 J. HEYWOOD *Prov.* (1867) I. ii. 5 Than seeth he hast and wisdom things far od.

Haste comes not alone.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 355.

Haste is from hell (the devil).

1633 HOWELL *Fam. Lett.* 5 Sept. (1903) II. 140 As it is a principle in chemistry that *Omni festinato est a Diabolo*, All haste comes from Hell, so in . . . any business of State, all rashness and precipitation comes from an ill spirit. 1929 *Times* 12 Sept. 14/3 Listening patiently to the views . . . [f]or he understood the East; he knew that for an intelligence officer 'haste is from the devil'.

Haste makes waste.

c. 1388 CHAUCER *Canterbury Tales* B² 2244 The prouerbe seith . . . 'in wikked haste is no profit'. 1546 J. HEYWOOD *Prov.* (1867) i. ii. 5 Show after wedding, that hast maketh waste. 1663 BUTLER *Hud.* iii. 1253 *Festina lente*, Not too fast, For haste (the proverb says) makes waste. 1853 ABP. TRENCH *Prov.* i (1894) 16 Many excellent proverbs, such as *Haste makes waste* . . . have nothing figurative about them.

Haste makes waste, and waste makes want, and want makes strife between the goodman and his wife.

1678 RAY *Prov.* 151.

Haste trips up its own heels.

1732 T. FULLER *Gnom.* 69.

Hasty climbers have sudden falls.

1579 SPENSER *Shep. Cal.* Jul., Wks (Globe) 466 Great clymbers fall unsoft. a. 1607 SIR E. DYER *My mind to me* And hasty climbers soon do fall. 1670 RAY *Prov.* 71 Hasty climbers, have sudden falls. Those that rise suddenly from a mean condition to great estate or dignity, do often fall more suddenly, as . . . many Court-favourites.

Hasty gamesters oversee.

1678 RAY *Prov.* 151.

Hasty love is soon hot and soon cold.

c. 1570 *Wyt & Science* 645 Thys proverbe old: Hastye love is soone hot and soone cold!

Hasty people will never make good midwives.

1670 RAY *Prov.* 101.

Hatch, match, and despatch.

1878 J. PAYN *By Proxy* xix First came the Births, Deaths, and Marriages, . . . the female mind . . . takes an interest in the 'Hatch, Match, and Despatch' of its fellow-creatures.

Hate not at the first harm.

1639 J. CLARKE *Paræm.* 235.

Hatred is blind, as well as love.

1732 T. FULLER *Gnom.* 69 Hatred is blind, as well as love. 1903 MERRIMAN *Barlasch* xxi Love, it is said, is blind. But hatred is as bad.

Have a horse of thine own and thou may'st borrow another.

1659 HOWELL *Brit. Prov.* 34 Have a horse of thy own, thou maist borrow another.

Have among you, blind harpers.

[= A drinking pledge.] 1546 J. HEYWOOD *Prov.* (1867) ii. vii. 65 I came to be mery, wherwith merily, Proface. Haue among you blynd harpers (sayde I). 1608 DAY *Hum. out of B.* iv. iii Page Are you blind, my lord? *Hort.* As a purblind poet: have amongst you, blind harpers.

Have at it, and have it.

1852 E. FITZGERALD *Polonius* 112 'Have at it, and have it'. One might add many capital English proverbs of this kind, all so characteristic of the activity and boldness of our forefathers.

Have but few friends, though many acquaintances.

1670 RAY *Prov.* 11 Have but few friends though much acquaintance.

Have God and have all.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 44.

Have is have.

1596-7 SHAKS. *K. John* I i 173 Have is have, however men do catch. 1599-1600 A.Y.L.V. i. 44 Learn this of me: to have, is to have.

Have not thy cloak to make when it begins to rain.

1732 T. FULLER *Gnom.* 70.

Have the Frenchman for thy friend, not for thy neighbour.

1643 HOWELL *Lett.* 1 Dec. (1903) ii. 175 I believe it cannot much benefit Hans¹ to have the French so contagious to him. The old saying was, 'Ayez le François pour ton ami, non pas pour ton voisin' (Have the Frenchman for thy friend, not for thy neighbour). [¹ i.e. Holland.]

Hawks will not pick hawks' eyes out.

1572 J. SANDFORD *Houres of Recreation* 210 One crowe neuer pulleth out an others eyes. 1818 SCOTT *Rob Roy* xxx I wadna . . . rest my main dependence on the Hielandmen—hawks winna pike out hawks' een. They may quarrel amang themselves, . . . but they are sure to join . . . against a' civilised folk. 1883 PAYN *Thicker than W.* xli Members of his profession . . . while warning others of the dangers of the table, seem to pluck from them the flower safety. Is it . . . that, since 'hawks do not peck out hawks' een', they know they can be cured for nothing?

He answers with monosyllables, as Tarlton did one that out-ate him at an ordinary.

1813 RAY *Prov.* 71.

He becomes it as well as a cow doth a cart-saddle.

1639 J. CLARKE *Paræm.* 5. 1670 RAY *Prov.* 203 It becomes him as well as a cow doth a cart-saddle.

He begins to die that quits his desires.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 317.

He begs of them that borrowed of him.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 52 He begs at them that borrowit at him.

1721 KELLY *Scot. Prov.* 170 *He begs of them that borrowed of him. Spoken of the man who by his liberal, or squandering temper, has ruined his estate.*

He bellows like a bull, but is as weak as a bulrush.

1639 J. CLARKE *Param.* 142.

He bestows his gifts as broom doth honey.

1678 RAY *Prov.* 246 *He bestows his gifts as broom doth honey. Broom is so far from sweet that it's very bitter.*

He hides as fast as a cat bound to a saucer.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge), 45 *He hydes as fast as a cat bound with a sacer.*

He bought the fox-skin for three pence, and sold the tail for a shilling.

1732 T. FULLER *Gnom.* 70.

He brings a staff to break his own head.

c. 1510 STANBRIDGE *Vulg.* (E.E.T.S.) 23 *He hath ordeyned a staffe for his owne heed.*
1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 52 *He brings a staff to his own head.*

He builds cages for oxen to bring up birds in.

1678 RAY *Prov.* 352.

He calls me scabbed because I will not call him scald.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 *He cals me skabbed, because I will not call him skade.* 1902-4 LEAN *Collect.* III. 480 *He calls me scabbed because I will not call him scald.—FERG i.e. he has tried to make me lose my temper, and failing has lost his own.*

He came in hosed and shod.

1678 RAY *Prov.* 74 *He came in hos'd and shod. He was born to a good estate. He came into the world as a bee into the hive. or into an house, or into a trade, or employment.*

He came in with the Conqueror.

1639 CHAPMAN *The Ball* I. *Is he not a complete gentleman? his family came in with the conqueror.* 1888 J. E. T. ROGERS *Econ. Interp. Hist.* (1894) II. XIX *A good many people say now, that their families came here with the Conqueror.*

1593-4 SHAKS. *Tam. Shrew* Ind. i. 4 *The Slys are no rogues; look in the chronicles; we came in with Richard Conqueror.*

He came safe from the East Indies and was drowned in the Thames.

1732 T. FULLER *Gnom.* 70.

He can give little to his servant that licks his knife (trencher).

c. 1400 *Rom. Rose* C. 6562 *What shulde he yeve that likketh his knyf?* 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 356 *He can give little to his servant that licks his knife.* 1813 RAY *Prov.* 14. Ital. *He can give little to his servant who licks his own trencher.*

He can hold the cat to the sun.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 50 *Of wretched persons. He can hald the cat to the sun.* [1 Wily.]

He can ill be master that never was scholar.

1639 J. CLARKE *Param.* 284

He can ill pipe that lacketh his upper lip.

1546 J. HEYWOOD *Proc.* (1867), II. IX. 77 *He can ill pype that lacketh his vpper lyp.* 1621 JONSON *Gip. Metam. Wks.* (1604) III. 154 *Marry, a new collection, there's no music else, masters; he can ill pipe that wants his upper lip, money.* 1670 RAY *Prov.* 131 *He can ill pipe, that wants his upper lip. Things cannot be done without necessary helps and instruments.*

He can say, My jo, and think it not.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 54 *He can say, My jo, and think it not.* 1721 KELLY *Scot. Prov.* 144 *He can say Jo, and think it no. That is, he can pretend kindness, where he has none.*

He can swim without bladders.

1732 T. FULLER *Gnom.* 70.

He cannot be good that knows not why he is good.

1732 T. FULLER *Gnom.* 70.

He cannot be virtuous that is not rigorous.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 348.

He cannot hear on that ear.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 46 *He hears not at that ear.* 1670 RAY *Prov.* 180 *He cannot hear on that ear.* 1721 KELLY *Scot. Prov.* 150 *He is deaf on that side of his head. Spoken of those who like not, and therefore take no notice of, your proposals.*

He cannot say B to a battledore.

1599 NASHE *Lent. Stuffe* Wks. (1885) V. 197 *Euery man can say Bee to a Battledore, and write in prayse of Vertue.* 1896 SKAT *Stud. Past* 62 *A hornbook . . . was shaped something like a battledore. . . . To be able to say B when B was pointed to in the hornbook, was called 'to say B to a battledore'.*

He cannot say bo to a battledore.

1621 BP. MOUNTAGU *Diatribe* 118 *Some . . . will . . . conclude, that the Clergy of this time were blind Bayards, and not able to say bo to a battledore.*

He cannot say *bo* to a goose.

1588 *Marpel Ep.* (Arb) 43 He is not able to say *bo* to a goose 1603 T. HEYWOOD *Wom. K. Kindness* III. ii Unless it be Nick and I, there's not one amongst them all can say *bo* to a goose 1748 SMOLLETT *Rod Rand* liv, I could not say *Bo* to a goose. 1806 BLACKMORE *Cradock N. xxx* (1883) 166 Bob could never say '*bo*' to a gosling of the feminine gender.

He cannot speak well that cannot hold his tongue.

1732 T. FULLER *Gnom.* 70.

He cannot tell where to turn his nose.

c. 1570 *A Balade of a Preist in Anct Ballads & Broadides* (1867) 211 The proverbe is true in you, I suppose,—He cannot tell where to turne his nose.

He capers like a fly in a tar-box.

1678 RAY *Prov.* 68.

He cares not whose child cry, so his laugh.

1585-1616 *Shuburn Ballads* (1907) 22 Some care not how others' children cry, So they themselves can prosper well. 1721 KELLY *Scot. Prov.* 137 *He cares not whose barn greet if his laugh* Spoken of selfish people, whose endeavours terminate upon, and centre in, themselves.

He carries fire in one hand and water in the other.

1412-20 LYDGATE *Troy Bk.* iv. 4988 On swiche folke, platly, is no trist, That fire and water holden in her fist c. 1526 SKELTON *Magnif.* Wks. (1843) I. 248 Two faces in a hood covertly I bear, Water in the one hand, and fire in the other. 1579 LYLLY *Euphues* (Arb) 107 Whatsoever I speake to men, the same also I speake to women, I meane not . . . to carye fire in the one hand and water in the other. 1616 DRAKE *Anc. Adag.* 46 Hee beareth fire in the one hand, and water in the other. 1676 BUNYAN *Strait Gate* Wks. (1855) I. 389 He carries fire in the one hand, and water in the other. 1732 T. FULLER *Gnom.* 259 You carry Fire in one Hand, and Water in the other.

He carries well to whom it weighs not.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 336.

He claps his dish at the wrong man's door.

1598 JONSON *Ev. Man in Hum.* II. i An he thinks to be relieved by me, . . . he has the wrong sow by the ear, i' faith; and claps his dish at the wrong man's door.

He claws it as Clayton clawed the pudding when he eat bag and all.

1678 RAY *Prov.* 282.

He (It) comes in pudding time.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 80 This geare comth euen in puddying time rightlie. 1563 FULWELL *Like Will to L.* (1906) 14 Even in pudding time Yonder cometh Ralph Roister, an old friend of mine! 1611 J. DAVIES *Scourge Folly Prov.* 41 Wks (Grosart) II. 42 Oft things fall out in pudding time 1738 SWIFT *Pol. Conversat.* II Wks. (1856) II. 344 Will you do as we do? You are come in pudding time

He comes in with his five eggs.

[= to break in fussily with an idle story: more fully, *Five eggs a penny, and four of them addle or rotten*] 1542 UDALL *Erasm. Apoph.* 272 Persones comyng in with their five egges, how that Scylla had geuen over his office of Dictature 1546 J. HEYWOOD *Prov.* (1867) II. i. 43 In came the thyrd, with his V. egges. 1639 J. CLARKE *Parcem.* 19 He comes in with his five eggs, and foure be rotten 1738 SWIFT *Pol. Conversat.* I Wks (1856) II. 336 'What! and you must come in with your two eggs a-penny, and three of them rotten.'

He commands enough that obeys a wise man.

1640 HERBERT *Oull. Prov.* Wks (1859) I. 343 He commands enough that obeys a wise man. 1650 JER. TAYLOR *Holy Liv.* II. iv (1850) 84 The humble man . . . in all things lets God chose for him . . . He does not murmur against commands. Assai commanda, chi ubbidisce al saggio.

He complains wrongfully on the sea that twice suffers shipwreck.

1640 HERBERT *Oull. Prov.* Wks (1859) I. 350.

He could eat me without salt.

1721 KELLY *Scot. Prov.* 157 *He could eat me but salt* . . . The man hates me vehemently. 1738 SWIFT *Pol. Conversat.* I Wks. (1856) II. 338 Does not miss look as if she could eat me without salt? [¹ without.]

He could eat my heart with garlic.

1670 RAY *Prov.* 173 He could eat my heart with garlic. That is, he hates me mortally.

He could have sung well before he broke his left shoulder with whistling.

1678 RAY *Prov.* 82.

He covers me with his wings and bites me with his bill.

1670 RAY *Prov.* 5.

He cries wine and sells vinegar.

1732 T. FULLER *Gnom.* 71.

He dances well to whom fortune pipes.

1572 SANDFORD *Houres of Recreation* 206 Hee daunceth well nough, to whom Fortune pipeth. 1636 CAMDEN *Rem. Prov.* 297 He dances well to whom fortune pipes. 1796

EDGEWORTH *Par. Ass.* (1903) 410 No doubt of that . . . He always dances well to whom fortune pipes.

He dare not say Bo to your blanket.

1721 KELLY *Scot. Prov.* 154 *He dare not say Bo to your blanket.* That is, he dare not offer you the least injury.

He dare not for his ears.

1678 RAY *Prov.* 240 He dares not for his ears.

He dare not show his head.

1678 RAY *Prov.* 89 He dare not shew his head. *A bankrupt.*

He deserves not the sweet that will not taste the sour.

1539 TAVERNER *Erasm. Prov.* (1552) 59 *Dulcia non meruit qui non gustavit amara.* That is to saye, he hath not deserved ye sweete, whiche hath not ta-ted the sowre. 1659 HOWELL *Eng. Prov.* 18 *He deserves not the sweet that will not taste the sour.*

He doth sail into Cornwall without a bark.

1670 RAY *Prov.* 223 He doth sail into Cornwall without a bark. This is an Italian proverb, where it passeth for a description (or derision rather) of such a man as is wronged by his wife's disloyalty. The wit of it consists in the allusion to the word horn.

He drank till he gave up his half-penny.

1678 RAY *Prov.* 87 He drank till he gave up his halfpenny, i.e. vomited.

He drives a subtle trade.

1678 RAY *Prov.* 91.

He dwells far from neighbours (or hath ill neighbours) that is fain to praise himself.

1509 A. BARCLAY *Ship of Fools* (1874) II. 65 Men . . . In their olde prouberbes often comprehendeth That he that is amonge shrewyd neighbours May his owne dedes laufully commende. 1599 PORTER *Angry Wom.* *Abingd.* iv. in (Merm.) 178 You dwell by ill neighbours, Richard; that makes ye praise yourself. 1659 HOWELL *Eng. Prov.* 16, 1 Who commendeth himself, wanteth good neighbours. 1670 RAY *Prov.* 125 He dwells far from neighbours (or hath ill neighbours) that's fain to praise himself. *Proprio laus sordet in ore.* Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. [*Prov.* XXVII. 2.] 1721 KELLY *Scot. Prov.* 375 *You live beside ill neighbours.* Spoken when people commend themselves. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 337 I find you live by ill neighbours, when you are forced to praise yourself.

1593-4 SHAKS. *Tit. Andron.* V. iii. 118 When no friends are by, men praise themselves. 1598-9 *Much Ado V. ii. 82 Beat.*

There's not one wise man among twenty that will praise himself. *Bona.* An oil, an old instance, *Beatrice*, that lived in the time of good neighbours.

He eats the calf in the cow's belly.

1642 FULLER *H. & P. State* iii. ix (1841) 163 The law of good husbandry forbids us to eat a kid in the mother's belly,—spending our pregnant hopes before they be delivered. 1721 KELLY *Scot. Prov.* 198 *He eats the calf in the cow's belly.* Applied to them who spend their rent before it be due. 1875 SMILES *Trifft* 277 Interest . . . goes on increasing until . . . it reaches . . . one hundred per cent. This is what is called 'eating the calf in the cow's belly'.

He fasts enough that has had a bad (slender) meal.

1650 EP. JER. TAYLOR *Holy Liv.* iv. v (1850) 190 A diet of fasting, a daily lessening of our portion of meat and drink, . . . which may make the least preparation for the lusts of the body. *Dignus assai chumal mangia.*

He feeds like a boar in a frank.¹

1631 F. LENTON *Churches* (1669) no. 15 His greatest study is how he may . . . feed at ease like a Boar in a Frank

1597-8 SHAKS. *2 Hen IV* II. ii. 160 Where sups he? doth the old boar feed in the old frank? [¹ sty.]

He feeds like a freeholder of Maxfield (or Macclesfield) who hath neither corn nor hay at Michaelmas.

1678 RAY *Prov.*, *Chesh.* 301 He feeds like a freeholder of Maxfield (or Macclesfield), who hath neither corn nor hay at Michaelmas. *Maxfield* is a market town . . . where they drive a great trade of making and selling buttons. When this came to be a proverb, it should seem the inhabitants were poorer or worse husbands then now they are.

He fells two dogs with one stone.

1721 KELLY *Scot. Prov.* 131 *He fells two dogs with one stone.* Spoken when a man with one and the self same pains, effects two different businesses.

He freezes who does not burn.

1907 *Brit. Wkly.* 19 Dec, 321 That old saying, 'Alget qui non ardet'—'he freezes who does not burn', is true . . . and wherever we find . . . success, it has been attained as the result of . . . whole-hearted enthusiasm.

He gave no green barley for it.

1721 KELLY *Scot. Prov.* 153 *He gave no green barley for it.* Spoken when people take after their parents in all things.

He gets by that, as Dickens (Dickson) did by his distress.

1639 J. CLARKE *Parom.* 82. 1670 RAY *Prov.* 171 To get by a thing as *Dickson* did by his distress. That is, over the shoulders, as the vulgar usually say.

He gives no other milk.

1721 KELLY *Scol. Prov.* 167 *He gives no other milk.* An answer to them that say you work your horse too sore, since his work is all that you will get of him.

He gives straw to his dog and bones to his ass.

1813 RAY *Prov.* 75.

He gives twice who gives quickly.

c. 1385 CHAUCER *Leg Good Wom* Prol G 441 For whoso yeveth a yitte, or doth a grace, Do it by tyme, his thank is wel the more 1553 T. WILSON *Arte of Rhet.* (1909) 119 He gueth twice, that gueth some and cherefully 1620 SHELTON *Quix.* iv. vii (1908) I 340 It is an old proverb, 'that he that gives quickly, gives twice'. 1670 RAY *Prov.* 11. He giveth twice that gives in a trice. 1775 JOHNSON 19 Jan., in *Boswell* (1848) xlvii. 427 I did really ask the favour twice, but you have been even with me by granting it so speedily. *Bis dat qui cito dat.* 1907 *Spectator* 22 June, 979 The Union Jack Club . . . needs £16,000. . . . He gives twice who gives quickly.

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1546 J. HEYWOOD *Prov.* (1867) i. xi. 37 Who waitth for dead men shoen shall go long barefoote. c. 1598 MS. *Prov.* in D. FERGUSON *Scol. Prov.* (Beveridge) 44 He should hav Iron shoon quho byds his neighbors dead. 1655 RAY *Prov.* 78 He that waits for dead men shoes, may go long enough barefoot. A longue corde tire qui d'autrui mort désire. He hath but a cord suit who longs for another man's death. 1721 KELLY *Scol. Prov.* 148 *He goes long barefoot that wears dead mens shoen* Spoken to them who expect to be some man's heir, to get his place, or wife, if he should die. 1853 ABP. TRENCH *Prov.* i (1894) 16 The vigorous image of this proverb: *He who waits for dead men's shoes may go barefoot.*

He goes not out of his way that goes to a good inn.

1640 HERBERT *Oull, Prov.* Wks. (1859) I. 355.

He got a knock in the cradle.

1611 DONNE *Anal. of World; First Anniv.* 195 Poems (1896) ii. 111 Then first of all The world did in her cradle take a fall, And turn'd her brains. 1678 RAY *Prov.* 255 He got a knock in the cradle.

He got his kail in a riven dish.

1721 KELLY *Scol. Prov.* 140 *He gets his kail in a riven dish.* Spoken of them who are not much regarded. For if his broth be put in a split dish, he will get little good of them.

He got out of the mucky, / and fell into the pucksy.

1869 W. C. HAZLITT *Eng. Prov.* 158 He got out of the mucky, / and fell into the pucksy. i.e. He got out of the dunghill and fell into the slough.

He had better put his horns in his pocket than wind them.

1678 RAY *Prov.* 74.

He had need rise betimes that would please everybody.

1639 J. CLARKE *Param.* 34 They must rise betimes that please all 1670 RAY *Prov.* 132.

He has a good estate, but that the right owner keeps it from him.

1678 RAY *Prov.* 78 He has a good estate, but that the right owner keeps it from him. 1738 SWIFT *Pol. Conversal.* i. Wks. (1856) 11. 338 Well, however, they say he has a great estate, but only the right owner keeps him out of it.

He has a great fancy to marriage that goes to the devil for a wife.

1732 T. FULLER *Gnom.* 72.

He has a hole under his nose that all his money runs into.

1732 T. FULLER *Gnom.* 72.

He has a worm in his brain.

1678 RAY *Prov.* 278.

He has all his eyes about him.

1813 RAY *Prov.* 60 He has all his eyes about him, i.e. He looks well after his affairs.

He has an eye behind him (or in the back of his head).

[*L. In occipito quoque oculos habet*] c. 1575 *Gammer Gurton's Needle* ii. 11 She hath an eye behind her. 1721 KELLY *Scol. Prov.* 170 *He has an eye in his neck.* Spoken of wary and cautious people.

He has an ill look among lambs.

1721 KELLY *Scol. Prov.* 155 *He has an ill look among lambs.* Applied to wanton young fellows casting an eye to the girls; alluding to a superstitious fancy among the Scots, that an ill eye may do harm.

He has an ox on his tongue.

[Gk. *βοὺς ἐπὶ γλώσσῃ* L. *Bos in lingua*. Said of a man who had been bridled, early coins having the figure of an ox.] 1911 *Times*, *Whly.* 24 Nov., 473 [Borrow, got to know the importance of maintaining an ox upon his tongue.

He has been in the sun, i.e. drunk.

1678 RAY *Prov.* S7.

He has been sworn at Highgate.

1787 GROSE *Provenc. Glos., Middx.* (1811) 209 He has been sworn at Highgate. A saying used to express that a person preferred strong beer to small; an allusion to an ancient custom . . . in this village, where the landlord of the Horns . . . used to swear . . . passengers, upon a pair of horns, stuck on a stick . . . They should not kiss the maid, when they could kiss the mistress; nor drink small beer when they could get strong.

He has bought a brush.

1813 RAY *Prov.* 56 He has bought a brush. i.e. He has run away

He has brought his pack to a foot-speed.

1641 D. FERGUSSON *Scot. Prov.* (Deveridge) 52 *Of weasters and divers.* He has brought his pack to a fit speed.

He has but a short Lent that must pay money at Easter.

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He has cowped the mickle dish into the little.

1721 KELLY *Scot. Prov.* 144 *He has cowped the mickle dish into the little.* The jest is in the different signification of the word *coup*, which signifies to buy and sell grain, cattle, &c., and to turn one thing upon another. Spoken when people have fallen behind in dealing.

He has fault of a wife that marries mam's pet.

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He has gone over Asfordby Bridge backwards.

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He has got a dish.

[= he is drunk.] 1678 RAY *Prov.* S7.

He has got a piece of bread and cheese in his head.

[= he is drunk.] 1678 RAY *Prov.* S7.

He has got into Cherry's boose.¹

1917 J. C. BRIDGE *Cresh. Prov.* 67 He has got into Cherry's boose. *He has got into good quarters.* A favourite name for a red cow, . . . the most esteemed for milking. [¹ cow-stall]

He has got the fiddle, but not the stick.

1653 WALTON *Angler* 106 I lent you indeed my Fiddle, but not my Fiddlestick. 1678 RAY *Prov.* S6 He hath got the fiddle, but not the stick, i.e. The books but not the learning, to make use of them, or the like.

He has gotten the boot and the better horse.

1721 KELLY *Scot. Prov.* 171 *He has gotten the boot, and the better horse.* That is, he has gotten the advantage in the exchange.

He has guts (no guts) in his brain.

1663 BUTLER *Hud.* III. 1001 Truly that is no Hard Matter for a Man to do, That has but any Guts in's Brains. 1678 RAY *Prov.* 249 He has no guts in's brains. *The anfractus of the brain*, look'd upon when the *Dura mater* is taken off, do much resemble guts. 1694 MOTTEUX *Rabelais v. Prol.* (1737) 53 One without Guts in his Brains, whose Cock-loft is unfurnish'd. 1738 SWIFT *Pol. Conversat.* 1 Wks (1856) II. 240 The fellow's well enough, if he had any guts in his brains.

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He has made a younger brother of him.

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1599-1600 SHAKS. *A.Y.L.* III. iii. 402 *Orl.* What were his marks? *Ros* . . . A beard neglected, which you have not but I pardon you that, for, simply, your having in beard is a younger brother's revenue.

He has made an example, i.e. is drunk.

1678 RAY *Prov.* 87.

He has more guts than brains.

1678 RAY *Prov.* 249.

He has more wit in his little finger than you have in your whole hand.

1721 KELLY *Scot. Prov.* 173.

He has much prayer but little devotion.

1546 J HEYWOOD *Prov.* (1867) II. ix 79 Aue Maria (quoth he) how much mocion Here is to praers, with how littell deuocion 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 54 He hes meikle prayer, but little devotion. 1721 KELLY *Scot. Prov.* 170 He has mickle prayer, but little devotion. Spoken of those men who make great pretences to religion, but shew little of it in their practice.

He has not a penny to buy his dog a loaf (bless him).

1546 J HEYWOOD *Prov.* (1867) II. viii. 73 Money, and money woorth, did so misse him, That he had not now one peny to blisse him 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 50. *Of weasters and divers.*¹ He hes not a pennie to buy his dog a leal. [¹ bankrupts]

He has not lost all who has one cast left.

1732 T. FULLER *Gnom.* 73.

He has one face to God and another to the devil.

1641 D. FERGUSSON *Scot. Prov.* in RAY *Prov.* (1670) 281 He hes a face to God, and another to the Devil 1721 KELLY *Scot. Prov.* 152 He has one face to God, and another to the Devil.

He has pissed his tallow.

1678 RAY *Prov.* 78 He has pist his tallow. This is spoken of bucks who grow lean after rutting time, and may be applied to men. 1694 MORTEUX *Rabelais* v. xxviii (1737) 132 He's nothing but Skin and Bones; he has piss'd his Tallow.

1600-1 SHAKS. *Merry W. V.* v. 16 For me, I am here a Windsor stag, . . . send me a cool rut-time, Jove, or who can blame me to piss my tallow.

He has pissed on a nettle.

1592 GREENE *Upsf. Courtier* B 3 All these women that you heare bawling . . . and skolding thus, have seuerally pist on this bush of nettles. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 50 *Of angry persons.* He hes pist on a nettle. a. 1700 B.E. *Dict. Cant.* *Crew* s.v. He has pist upon a Nettle, he is very uneasy or much out of Humor. 1828 *Craven Gloss.* s.v., 'Thou's p—d of a nettle this morning', said of a waspish, ill-tempered person.

He has shut up shop windows.

c. 1514 A BARCLAY *Egloges* iv. l 493 Then may I . . . shet the shopwindowes for lacke of marchaundice 1678 RAY *Prov.* 89 A *Banrupt* He has shut up shop-windows.

He has studied at Whittington's College.

1787 GROSE *Provinc. Glos., Lond* (1811) 204 He has studied at Whittington's college. That is, he has been confined in Newgate, which was rebuilt A.D. 1423, according to the will of Sir Richard Whittington; by . . . his executors.

He has swallowed a fly.

1721 KELLY *Scot. Prov.* 175 He has swallowed a flye. Spoken of sots who are always drunk, as if there was a fly in their throat which they endeavoured to wash down.

He has the better end of the string.

1721 KELLY *Scot. Prov.* 157 He has the better end of the string. . . . He has the advantage in this cause.

He has the gallows in his face.

1768 GOLDSMITH *Good-nat. Man* v. (Globe) 637/1 Hold him fast, the dog: he has the gallows in his face 1819 SCOTT *Bride Lam.* vi As to Charlie, . . . he had gallows written on his brow in the hour of his birth.

He has the Newcastle burr in his throat.

1760 FOOTE *Minor* (1781) *Introd.* 9 An Aunt just come from the North, with the true New Castle burr in her throat. 1787 GROSE *Provinc. Glos., North'd* (1811) 212 He has the Newcastle burr in his throat. The people of Newcastle, Morpeth, and their environs, have a peculiar guttural pronunciation.

He has touched him on the quick.

1551 ROBINSON *Ulopta* (1556. Arb.) 53 For he . . . beyng thus touched on the quicke, and hit on the gaulle, . . . fumed and chafed.

1592-3 SHAKS. *Com. Err.* II. ii. 134 How dearly would it touch thee to the quicke, Shouldst thou but hear I were licentious. 1593-4 *Tit. Andron.* IV. ii. 28 Lines, that wound, beyond their feeling, to the quicke. *Ibid.* iv. iv. 36 But, Titus, I have touch'd thee to the quicke. 1600-1 *Hamlet* II. ii. 634 I'll tent him to the quicke. if he but blench I know my course. 1611-12 *Tempest* V. 25 With their high wrongs I am struck to the quicke.

He has two stomachs to eat and one to work.

1813 RAY *Prov.* 104 He has two stomachs to eat and one to work. The Spaniards say, *Al hacer temblar y al comer sudar.* To quake at doing, and sweat at eating.

He has wit at will that with an angry heart can hold him still.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 He hes wit at will, that with angrie heart can hold him still.

He hasn't a word (stone) to throw at a dog.

1639 J. CLARKE *Paræm.* 302 He hath not a word to cast at a dog. 1738 SWIFT *Pol. Conversat.* 1. Wks. (1856) II. 333 Here's poor miss has not a word to throw at a dog. 1837 LOVER *Rory O'More* XXII This last monosyllable 'annihilated' the Frenchman, . . . 'he hadn't a word to throw to a dog'. 1890 HENLEY & STEVENSON *Beau Austin* I. 1 She falls away, has not a word to throw at a dog, and is ridiculously pale.

1599-1600 SHAKS. *A Y L.* I. iii 3 *Cel.* Not a word? *Ros.* Not one to throw at a dog. *Cel.* No, thy words are too precious to be cast away upon curs. 1600-1 *Merry W.* I iv. 118 He shall not have a stone to throw at his dog.

He hasteth well that wisely can abide. (See Make haste slowly on p. 283.)

He hath a cloak for his knavery.

1678 RAY *Prov.* 235.

He hath a conscience like a cheverel's skin.

1583 STUBBES *Anat. Abus.* II. 12 The lawiers have such chauerell consciences. 1662 FULLER *Worthies, Wales* (1840) III. 484 *Cheverel consciences*, which will stretch any way for advantage. 1678 RAY *Prov.* 351 He hath a conscience like a cheverels skin. (That will stretch.) A cheverel is a wild goat. *Somers.*

1594-5 SHAKS. *Rom. & Jul* II. iv. 90 O! here's a wit of cheveril, that stretches from an inch narrow to an ell broad. 1612-13 *Hen. VIII* II iii. 33 The capacity Of your soft cheveril conscience.

He hath a good muck-hill at his door.

1678 RAY *Prov.* 261 He hath a good muckhill at s' door, i.e. he is rich.

He hath a good nose to make a poor man's sow.

1639 J. CLARKE *Paræm.* 239 He has a good nose to make a poor man's sow. 1678 RAY *Prov.* 262 He hath a good nose to make a poor man's sow. Il seroit bon tuy a pauvre homme. *Gall.* 1738 SWIFT *Pol. Conversat.* III. Wks. (1856) II. 352 Tom, you have a good nose to make a poor man's sow.

He hath a good office, he must needs thrive.

1678 RAY *Prov.* 263.

1600-1 SHAKS. *Merry W.* I. III. 20 *Host.* I will entertain Bardolph; he shall draw, he shall tap. . . . *Bard.* It is a lie that I have desired: I will thrive. *Ibid.* I iii. 80 They shall be my East and West Indies, and I will trade to them both. . . . We will thrive, lads, we will thrive.

He hath a spring in his elbow.

1813 RAY *Prov.* 217 He hath a spring in his elbow. Spoken of a gamester.

He hath as many tricks as a dancing bear.

1670 RAY *Prov.* 163 He hath as many tricks as a dancing bear. 1738 SWIFT *Pol. Conversat.* 1. Wks. (1856) II. 338 I wish you would be quiet, you have more tricks than a dancing bear.

He hath been at shrift.

1528 TINDALE *Obed. Chrn. Man* (1888) 267 Of him that is betrayed, and wotteth not how, we say, 'He hath been at shrift'.

He hath brought his hogs to a Banbury market.

1639 J. CLARKE *Paræm.* 201.

He hath brought his hogs (pigs) to a fair (fine) market.

1613-19 J. FLETCHER *Bonduca* v. ii You have brought your hogs to a fine market; you are wise, Sir. 1638 CLARKE *Phræsol. Puer.* 76 *Triticum adveni & hordeum vendo* . . . I have brought my hogges to a faire market. 1659 HOWELL *Eng. Prov.* 5 You have brought your hogs to a fair market. Spoken in derision when a business hath sped ill. 1748 SMOLLETT *Rod. Rand.* xv Strap . . . observed that we had brought our pigs to a fine market. 1805 LAMB *Mr. H—* II Wks. (1898) 641 Your Honour has had some mortification . . . ; you have brought your pigs to a fine market. 1890 D. C. MURRAY *John Vale's G.* xvi Mr. Orme . . . felt that he had brought his pigs to a poor market.

He hath brought up a bird to pick out his own eyes.

1590 LODGE *Rosalynde* Wks. (1883) I. 33 In hking Rosalynde thou hatchest vp a bird to pecke out thine owne eyes 1662 FULLER *Worthies, Lancs.* (1840) II. 198 I know you have hatched up some chickens that now seek to pick out your eyes.

He hath but one fault: he is nought.

1546 J. HEYWOOD *Prov.* (1867) I. XI. 29 He hath (quoth he) but one faute, he is nought.

He hath eaten a horse, and the tail hangs out at his mouth.

1678 RAY *Prov.* 74.

He hath eaten (swallowed) a stake.

1546 J. HEYWOOD *Prov.* (1867) I. xi 29 How be it for any great courtesie he doth make, It seemth the gentill man hath eaten a stake. a. 1637 JONSON *Underwoods, Charis* IX. Wks. (1903) III. 283 Drest, you still for man should take him, And not think h' had eat a stake. 1670 RAY *Prov.* 271 He hath swallowed a stake, he cannot stoop.

He hath eaten the hen's rump.

1813 RAY *Prov.* 191 He hath eaten the hen's rump. *Ha mangiato il cul della gallina.*—Ital. Said of a person who is full of talk.

He hath good skill in horseflesh, to buy a goose to ride on.

1670 RAY *Prov.* 181 He hath good skill in horse-flesh, to buy a goose to ride on. 1738

SWIFT *Pol. Conversat.* 1. Wks (1856) II. 340 *Spark*. Is it possible she could take that booby, Tom Blunder for love? Miss She had good skill in horse-flesh that could choose a goose to ride on.

He hath great need of a fool that plays the fool himself.

1640 HERBERT *Outl. Prov.* Wks (1850) I 319
1721 KELLY *Scol. Prov.* 161 He would fain have a fool that makes a fool of himself.

He hath left his purse in his other hose (breeches).

1639 J. CLARKE *Paræm.* 244 He hath left his purse in his other hose 1721 KELLY *Scol. Prov.* 138 He left his money in his other breeks. A taunt to him that wants money to pay his reckoning.

He hath more wit in his head than thou in both thy shoulders.

1678 RAY *Prov.* 84.
1601-2 SHAKS. *Troil. & Cres.* II.1 48 Thou sodden-witted lord! thou hast no more brain than I have in mine elbows.

He hath never a cross (penny) to bless himself with.

1568 FULWELL *Like Will to L.*, in HAZL. *O E P* (1874) III. 346 Not a cross of money to bless me have I 1638 T. HEYWOOD *Wise Woman* Wks. (1874) V. 281 He play the Franck gamester . . . I will not leave my selfe one Crosse to blesse me 1670 RAY *Prov.* 170 He hath never a cross to bless himself withal. 1766 GOLDSMITH *Vic. W.* XXI To come and take up an honest house, without cross or coin to bless yourself with. 1819 SCOTT *Bride Lam.* v The Lord Keeper has got all his estates; he has not a cross to bless himself with.

He hath not lived that lives not after death.

1640 HERBERT *Outl. Prov.* Wks. (1850) I. 357.

He hath played wily beguiled with himself.

1678 RAY *Prov.* 84.

He hath put off the person of a judge that puts on the person of a friend.

1629 T. ADAMS *Serm.* (1861-2) II. 550 Tully tells us of a proverb: *Exuit personam iudicis, quisquis amicus induit*—He hath put off the person of a judge, that puts on the person of a friend.

1593 SHAKS. *Ven. & Adon.* 220 Being judge in love, she cannot right her cause.

He hath swallowed a spider.

1678 RAY *Prov.* 89 *A Bankrupt* . . . He hath swallowed a spider.

He hath taken my horse and left me the tether.

1672 W. WALKER *Paræm.* *Anglo-Lat.* 17.

He hath thwitten¹ a mill-post to a pudding-prick.

1528 MORE *Dialog. concernynge Heresydes* in Wks (1557) Now foisoth . . . here was a gret post wel thwytted to a pudding pricke. 1573 G. HARVLY *Letter-bk.* (Camd Soc.) 26 Meaning belike to . . . make a great monstrous milpost of his litle pudding prick 1611 COR-GRAVE s.v. *Arbre* (We say of one that hath squandered away great wealth) hee hath thwitten a mill-post to a pudding pricke. 1659 HOWELL *Eng. Prov.* I He hath brought a mill-post to a pudding-prick [¹ whittled]

He hath tied a knot with his tongue that he cannot untie with his teeth.

1580 LYLLY *Euphues & his E.* (Arb.) 468 That before this good company, we might knyt that knot with our tongues, that we shall neuer vndoe with our teeth. 1594—*Moth Bomb.* III. III. Wks (1902) III 199 Accius tongue shall tie all Memphio's land to Silena's dowry, let his father's teeth undo them if he can. 1625 HOWELL *Lett.* 5 Feb. (1903) I. 249 Marriage . . . may make you or mar you . . . The tongue useth to tie so hard a knot that the teeth can never untie. 1670 RAY *Prov.* 183 He tied a knot with his tongue, that he can't untie with all his teeth. 1738 SWIFT *Pol. Conversat.* I. Wks (1856) II. 313 *Ld. S.* Is . . . Ned Rattle married? *Never.* Yes, . . . he has tied a knot with his tongue that he can never untie with his teeth. 1831 SCOTT *Diary* 6, 7, 8 May in *Life* X. 58 I cannot conceive that I should have tied a knot with my tongue which my teeth cannot untie. We shall see.

He hides (can hide) his meat and seeks more.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 46 *Of greedy persons it is said, He can hide his meat and seek more* 1721 KELLY *Scol. Prov.* 134 He hides his meat, and seeks more. Spoken when covetous people pretend poverty; and conceal their wealth, to plead pity.

He hopes to eat of the goose that shall graze on your grave.

1509 A. BARCLAY *Ship of Fools* (1874) II 170 Suche as they moste gladly dede wolde haue Etyth of that gese that graseth on theyr graue. 1598 PORTER *Angry Wom. Abingd.* I. II (Merm.) 113 'The goose that grazeth on the green', quoth he, 'May I eat on, when you shall buried be!' 1639 J. CLARKE *Paræm.* 236 He hopes to eat of the goose that grazeth on your grave.

He is a fond¹ fisher that angles for a frog.

1616 BRETON *Cross. Prov.* Wks. (1879) II. App. III. [¹ foolish.]

He is a fool that forgets himself.

c. 1374 CHAUCER *Troilus* v. 98 I have herd seyð ek tymes twelve, 'He is a fool that wole foryete hymselfe.' 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42.

1596-7 SHAKS. *K. John* III. iv. 48 I am not

mad; I would to heaven I were! For then, 'tis like I should forget myself.

He is a fool that is not melancholy once a day.

1678 RAY *Prov.* 346.

He is a fool that kisseth the maid when he may kiss the mistress.

1659 HOWELL *Eng. Prov.* 15/2. 1670 RAY *Prov.* 111 If you can kiss the mistress, never kiss the maid.

He is a fool that makes a wedge of his fist.

1640 HERBERT *Oull. Prov. Wks.* (1850) I. 344.

He is a fool that marries his wife at Yule, for when the corn's to shear the bairn's to bear.

1721 KELLY *Scot. Prov.* 167 *He's a fool that marries his wife at Yule, For when the corn's to shear the bairns to bear.* If a woman be got with child in Christmas, it is like that she may lye in harvest, the throngest time of the year.

He is a fool that thinks not that another thinks.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 330.

He is a fool who makes his physician his heir.

[L. PUB. SYRUS *Malè secum agit æger, medicum qui hæredem facit.* A sick man does badly for himself who makes the physician his heir.] 1584 LYLly *Campaspe* v. iv. Wks (1902) II. 355 *Alex.* If one be sick, what wouldest thou haue him do? *Diog.* Be sure that he make not his Phisition his heire. 1648 HERRICK *Hesper.* 316 *On Leech.* Wks. (1893) I. 161 He knows he must of Cure despaire, Who makes the sle Physitian his Heire. 1733 FRANKLIN *Poor Rich Alm.* Feb. He's a fool that makes his doctor his heir.

He is a friend at a sneeze; the most you can get of him is a God bless you.

1651-3 JER. TAYLOR *Sunday Serm.* XIII (1850) 162 'A friend at a sneeze and an alms-basket full of prayers', a love that is lazy . . . and a pity without support, are the images and colours of that grace, whose very constitution and design is beneficence and well-doing. 1732 T. FULLER *Gnom.* 101 He's a friend at a sneeze; the most you can get of him, is a God bless you.

He is a gentle horse that never cast his rider.

1721 KELLY *Scot. Prov.* 166 He's a gentle horse that never cust¹ his rider. He is a good servant that never disobliged his master. [¹ threw.]

He is a good dog who goes to church.

1826 SCOTT *Woodst i Bevis* . . . fell under the proverb which avers, 'He is a good dog which

goes to church'; for . . . he behaved himself . . . decorously. 1896 F. LOCKER-LAMPSON *My Confid.* 44 'Tis said, by men of deep research, He's a good dog who goes to church.

He is a good friend that speaks well of us behind our backs.

1678 RAY *Prov.* 143.

He is a good hurler¹ that's on the ditch.

1856 ABP. WHATELY *Annot. Bacon's Ess.* (1876) 495 'Lookers-on many times see more than gamesters' . . . has a parallel in an Irish proverb He is a good hurler that's on the ditch.' [¹ hockey-player.]

He is a good man whom fortune makes better.

1732 T. FULLER *Gnom.* 101.

He is a good orator who convinces himself.

1855 BOHN *Handbk. Prov.* 374.

He is a great necromancer, for he asks counsel of the dead.¹

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 371. [¹ e. books.]

He is a nonsuch.

1670 BROOKS *Wks.* (1867) VI 30 Job was a non-such in his day for holiness. 1753 RICHARDSON *Sir. C. Grandison* i. xxii (1781) 152 Then you are, as indeed I have always thought you, a nonsuch of a woman. 1895 'SARAH TYTLER' *Macdonald Lass* 172 As for your Prince, . . . he's not a nonsuch.

He is a pontifical fellow.

1528 TINDALE *Obed. Chrrn. Man* (1888) 266 We say, . . . 'He is a pontifical fellow'; that is, proud and stately.

He is a poor (sairy) beggar that may not go by one man's door.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He is a saine beggar that may not gae by ane mans door. 1721 KELLY *Scot. Prov.* 146 *He's a poor beggar that cannot go by one door.* Spoken to them that threaten never to do you service.

He is a poor (ill) cook that cannot lick his own fingers.

c. 1510 STANBRIDGE *Vulgaria* (E.E.T.S.) 27 He is an euyll coke that can not lycke his owne lyppes. 1539 TAVERNER *Erasm. Prov.* (1552) 19 He is an euyll cooke that can not lycke his owne fyngers. 1546 J. HEYWOOD *Prov.* (1867) II. viii. 73 A poore cooke that maie not licke his owne fyngers. 1598 PUTTENHAM *Eng. Poesie* (Arber) 199 A bad cooke that cannot his owne fingers lick. 1642 FULLER *H. & P. Slate* iv. viii (1841) 260 Sir Thomas Cook . . . had well licked his fingers under queen Margaret (whose wardrobe he was, . . .), a man of a great estate. 1721 KELLY *Scot. Prov.* 138 *He's a sarry¹ cook that may not lick his own fingers.* Apply'd

satyrically to receivers, trustees, guardians, and other managers Signifying that they will take a share of what is among their hands. [¹ poor, mean]

1594-5 SHAKS *Rom & Jul* IV. ii. 6 Marry, sir, 'tis an ill cook that cannot lick his own fingers.

He is a proud beggar that makes his own alms.

c. 1430 LYDGATE *Minor Poems* (Percy Soc.) 56 A prowde hert in a beggers brest . . . It may welle ryme, but it accordith nought 1721 KELLY *Scol. Prov* 152 He's a proud beggar that makes his own alms Eng. *Beggars should not be chusers.*

He is a proud tod¹ that will not scrape his own hole.

1641 D. FERGUSSON *Scol. Prov* (Beveridge) 40 He is a proud tod that will not scrape his own hole 1721 KELLY *Scol. Prov.* 146 *He is a proud tod that will not scrape his own hole.* A reproof to them who refuse to do their own proper business, or an excuse in them that do it. [¹fox]

He is a representative of Berkshire.

1787 GROSE *Provinc. Glos., Berks.* (1811) 151 He is a representative of Berkshire A vulgar joke on any one afflicted with a cough, which is here termed barking.

He is a silly man that can neither do good nor ill.

1721 KELLY *Scol. Prov* 137 Used as a dissuasive from disolbging any, even the meanest, for some time or other it may be in his power to do you service, or disservice.

He is a velvet true heart.

1678 RAY *Prov* 83 He's a velvet true heart. *Chesh.*

He is a weak horse that may not bear the saddle.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 40 He is a weak horse that may not bear the saddle. 1721 KELLY *Scol. Prov.* 159 *He's a weak horse that dow not bear the saddle.* Spoken to them who complain that they cannot wear such a weighty suit as is offered them.

He is a wise man who, when he is well off, can keep so.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 40 He is wise when he is well, can had¹ him sa. 1855 BOHN *Handbk. Prov.* 404 He's a wise man who, when he is well off, can keep so. [¹ hold.]

He is able to bury an abbey.

1678 RAY *Prov.* 352 He is able to bury an abbey (a spendthrift.)

He is able to put him up in a bag.

1662 FULLER *Worthies, Cardigan* (1840) III. 520 They had a kind of play, wherein the stronger . . . put the weaker into a sack; and hence we have borrowed our English byword . . . 'He is able to put him up in a bag.'

He is about to cast up his reckoning (or accounts).

1678 RAY *Prov.* 87 *Of one drunk . . .* He's about to cast up his reckoning or accompls.

He is afflicted.

1678 RAY *Prov* 87 *Of one drunk . . .* He is afflicted.

He is all to pieces.

1678 RAY *Prov* 89 *A Banhrup* . . . He's all to pieces.

He is an Aberdeen man, taking his word again.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 50 *Of unconstant persons. . .* He is an Aberdeens man, taking his word again. 1721 KELLY *Scol. Prov.* 151 *He's an Aberdeen's man, he may take his word again. . .* We may apply it to them who deny what they have said. 1832 HENDERSON *Scol. Prov.* (1881) 115 He's an Aberdeen man, he'll tak his word again. 1836 CHEVIOT *Scol. Prov.* 37 An Aberdeen man ne'er stands to the word that hurts him.

He is an Anythingarian.

a. 1704 T. BROWN *Wks* (1760) III 97 Such bifarious anythingarians, that always make their interest the standard of their religion. 1738 SWIRT *Pol. Conversat* 1 *Wks* (1856) II. 338 *Lady S.* What religion is he of? *Spark.* Why, he is an Anythingarian. 1850 KINGSLEY *Allan Locke* xiii They made poor Robbie Burns an anythingarian with their blethers.

He is an ill guest that never drinks to his host.

1678 RAY *Prov.* 86 It is an ill guest that never drinks to his host. 1855 BOHN *Handbk. Prov.* 375.

He is as bare as the birch at Yule even.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 58 *Of weasters and divers*¹. . . He is als bar as the birk on Yule even. [¹ bankrupts.]

He is as free of his gift as a poor man is of his eye.

1659 HOWELL *Eng. Prov.* 14/1.

He is at a forced put.

1657 G. STARKEY *Helmon's Vind.* 328 In expectation that Nature being forced to play a desperate game, and reduced to a forc't put, may [&c.]. 1678 RAY *Prov.* 79. He's at a lorc't put. 1772 NUGENT *Hist. Friar Gerund* i. 526 He thought that it might pass for a case of necessity, or forced-put. 1876 in *N. & Q.* Ser. V. v. 266 A tradesman [of Torquay] told me . . . that he had left his house very early . . . 'but not from choice, 'twas a force-put'.

He is at his wits' end.

c. 1374 CHAUCER *Troilus* III. 931 At dulcarnon, right at my wittes ende. c. 1420 LYDGATE *Ass. of Gods* (E.E.T.S.) 49 They were dreuyn to her wyttes ende. c. 1610 STANBRIDGE *Vulg.* (E.E.T.S.) 22 I am at my

wyttes ende. 1578 PETTIE *Petite Pall.* (Gollancz) I. 172 The learned physicians . . . were at their wits' end. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 46 *Of wilfull persons.* He is at his wits end.

He is better with a rake than a fork.

1580 LYL *Euph. & his Eng.* (Arb.) 228 Teding¹ that with a forke in one yeare, which was not gathered together with a rake, in twentie. 1629 T. ADAMS *Serm.* (1861-2) II. 9 Most men now-a-days, as it is in the proverb, are better at the rake than at the pitchfork, readier to pull in than to give out. 1678 RAY *Prov.* 266 He is better with a rake than a fork & vice versa. 1721 KELLY *Scot. Prov.* 129 *He comes oftener with the rake than the shoel*² Spoken of a poor friend, whose business is not to give us, but to get from us. [¹ spreading newly-cut grass to dry. ² shovel] 1612-13 SHAKS *Hen VIII* III. 1. 111 How, i' the name of thrift, Does he rake this together?

He is blind enough who sees not through the holes of a sieve.

1670 RAY *Prov.* 3 He is blind enough who sees not through the holes of a sieve *Hispan.*

He is blind that eats his marrow,¹ but far blinder he that lets him.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 He is blind that eats his fellow, but far blinder that lets him. [¹ companion.]

He is blown up.

1678 RAY *Prov.* 89 *A Bankrupt* He's blown up.

He is born in a good hour who gets a good name.

c. 1450 *Prouerbis of Wysdom* 12 Yea, well ys hym, pat hath a gwod name. 1732 T. FULLER *Gnom.* 102 He's born in a good hour who gets a good name.

He is but daft that has to do, and spares for every speech.

a. 1535 A. MONTGOMERIE *Cherrie & Slae* xxvii (1821) 16 He is bot daft that hes ado, And spairis for euey speiche. 1721 KFLLY *Scot. Prov.* 167 He is but daft that has to do, and spares for every speech.

He is but Jock the laird's brother.

1721 KELLY *Scot. Prov.* 139 He's but Jock the laird's brother. The Scottish lairds' concern and zeal for the standing and continuance of their families, makes the provision for their younger sons very small.

He is concerned.

1678 RAY *Prov.* 87 *Of one drunk.* He is concerned.

He is dagg'd.

1678 RAY *Prov.* 87 *Of one drunk.* He is dag'd. 1745 FRANKLIN *Drinker's Dict.* Wks. (1887) II. 23 He's dagg'd.

He is disguised.

1678 RAY *Prov.* 87 *Of one drunk.* He's disguised.

He is drinking at the harrow when he should be following the plough.

1639 J. CLARKE *Parom.* 47 He is drinking at the harrow when he should follow the plough.

He is driving his hogs over Swarston Bridge.¹

1787 GROSE *Province Glos., Derbysh.* (1811) 162 He is driving his hogs over Swarston-bridge This is a saying used in Derbyshire, when a man snores in his sleep. [¹ Swarkeston Bridge, over the Trent]

He is driving his hogs (pigs) to market.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 349 He fell asleep, and snored so hard that we thought he was driving his hogs to market. 1903 S. HEDIN *Centr. Asia* II. 318 The sleeping men . . . went on driving their pigs to market for all they were worth.

He is driving turkeys to market.

1869 W. C. HAZLITT *Eng. Prov.* 165 He is driving turkeys to market. i.e. He cannot walk straight.

He is either a god or a painter, for he makes faces.

1732 T. FULLER *Gnom.* 75.

1594-5 SHAKS *L.L.L. V.* II. 645 He's a god or a painter, for he makes faces.

He is either dead, or teaching school.

[Gk. *"ἢ τέθνηκεν ἢ διδάσκει γραμματά"*] 1655 FULLER *Hist. Univ. Camb.* (1840) 237 *Nicias*, . . . (having many scholars in his army), had fought unfortunately against the Sicilians, and when such few as returned home were interrogated, what became of their companions, this was all they could return, 'They were either dead, or taught school'.

He is fond of barter that niffers with Old Nick.

1834 A. CUNNINGHAM *Wks. of Burns* VIII. 278 *Glossary.* He's fond o' barter that niffers wi' Auld Nick. (Scot. Say.)

He is free of fruit that wants an orchard.

1721 KELLY *Scot. Prov.* 134 *He's free of fruit that wants an orchard.* Spoken to them who tell how free and liberal they would be, if they had such things, or were such persons.

He is free of horse that never had one.

c. 1300 *Prov. Hending* xxvii He is fre of hors pat ner nade non, quop Hending 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 They are good willie of their horse that hes nane.

He is going into the pease-field.

1678 RAY *Prov.* 264 He is going into the pease-field, i.e. falling asleep.

He is going to grass with his teeth upwards.

1813 RAY *Prov.* 196 He is going to grass with his teeth upwards, i.e. He is going to be buried

He is good that failed never.

1641 D FERGUSSON *Scot Prov.* (Beveridge) 42 He is good that fail'd never 1721 KELLY *Scot Prov.* 163 *He is good that fail'd never.* A persuasion to bear the neglects of a friend who has, on other occasions, been beneficial to you.

He is grey before he is good.

1678 RAY *Prov.* 249 He's grey before he is good.

He is happy whom other men's perils make wary.

1539 TAVERNER *Erasm. Prov.* (1552) 3 *Felix quem faciunt aliena pericula cautum.* He is happy, whom other mens perils maketh ware. 1636 CAMDEN *Rem., Prov.* 299 He is happy can beware by others' harms.

He is heart of oak.

1609 *Old Meg of Herefordsh.* Yonkers that have hearts of oake at fourscore yeares. 1691 WOOD *Ath. Oxon.* II. 221 He was . . . a heart of oke, and a pillar of the Land 1870 DICKENS *E. Drood* XII A nation of hearts of oak.

He is in great want of a bird that will give a groat for an owl.

1678 RAY *Prov.* 101 He's in great want of a bird that will give a groat for an owl. 1802 WOLCOT (P. Pindar) *Pitt & his S Wks* (1816) IV. 230 'A man must be hard driv'n to find a bird, Who offers two-pence for an owl.'

He is in his better blue clothes.

1678 RAY *Prov.* 66 He's in his better blew clothes. He thinks himself wondrous fine.

He is in the cloth-market.

1678 RAY *Prov.* 235 He is in the cloth-market, i.e. in bed. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 333 I hope your early rising will do you no harm. I find you are but just come out of the cloth-market.

He is lifeless that is faultless.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 29 He is hueless, that is faultles, olde folkes thought. c. 1598 *MS. Proverbs* in D. FERGUSSON *Scot. Prov.* (Beveridge) 34 Faultles lifles.

He is like a bagpipe; he never talks till his belly be full.

1678 RAY *Prov.* 291 He's like a bagpipe, he never talks till his belly be full. 1906 GUILLER-COUCH *Sir J. Constantine* xx There's another saying that even a bagpipe won't speak till his belly be full.

He is like a buck of the first head.

[1606 *Return from Parnassus* (Arber) 30 Now sir, a Bucke the first yeare is a Fawne; the

second year a Pricket, The third yeare a Sorell, the fourth yeare a Soare, the fift a Bucke of the first head, the sixth yeare a compleat Buck.] 1678 RAY *Prov.* 67 He's like a buck of the first-head. Brisk, pert, forward Some apply it to upstart gentlemen.

He is like a cat; fling him which way you will, he'll light on his legs.

1639 BEAUM. & FL. *Mons Thomas* III. III Not hurt him, He pitcht upon his legs like a cat 1678 RAY *Prov.* 282 He's like a cat; fling him which way you will he'll light on's legs 1887 S. COLVIN *Keats* 37 Chronically ailing . . . but always, in Keats's words, 'coming on his legs again like a cat'.

He is like a rabbit, fat and lean in twenty-four hours.

1678 RAY *Prov.* 288 He's like a rabbit, fat and lean in 24 hours 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 339 I am like a rabbit, fat and lean in four-and-twenty hours.

He is like a silvered pin, fair without but foul within.

1813 RAY *Prov.* 237.

He is like a swine, he'll never do good while he lives.

1564 BULLEIN *Dial. agst Fever* (1888) 9 Covetous usurers, which be like fat unclean swine, which do never good until they come to the dish. 1629 T. ADAMS *Serm.* (1861-2) I. 482 The covetous man is like a two-legged hog: while he lives he is ever rooting in the earth, and never doth good till he is dead. 1678 RAY *Prov.* 90 He's like a swine, never good until he comes to the knife 1733 FRANKLIN *Poor Rich. Alm.* April A rich rogue is like a fat hog, who never does good till as dead as a log.

He is like Garby whose soul neither God nor the devil would have.

1732 T. FULLER *Gnom.* 102.

He is like the singed cat, better than he's likely.¹

1737 RAMSAY *Sc. Prov.* (1750) 40 He's like the singed cat, better than he's likely. 1914 K. F. PURDON *Folk of Furry F.* II Maybe I'm like the singed cat, better than I look! [¹ of good appearance]

He is marched off.

1678 RAY *Prov.* 89 A bankrupt. He is marched off.

He is metal to the back.

1678 RAY *Prov.* 76 He's metal to the back. A metaphor taken from knives and swords. 1687 T. BROWN *Saints in Upoor* Wks. (1730) I. 73 A notable fellow of his inches, and metal to the back 1593-4 SHAKS. *Tit. A.* IV. iii. 47 No big-bon'd men. . . . But metal, Marcus, steel to the very back.

He is my friend that grindeth at my mill.

1639 J. CLARKE *Paræm.* 16.

He is never likely to have a good thing cheap that is afraid to ask the price.

1670 RAY *Prov.* 56 He'st ne're have thing good cheap, that's afraid to ask the price. Il n'aura ja[mais] bon marché qui ne le demande [pas]. *Gall.*

He is no man's enemy but his own.

1629 T. ADAMS *Serm.* (1861-2) III. 80 The prodigal is no man's foe but his own, saith the proverb. 1639 J. CLARKE *Paræm.* 21 He is no man's enemy but his own. 1749 FIELDING *Tom Jones* (1805) I. IV. v Sophia . . . discerned that Tom . . . was nobody's enemy but his own. 1881 A. JESSOPP *Arcady* 183 Ben's life . . . has been singularly inoffensive. As the saying is, 'He has been no man's enemy but his own'.

He is none of the Hastings.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 35 Toward your woorkyng (quoth he) ye make such tastings, As approue you to be none of the hastings. 1662 FULLER *Worthies, Sussex* (1840) III. 243 'He is none of the Hastings'. . . . There is a noble and ancient family of the Hastings . . . earls . . . of Huntingdon. Now men commonly say, They are none of the Hastings, who being slow and slack go about business with no agility.

He is not a man to ride the water with.

1857 DEAN RAMSAY *Reminisc.* v. (1911) 202 *He's not a man to ride the water w'.* A common Scottish saying to express you cannot trust such an one in trying times. May have arisen . . . where fords abounded, and the crossing them was dangerous.

He is not a merchant bare, that hath money, worth or ware.

1670 RAY *Prov.* 17 He is not a merchant bare, that hath money worth or ware. 1721 KELLY *Scot. Prov.* 171 *He is not a merchant bare, That hath either money, worth, or ware.* A good merchant may want ready money.

He is not a wise man who cannot play the fool on occasion.

1732 T. FULLER *Gnom.* 76 He is no wise man, that cannot play the fool upon occasion.

He is not fit to command others that cannot command himself.

c. 1510 STANBRIDGE *Vulg.* (E.E.T.S.) 56 It becometh hym euyl to be a mayster upon seruantes that cannot ordre hymselfe 1621 J. FLETCHER *Pilgrim* II. II How vilely this shows, In one that would command anothers temper, And bear no bound in's own. 1669 PENN *No Cross, No Crown* xix Cato . . . would say, 'No man is fit to command another, that cannot command himself'.

He is not free that draws his chain.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 355.

He is not laughed at that laughs at himself first.

1732 T. FULLER *Gnom.* 76 He is not laughed at, that laughs at himself first. 1786 MRS. PROZIO *Anec. of S. Johnson* (1892) 99 Thinking I suppose that the old maxim, of beginning to laugh at yourself first where you have anything ridiculous about you, he . . . called his girl *Trundle* when he spoke of her. 1927 *Times*, 17 Sept. 11/4 Any man who laughs at his own misfortunes has . . . saved himself from being laughed at by others.

He is not poor that hath little, but he that desireth much.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 331.

He is not so daft as he pretends to be.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 50 He is not so daft as he pretends him. 1721 KELLY *Scot. Prov.* 151 *He is not so daft, as he lets on him.* Spoken of knavish rogues, who pretend to be foolish when they have their interest in their eye.

He is not the best wright that hews the maniest speals.¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He is not the best wright that hews the maniest speals 1721 KELLY *Scot. Prov.* 146 *He's not the best wright that casts the maniest speals.* A return of a man that wants children, to him that upbraids him with it. [¹ chips.]

He is not the fool that the fool is, but he that with the fool deals.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He is not the foole that the foole is, but he that with the foole deals. 1721 KELLY *Scot. Prov.* 146 *He is not the fool that the fool is; but the fool that with the fool deals.* Spoken against wanton boys, when they are playing upon an idiot.

He is not wise who is not wise for himself.

[Gk. *Μισῶ σοφιστὴν ὅστις οὐκ αὐτῷ σοφός.* I hate the wise man who is not wise for himself.] 1539 TAVERNER *Erasm. Prov.* (1552) 18 Nequicquam sapit qui sibi non sapit. He is in vain wise that is not wise for himself. 1590 LODGE *Rosalynde* Wks. (1883) I. 39 *Non sapit, qui non sibi sapit* is fondly spoken in such bitter extreames. 1594 GREENE *Looking-Glass* II. ii You know the old proverb, 'He is not wise that is not wise for himself'.

He is nothing but skin and bone.

c. 1430 *Hymns Virgin* (1867) 73 Ful of fleissche Y was to fele, Now . . . Me is lefte But skyn & boon. 1546 J. HEYWOOD *Prov.* (1867) 134 And yet art thou skyn and bone. 1617 MORYSON *Ihn.* I. 251 My self being nothing but skin and bone, as one that languished in a Consumption.

He is on the ground.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 52
*Of weasters and divers*¹ . . . He is on the
ground. [¹ bankrupts.]

He is one (two) and thirty.

1678 RAY *Prov.* 87 *Of one drunk*. . . He is
one and thirty.

1593-4 SHAKS. *Tam Shrew* I ii 33 Was
it fit for a servant to use his master so; being,
perhaps, for aught I see, two-and-thirty,
a pip out?

He is one of St. Paul's mariners.

1662 FULLER *Worthies, Kent* (1840) II. 119
Navigation is much improved . . . since
Saint Paul's time; insomuch that, when a
man goes bunglingly about any work in a
ship, I have heard our Englishmen say, 'Such
a man is one of St. Paul's mariners'.

He is only bright that shines by himself.

1640 HERBERT *Out. Prov.* Wks. (1859) I. 350.

He is only fit for Ruffian's-hall.

1662 FULLER *Worthies, London* (1840) II. 347
'He is only fit for Ruffian's hall'. A ruffian is
the same with a swaggerer . . . West Smith-
field . . . was formerly called Ruffian's hall,
where such men met casually and other-
wise. . . . The proverb [is] only applicable to
quarrelsome people . . . who delight in brawls
and blows.

He is paced like an alderman.

1639 J. CLARKE *Paræm.* 32.

He is poor indeed that can promise nothing.

1670 RAY *Prov.* 132.

He is poor that God hates.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 40
He is poorer that God hates. 1721 KELLY *Scol.*
Prov. 138 *He's poor whom God hates*. A sur-
lish return to them who, tauntingly, call us
poor.

He is proper that hath proper conditions.¹

1599 PORTER *Angry Wom. Abingd.* IV. III
(Merm.) 176 But he is proper that hath
proper conditions. 1614 CAMDEN *Rem.* 307
He is proper that hath proper conditions.
[¹ disposition.]

He is put to bed with a shovel.

1813 RAY *Prov.* 75 He is put to bed with a
shovel. He is going to be buried.

He is raddled.

1678 RAY *Prov.* 87 *Of one drunk*. . . He's
raddled. 1694 MOTTEUX *Rabelais* V. XXXIX
A . . . sottish Fellow, continually raddled,
and as drunk as a Wheelbarrow.

He is ready to leap over nine hedges.

1678 RAY *Prov.* 353.

He is rich enough that wants nothing.

c 1387 T. USK *Test of Love* in SKEAT *Chaucer*
VII SS Is he nat riche that hath suffisaunce.
1640 HERBERT *Outl. Prov.* Wks (1859) I. 336.

He is rich enough who lacks not bread.

[L. S. Hieron. *Epist.* CXXV *Satis diues, qui
pane non indiget*] 1377 LANGLAND *P. Pl.*
B. VII 86 He hath ynough that hath bred
ynough though he haue nouzt elles *Satis
diues est, qui non indiget pane*

He is run off his legs.

1678 RAY *Prov.* 89 *A Bankrupt*. . . He is run
off his legs.

He is sillier than a crab, that has all his brains in his belly.

1732 F. FULLER *Gnom.* 76.

He is so full of himself that he is quite empty.

1732 T. FULLER *Gnom.* 103.

He is so hungry he could eat a horse behind the saddle.

1678 RAY *Prov.* 253.

He is the best general who makes the fewest mistakes.

1907 SIR I. HAMILTON *Staff Off. Scrap-Bk.* II.
347 The highest authority tells us that he is
the best general who makes fewest mistakes.

He is the black bear of Arden.

1787 GROSE *Province Glos. Warw.* (1811) 228
He is the black bear of Arden. Guy Beau-
champ, Earl of Warwick, was so called, both
from his crest . . . a black bear, and from . . .
a black and grim countenance, as well as on
account of . . . undaunted courage. Arden
was a forest [in] . . . this county. . . . The
person . . . so denominated, was . . . an object
of terror.

He is the son of a bachelor.

1678 RAY *Prov.* 66 The son of a bachelor;
i e. a bastard.

He is to be summoned before the Mayor of Halgaver.¹

1662 FULLER *Worthies, Cornwall* (1840) I. 307
'He is to be summoned before the Mayor
of Halgaver'. This is a jocular and imagin-
ary court, wherewith men make merriment
. . . , presenting such persons as go
slovenly in their attire, . . . where judgment in
formal terms is . . . executed more to the scorn
than hurt of the persons. 1821 SCOTT *Kentlv.*
IV 'We'll have you summoned before the
Mayor of Halgaver. [¹ Halgaver Moor,
Bodmin.]

He is true blue.

1600 JONSON *Cynth. Rev.* V. 1 Steal into his
hat the colour whose blueness doth express
trueness. 1650 COWLEY *Guardian* V. V Bess,
poor wench, is married to a chandler; but

she's true blue still. 1663 BUTLER *Hud* I. i. 191 'Twas Presbyterian true blue. 1670 RAY *Prov.* 166 True blue will never stain. Coventry had formerly the reputation for dyeing of blues; insomuch that true blue became a proverb to signifie one that was always the same and like himself. 1890 W. F. BUTLER *Sir C. Napier* 95 A conspiracy among the . . . True Blues of their party to shut out the Princess Victoria from the throne.

He is twice fain¹ that sits on a stone.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He is twice fain that sits on a staine. 1721 KELLY *Scot. Prov.* 148 *He that sits on a stane, is twyce fain.* That is, glad to sit down, because he is weary, and glad to rise, because the stone is hard. [¹ glad]

He is unworthy of life that causes not life in another.

1633 D. DYKE *Six Evangel. Hist* 98 Life, when grown to strength, is generative. . . . *Nascitur indigne per quem non nascitur alter;* He is unworthy of life, that causes not life in another.

He is unworthy to live who lives only for himself.

1732 T. FULLER *Gnom.* 77.

He is very weary.

1678 RAY *Prov.* 87 *Of one drunk.* . . . He is very weary.

He is well paid that is well satisfied.

1596-7 SHAKS. *Merch.* V IV. i. 416 He is well paid that is well satisfied.

He is well provided within that will neither borrow nor lend.

1611 J. DAVIES *Scourge Folly*, Wks (Gros.) II. 45 The world still he keeps at his staves end that need not to borrow and never will lend. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 He is well stakit¹ therehen, that will neither borrow nor len. [¹ stocked, provided.]

He is well to live.

1678 RAY *Prov.* 87 *Of one drunk.* . . . He's well to live.

He is well worth sorrow that buys it with his silver.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 It is well warit they have sorrow that buys with their silver. 1721 KELLY *Scot. Prov.* 130 *He's well worth sorrow that buys it with his silver.* Spoken to them that have been at some pains to inconvenience themselves.

He is wise enough that can keep himself warm.

1546 J. HEYWOOD *Prov.* (1867) II. ii. 46 Ye are wise enough (quoth he) if ye kéepe ye warme. 1614 JONSON *Barthol. Fair* v. iii In a scrivener's furred gown, which shews he is no

fool. For therein he hath wit enough to keep himself warm. 1670 RAY *Prov.* 28 He is wise enough that can keep himself warm.

1593-4 SHAKS. *Tam. Shrew* II i. 258 *Pei.* Am I not wise? *Kath.* Yes; keep you warm 1598-9 *Much Ado* I. i. 68 If he have wit enough to keep himself warm.

He is wise that hath wit enough for his own affairs.

c. 1386 CHAUCER *Monk's Tale* B² 3329 Ful wys is he that kan hymselfen knowe! 1732 T. FULLER *Gnom.* 77.

He is wise that is honest.

1670 RAY *Prov.* 13.

He is wise that is rich.

1616 BRETON *Cross. Prov.* Wks. (1879) II. App. iii. He is wise that is rich. 1629 T. ADAMS *Serm.* (1861-2) II. 128 It is even a maxim in common acceptation, 'He is wise that is rich'.

He is wise that is ware.

1303 R. BRUNNE *Handl. Synne* 8085 He wys is, that ware ys. c. 1374 CHAUCER *Troilus* II. 343 Avysement is good before the nede. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He is wise that is ware in time. 1721 KELLY *Scot. Prov.* 156 *He is wise that is wary in time.* That is, who foresees harm before it come, and provides against it

1600-1 SHAKS. *Merry W.* II. iii 10 *Caus.* He is dead already, if he be come. *Rug.* He is wise, Sir, he knew your worship would kill him if he came.

He is wise that knows when he's well enough.

1493 *Dives et Pauper* sig. A 1 It is an olde prouerbe. He is well atte ease that hath ynough & can saye ho. 1546 J. HEYWOOD *Prov.* (1867) II. vii. 67 He that knoweth when he hath enough, is no foole. 1721 KELLY *Scot. Prov.* *He is wise that knows when he's well enough.* That is a pitch of wisdom to which few attain.

He is worth gold that can win it.

1721 KELLY *Scot. Prov.* 128 *He is worth gold that can win it.* Spoken to them who grudge the thriving condition of some neighbour, his decent apparel, or plentiful estate.

He is worth his weight in gold.

1636 S. WARD *Serm.* (1862) 146 A thankful man is worth his weight in the gold of Ophir. 1923 A. RAWLINSON *Advent. in Near East* 158 A railway officer and twenty men, who now were worth their weight in gold.

He is worth no weal that can bide no woe.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He is worth na weill that may not byde na wae. 1721 KELLY *Scot. Prov.* 133 He's worth no well, can bide no woe.

He is Yorkshire (= a sharp fellow).

a. 1806 WOLCOT (P. Pindar) *Pitt's Flight* Wks. (1816) III. 64 But, hang the fellow, 'he was Yorkshire too'. 1813 RAY *Prov.* 223 The

Italians say, *E Spoletino*. He's of Spoletino intimating, he's a cunning blade.

He kens his groats among other folk's kail.

1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 50 *Of weillie persons*. . . . He kens his groats among other folks kail 1721 KELLY *Scot. Prov.* 153 *He kens his groats in other folks kail* Spoken of those who are sharp and sagacious in knowing their own. 1857 DEAN RAMSAY *Remin.* vi (1911) 238 An old lady . . . from whom the 'Great Unknown' had derived many an ancient tale, . . . protested, 'D'ye think, sir, I dinna ken my ain groats in ither folk's kail?' [¹ Scott.]

He knows how many blue beans go to make five.

1830 GALT *Laurie T* (1849) II. i 42 Few men who better knew how many blue beans it takes to make five. 1894 NORTHALL *Folk-phrases* 16 To say of a man that 'He knows how many beans make five' is to speak highly of his shrewdness. 1909 *Times* (Wkly.) 11 June 377 But the Bishop . . . knew how many beans make five, and he soon found out about Margaret.

He knows how to carry the dead cock home.

1869 W. C. HAZLITT *Enq. Prov.* (1907) 193 A correspondent of *Notes and Queries* says' . . . This . . . was in common use in the Derbyshire village where I was born. It was said of lads and men who . . . in . . . games, trials of strength, or fights, knew how to bear defeat manfully. . . . 'He knows how to carry the dead cock home!'

He knows not a B from a battledore.¹

1553-87 FOXE A. & M. II 474 He knew not a B from a battledore nor ever a letter of the book 1609 DEKKER *Guls Horne-Bk.* 3 You shall not neede to buy bookes, no, scorne to distinguish a B from a battle dore 1639 J. CLARKE *Paræm.* 297 He knows not B from a battledore. [¹ A horn-book.]

He knows not a B from a bull's foot.

[= entirely illiterate.] 1401 *Polit. Poems* (Wright) II. 57 I know not an A from the wyndmylne, ne a B from a bole foot. 1721 KELLY *Scot. Prov.* 159 *He knows not a B by a bull's foot*. That is, he is illiterate. 1824 MOIR *Mansie W.* xxi One who . . . could distinguish the difference between a B and a bull's foot. 1887 BLACKMORE *Springhaven* v But the opinion of the men was different, because they knew a bee from a bull's foot.

He knows not a pig from a dog.

1678 RAY *Prov.* 264.

He knows not whether his shoe goes awry.

1678 RAY *Prov.* 81. [*To tread a shoe awry* = To make a lapse from virtue.]

He knows on which side his bread is buttered.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 71 I know on which syde my bread is buttred.

1564 BULLEIN *Dial agst. Fever* (1888) 112 He knoweth upon which side his bread is buttered well enough. 1819 SCOTT *Bride Lam.* xviii No man knows so well as Bittlebrams on which side his bread is buttered. 1882 BLACKMORE *Chislowell* ix You know . . . upon which side your bread is buttered And you think to make a good thing of what you have got out of me.

He knows one point more than the devil.

1813 RAY *Prov.* 204.

He laughs best who laughs last.

1715 VANBRUGH *Country House* II. v But mum, he laughs best that laughs least. 1823 SCOTT *Peveril* xxxviii Your Grace knows the French proverb, 'He laughs best who laughs last'. 1904 'H. S. MERRIMAN' *The Last Hope* xvi Men must have . . . laughed at the astounding simplicity of the French people. But he laughs best who laughs last. [¹ Rura bien qui rira le dernier.]

He laughs ill that laughs himself to death.

1670 RAY *Prov.* 15.

He leaps like the Belle giant, or devil of Mountsorrel.

1787 GROSE *Provinc. Gloss.* (1811) 190 He leaps like the Belle giant, or devil of Mountsorrel 'About Mountsorrel, or Mounshill', says Peck, 'the country people have a story of a giant or devil, named Bell, who . . . took three prodigious leaps, . . . ' This story seems calculated to ridicule . . . shooters in the long bow.

He learned timely to steal (beg) that could not say 'Nay'.

c. 1460 Towneley *Myst.*, 2nd. Shep. Play 524 He lernyd tymely to steyll / that couth not say nay. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He gangs earlie to steal, that cannot say na 1721 KELLY *Scot. Prov.* 170 *He gangs early to beg that cannot say nay*. Because men will make a prey of his liberal disposition.

He lies like truth.

1841 CHAMIER *Tom Bowl.* v He lied so much like truth that she was deceived.

He lighted upon a lime¹ twig.

1732 T. FULLER *Gnom.* 77. [¹ bird-hume.]

He lives long that lives well.

1553 T. WILSON *Arte of Rhet.* (1909) 83 They lived long enough, that have lived well enough 1642 FULLER II. & P. *State* i. vi (1841) 15 If he chance to die young, yet he lives long that lives well. 1721 KELLY *Scot. Prov.* 168 He that liveth well, liveth long.

1607-8 SHAKS. *Cor.* III. i 152 (You) that prefer A noble life before a long.

He lives under the sign of the cat's foot.

1678 RAY *Prov.* 68 He lives under the sign of the cat's foot. He is hen-peckt, his wife scratches him.

He lives unsafely that looks too near on things.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 319.

He looks as big as if he had eaten bull beef.

1670 RAY *Prov.* 164 To look as big, as if he had eaten bull beef

1591-2 SHAKS *1 Hen. VI I ii 9 Char.* The famush'd English, like pale ghosts, Faintly besiege us one hour in a month. *Alen* They want their porridge and their fat bull-beeves

He looks as if he had neither won nor lost.

1678 RAY *Prov.* 257 He looks as if he had neither won nor lost. He stands as if he were mop't, in a brown study, unconcern'd.

He looks as if (though) he had sucked his dam through a hurdle.

1670 RAY *Prov.* 170 To look as though he had suck't his dam through a hurdle.

He looks as the devil over Lincoln.

1546 J. HEYWOOD *Prov* (1867) II. ix. 75 Than wold ye looke ouer me, with stomake swolne, Like as the duel lookt ouer Lincoln 1662 FULLER *Worthies, Linc* (1840) II. 268 'He looks as the devil over Lincoln'. Lincoln Minster is one of the stateliest structures in Christendom. . . . The devil . . . is supposed to have overlooked this church . . . with a torve and tetric[k] countenance, as maligning men's costly devotion. *Ibid. Oxon* (1840) III. 6 Some fetch the original of this proverb from a stone picture of the devil, which doth (or lately did) over look Lincoln College. . . . Beholders have since applied those ugly looks to envious persons. 1738 SWIFT *Pol. Conversat.* I Wks. (1856) II. 341 She looked at me as the devil looked over Lincoln.

He looks as the wood were full of thieves.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 48 *Of fleyit¹ persons.* . . . He looks as the wood were full of theves. [¹ frightened.]

He looks like a dog under a door.

1678 RAY *Prov.* 70.

He looks like a Lochaber axe.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 48 *Of fleyit¹ persons.* . . . He looks like a Loch- whaber axe. 1721 KELLY *Scol. Prov.* 373 *You look like a Lochaber ax new come from the grindstone.* Us'd when people look sillily, demurely, foolishly, or wildly. [¹ frightened.]

He looks like a tooth-drawer.

1608 BEAUM. & FL. *Philas.* I. i Here is a fellow has some fire in's veins; The outlandish prince looks like a tooth-drawer. 1678 RAY *Prov.* 83 He looks like a Tooth-drawer; i.e. very thin and meager.

He looks like Mumchance (Mump-hazard) that was hanged for saying nothing.

1670 RAY *Prov.* 290 He stands like Mump-hazard, who was hang'd for saying nothing. *Chest. a. 1700 B.E. Dict. Cant. Crew. Mumchance,* One that sits mute. He looks like Mumchance that was Hang'd for saying of nothing 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 335 Methinks you look like Mumchance, that was hanged for saying nothing.

He looks like the laird of pity.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 48 *Of fleyit¹ persons.* . . . He looks like the laird of pity. [¹ frightened.]

He looks not well to himself that looks not ever.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 355.

He looks one way and rows another.

1621 BURTON *Anat. Mel. Democr to Rdr.* (1651) 29 Teach others to fast, and play the gluttons themselves; like watermen, that row one way and look another. 1655 FULLER *Ch. Hist.* III. iv (1868) I. 389 The clergy looking at London, but rowing to Rome, carrying Italian hearts in English bodies. 1867-77 FROUDE *Short Stud.* (1890) I. 155 Bunsen . . . could not get inside the English mind. He did not know that some people go furthest and go fastest when they look one way and row the other.

He looks up with the one eye and down with the other.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 48.

He loses his thanks who promiseth and delayeth.

1670 RAY *Prov.* 7 He loseth his thanks who promiseth and delayeth. *Gratia ab officio, quod mora tardat, abest.*

He loseth indeed that loseth at last.

1732 T. FULLER *Gnom.* 78.

He loseth nothing who keeps God for his friend.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318. He loseth nothing that loseth not God. 1670 RAY *Prov.* 16.

He loved mutton well that licked where the ewe lay.

1721 KELLY *Scol. Prov.* 125 *He lov'd mutton well, that lick'd where the ewe lay.* Spoken to them who will sip the bottom of a glass where good liquor was, or scrape a plate, after good meat 1816 SCOTT *Antiq.* xlv That German devil was glowering at the lid of the kist (they liked mutton weel that licket whare the yowe lay).

He loves bacon well that licks the swine-sty door.

1678 RAY *Prov.* 96.

He loves me for little that hates me for naught.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He loves me for little, that hates me for naught. 1721 KELLY *Scot. Prov.* 146 *He loves me for little, that hates me for naught* Spoken to those who are much displeased, upon a small provocation.

He loves no beef that grows on my bones.

1721 KELLY *Scot. Prov.* 157 *He loves no beef that grows on my bones.* . . . The man hates me vehemently.

He loves roast meat well that licks the spit.

1670 RAY *Prov.* 137.

He loveth well sheep's flesh that wets his bread in the wool.

c. 1460 Gode Wyffe wd. a *Pylgr.* in *Q. Eliz. Acad.* (E.E.T.S.) 41 He wyll lowys schieppis flesche, That wettytt his bred in woll a 1530 R. Hull's *Commonpl. Bh.* (E.E.T.S.) 131 He loveth well moton, pat weteth his bred in woll—Optat eus carnem, tangens in vellere panem. 1546 J. HEYWOOD *Prov.* (1867) II. v. 58 He loueth well sheeps flesh, that wets his bred in the wul. 1670 RAY *Prov.* 123 He loves mutton well that dips his bread in the wool.

He makes a rod for his own back (breech, tail).

c. 1374 CHAUCER *Troilus* I. 740 For it is seyde, man maketh ofte a yerde With which the maker is himself y-beten. 1533 FRITH *Disp. Purg.* (1829) 110 Then hath he made a rod for his own breech. 1546 J. HEYWOOD *Prov.* (1867) I. II. 5 Whan haste proueth a rod made for his owne tayle. 1650 BAXTER *Saints' Everl. Rest* III. IX And so make a rod for their own backs.

He makes much of his painted sheath (sheets).

c. 1520 WHITTINTON *Vulgaria* (E.E.T.S.) 105 He is not a lytle proude of his paynted sheythe and loketh of a heyght 1562 J. HEYWOOD *Epigrams* (1867) 138 Thou makst much of thy peynted sheathe, and wyll do, It hauynge not one good knyfe longynge therto. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 52 *Of proud persons.* He makes meikle of his painted sheits.

He may be heard where he is not seen.

1670 RAY *Prov.* 180.

He may be in my Paternoster, but he shall never come in my creed.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 79 He maie be in my Pater noster in déede. But be sure, he shall neuer come in my Créede. 1629 T. ADAMS *Serm.* (1861-2) II. 247 [Flat-

terers] are . . . the commonwealth's wolves. Put them in your *Paternoster*, let them never come in your creed pray for them, but trust them no more than thieves

1612-13 SHAKS. *Ilen. VIII* II. II 51 I love him not, nor fear him; there's my creed. As I am made without him, so I'll stand.

He may be trusted (get credit) with a house full of unbored millstones.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 48 *Of false persons.* He will get credit of a house full of unbored millstones. 1721 KELLY *Scot. Prov.* 151 *He may be trusted with a houseful of unbored millstones.* That is, only with what he cannot carry away.

He may bear a bull that hath bórne a calf.

1539 TAVERNER *Erasm. Prov.* (1552) 10 Taurum tollet qui utulum susulenter. He that hath borne a calfe, shall also beare a bull, He that accustometh hym selie to lytle thynges, by lytle and lytle shal be able to go a waye with greater thynges. 1909 A. MACLAREN *Ephesians* 243 The wrestler, according to the old Greek parable, who began by carrying a calf on his shoulders, got to carry an ox by and by.

He may eat his part on Good Friday.

1546 J. HEYWOOD *Prov.* (1867) I. XI. 29 He maie his parte on good fridaie eate, And fast neuer the wurs, for ought he shall geate.

1596-7 SHAKS. *K. John* I. I. 231 Sir Robert might have eat his part in me Upon Good Friday and ne'er broke his fast.

He may fetch a flitch of bacon from Dunmow.

1362 LANGLAND *P. Pl.* ix. 5515 (Wright) I. 169 And though thei do hem to Dunmowe, But if the deuel helpe, To folwen after the flieche, Fecche thei it nevere. c. 1386 CHAUCER *Wife's Prol.* 217 The bacon was nat fet for hem, I trowe, That som men han in Essex at Dunmowe. 1662 FULLER *Worthies, Essex* (1840) I. 498 'He may fetch a flitch of bacon from Dunmow'. This proverb dependeth on a custom practised in the priory of Dunmow. . . . Any person . . . might demand . . . a gammon or flitch of bacon, upon the solemn taking of the ensuing oath [that husband and wife had not quarrelled since marriage]. 1708 PRIOR *Turtle & Sparrow* 233 Few married folk peck Dunmow-bacon. 1912 *Daily Tel.* 6 Aug., 3 Six years have passed since the Dunmow flitch of bacon has been bestowed on any couple who could truthfully take oath that neither had 'offended each other in deed or word, Or in a Twelvemonth and a Day repented not in thought any way'.

He may find fault that cannot mend.

1721 KELLY *Scot. Prov.* 171.

He may freely receive courtesies that knows how to requite them.

1670 RAY *Prov.* 22.

He may go hang himself in his own garters.

1611 *TOURNEUR Ath. Trag.* II. v And as I ran, indeed I bid him hang himself in his own garters. 1678 *RAY Prov.* 246 He may go hang himself in's own garters. 1738 *SWIFT Pol. Conversat.* 1 Wks. (1856) II. 341 Well, go hang yourself in your own garters.

1597-8 *SHAKS. 1 Hen. IV* II. ii. 46 Go, hang thyself in thine own heir apparent garters. 1599-1600 *Twelfth N. I.* iii. 13 These clothes are good enough to drink in, and so be these boots too an they be not, let them hang themselves in their own straps.

He may ill run that cannot go.

1548 J. HEYWOOD *Prov.* (1867) II. ix. 77 Men saie he maie yll renne, that can not go. c. 1610 *BEAUM. & FL. Kn. Burn. Pestle* II. v. 41 Though I can scarcely go, I needs must run. 1638 *CAMDEN Rem.* 308 They hardly can run, that cannot go. 1721 *KELLY Scot. Prov.* 130 He may ill run that cannot go. In vain he attempts an uneasy task, who is not equal to an easy one.

He may remove Mort-stone.

1662 *FULLER Worthies, Devon* (1840) I. 399 He may remove Mort-stone'. There is a bay in this county called Mort-bay,¹ but the harbour in the entrance thereof is stopped with a huge rock, called Mort-stone; and the people merrily say that none can remove it, save such who are masters of their wives. [¹ SW. of Ilfracombe.]

He may well be contented who needs neither borrow nor flatter.

1670 *RAY Prov.* 5.

He may whet his knife on the threshold of the Fleet.

1662 *FULLER Worthies, London* (1840) II. 348 He may whet his knife on the threshold of the Fleet'. The Fleet is . . . a prison, so called . . . from a brook running by. . . The proverb is applicable to those who never owed ought; or else, having run into debt, have crept out of it; so . . . may defy danger and arrests.

He may write to his friends.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 54 *Of drunkards* . . . He may write to his friends. 1670 *RAY Prov.* 176 He may even go write to his friends. We say it of a man when all his hopes are gone.

He measures another's corn by his own bushel.

1644 *MILTON Areop.* (Arb.) 72 We shall know nothing but what is measur'd to us by their bushel? 1670 *RAY Prov.* 186 You measure every ones corn by your own bushel. 1738 *SWIFT Pol. Conversat.* 1. Wks. (1856) II. 343 Mr. Neverout, . . . you measure my corn by your bushel. 1881 *TYLOR Anthropology* (1889) 410 The student of history must avoid that error which the proverb calls measuring other people's corn by one's own bushel.

He mends as sour ale mends in summer.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 75 Then wolde ye mend, as the fletcher mends his bolte. Or as sowre ale mendth in summer. 1639 *FULLER Holy War* v. xvi (1840) 271 They lost none of their old faults, and got many new, mending in this hot country as sour ale in summer. 1738 *SWIFT Pol. Conversat.* III. Wks. (1856) II. 351 Manners, indeed! I find you mend like sour ale in summer.

He mends as the fletcher¹ mends his bolt.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 75 Then wolde ye mend, as the fletcher mends his bolte. Or as sowre ale mendth in summer. [¹ arrow-maker.]

He must have his grains of allowance.

1678 *RAY Prov.* 248.

He must have iron nails that scratches a bear.

1678 *RAY Prov.* 98 He must have iron nails that scratches a Bear. 1801 J. WOLCOT (P. Pindar) *Out at Last* A man must have, the proverb says, Good iron nails that scratches with a bear. 1828 *LYTTON Pelham* lxxvii He must have iron nails who scratches a bear. You have sent me a challenge, and the hangman shall bring you my answer.

He must have leave to speak who cannot hold his tongue.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 He mon have leave to speak that cannot had his tongue. 1721 *KELLY Scot. Prov.* 145 He must have leave to speak, who cannot hold his tongue. Spoken against impertinent and indefatigable baublers.

He must needs swim that is held up by the chin.

a. 1530 *R Hill's Commonpl. Bk.* (E.E.T.S.) 129 He mai lighthly swim, that is hold up by þe chin. 1580 *LYLY Euphues & his E.* (Arb.) 216 If your Lordship with your lyttle finger doe but holde me vp by the chinne, I shall swimme. 1614 *BEAUM. & FL. Wit at S.W.* I. i Well he may make a padler i' th' world, . . . but never a brave swimmer, Borne up by th' chin. 1655 *FULLER Ch. Hist.* IV. i (1868) I. 531 Whose safety, . . . is not so much to be ascribed to his own strength in swimming, as to such as held him up by the chin. 1721 *KELLY Scot. Prov.* 129 He may well swim that's held up by the chin. Spoken of the thriving condition of those, who have some to support, assist, and raise them.

1612-13 *SHAKS Hen. VIII* III. ii. 360 I have ventured, Like little wanton boys that swim on bladders, This many summers in a sea of glory, But far beyond my depth.

He must rise betimes that will cozen the devil.

1659 *HOWELL Eng. Prov.* 19/1.

He must stoop that hath a low door.

1678 *RAY Prov.* 206.

He must take a house in Turnagain Lane.

1548 J. HEYWOOD *Prov.* (1867) 190 Finde meanes to take a house in turne againe lane. 1662 FULLER *Worthies, London* (1840) II 348 'He must take him a house in Turnagain Lane'. This, in old records, is called Wind-again Lane, and heth in the parish of St. Sepulchre's, going down to Fleet-dike, which men must turn againe the same way they came, for there it is stopped. The proverb is applied to those who . . . must seasonably alter their manners

He never broke his hour that kept his day.

1678 RAY *Prov.* 122.

He never lies but when the holly is green.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 48 He lies never but when the hollen¹ is green. 1721 KELLY *Scot. Prov.* 174 *He never lies, but when the hollen¹ is green* Meaning that he lies at all times. [¹ holly]

He never tint¹ a cow that grat² for a needle.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 He tint never a cow, that grate for a needle. 1721 KELLY *Scot. Prov.* 149 *He never tint a cow, that grat for a needle.* It is a token that a man had never a great loss, who is immoderately griev'd for a small one [¹ lost. ² wept]

He pins his faith upon another man's sleeve.

1660 SECKER *Nonsuch Prof.* III (1891) 274 That was a good saying of Sir Thomas More. I will not pin my faith upon any man's sleeve, because I know not whither he will carry it' 1678 RAY *Prov.* 342 I'll not pin my faith on your sleeve 1824 FERRIER *Inheritance* II. 21 There are those who pin their faith upon the sleeve of some favourite preacher. 1867-77 FROUDE *Short Stud.* (1890) III. 140 The Protestant . . . refused to pin his faith upon the Church's sleeve thenceforward. 1594-5 SHAKS. *L.L.L.* V. II 321 This gallant pins the wenches on his sleeve.

He plants (tarrows) early that plants on his kail.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He plants early, that plants on his kail 1721 KELLY *Scot. Prov.* 135 *He tarrows early that tarrows on his kail.* The Scots, for their first dish have broth (which they call kail) and their flesh-meat . . . after Spoken when men complain before they see the utmost that they will get.

He plays best (well) that wins.

1546 J. HEYWOOD *Prov.* (1867) 163 He pleyth best that wins. 1639 J. CLARKE *Paræm.* 122 He plays well that wins.

He plays you as fair as if he picked your pocket.

1678 RAY *Prov.* 79.

He preaches well that lives well.

1620 SHELTON *Quæ* II. XXI (1908) II. 326 'He preaches well that lives well', said Sancho.

He preacheth patience that never knew pain.

1855 BOHN *Handbk. Prov.* 381.

He promiseth like a merchant, and pays like a man of war.

1670 RAY *Prov.* 22.

He pulls with a long rope that waits for another's death.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.

He quits his place well that leaves his friend there.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 357.

He rides not ay when he saddles his horse.

1721 KELLY *Scot. Prov.* 175 *He rides not ay when he saddles his horse.* Spoken of them who make great pretences to haste, but yet linger long enough

He rides sure that never fell.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 He rides sicker that fell never. 1721 KELLY *Scot. Prov.* 133 *He rode sicker that never fell.* A man has gone through the world with a strange even hand, that never committed a blunder.

He rides with a sark¹ tail in his teeth.

1721 KELLY *Scot. Prov.* 154 *He rides with a sark¹ tail in his teeth.* Spoken when a new married man has been abroad, and makes haste home. [¹ chemise.]

He rises over early that is hanged ere noon.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He rises over early that is hangit or noon.

He rives the kirk to thee¹ the quire.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 48 He rives the kirk to theik the quier. 1721 KELLY *Scot. Prov.* 276 Peel the kirk, and thiek the quire. 1857 DEAN RAMSAY *Remin.* v (1911) 202 *He rives the kirk to theik the quire.* Spoken of unprofitable persons who, in the English proverb, 'rob Peter to pay Paul'. [¹ thatch.]

He runneth far that never turneth again.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 74 What, he runth far, that neuer turnth againe. 1570 LYLLY *Euphues* (Arb.) 197 He runneth far that neuer returneth.

He says anything but his prayers, and those he whistles.

1732 T. FULLER *Gnom.* 79 He says anything but his prayers, and them he whistles. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II.

335 Miss will say anything but her prayers, and those she whistles. 1802 J. WOLCOT (P. Pindar) *Middl. Elect.* in Zay ev'ry thing besides their pray'rs, And those, agosh! they whistle.

He sees an inch before his nose.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 46 *Of well skilled persons.* He sees an inch before his nose.

He serves the poor with a thump on the back with a stone.

1678 RAY *Prov.* 90 *A covetous person.* . . . He serves the poor with a thump on the back with a stone.

He set my house on fire only to roast his eggs.

1612 BACON *Ess., Of Wisdom* (Arb.) 186 And certainly it is the nature of extreme self-louers, as they will set an house on fire, and it were but to roast their eggs. 1629 T. ADAMS *Serm.* (1861-2) II. 259 They . . . would set their neighbour's house on fire and it were but to roast their own eggs. 1692 R. L'ESTRANGE *Fables* clxviii (1738) 181 Those that . . . set their country afire for the roasting their own eggs. 1751 FRANKLIN *Poor Rich. Alm. Jan.* Pray don't burn my House to roast your Eggs.

He sets the fox to keep the (his) geese.

1672 WALKER *Paræm.* 31 You have set the fox to keep the geese. 1709 O. DYKES *Eng. Prov.* 45 He sets the Fox to keep his Geese . . . reflects upon . . . men . . . intrusting either *Sharpers* with their money, *Blabs* with their *Secrets*, or *Enemies* . . . with their *Lives*. 1822 SCOTT *Nigel* xxix Come, damsel, now I will escort you back to the Lady Mansel, and pray her . . . that when she is again trusted with a goose, she will not give it to the fox to keep.

He sets up shop upon Goodwin Sands.¹

1546 J. HEYWOOD *Prov.* (1867) II. ix 76 But you leaue all anker holde, on seas or lands. And so set vp shop vpon Goodwins sands. 1678 RAY *Prov.* 72 Let him set up shop on Goodwin sands. This is a piece of country wit; there being an equivoc; in the word *Good-win*, which is a surname, and also signifies gaining wealth. 1748 FRANKLIN *Poor Rich. Alm.* May Sell-cheap kept shop on Goodwin Sands, and yet had store of custom. [¹ Sandbanks off the coast of Kent, exposed at low water.]

He shall have the king's horse.

1678 RAY *Prov.* 89 *A her . . .* He shall have the kings horse.

He should be a baker by his bow legs.

1678 RAY *Prov.* 91.

He should have a hale pow¹ that calls his neighbour nitty know.²

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He should have a hail pow that cals his

neighbours nikkienow. 1721 KELLY *Scot. Prov.* 133 *He had need to have a heal pow, that calks his neighbour nitty know.* A man ought to be free of these faults that he throws up to others. [¹head. ²hillock.]

He should have a long spoon that sups with the devil.

c. 1386 CHAUCER *Sqr.'s T.* 594 Therefore bihoueth hire a ful long spoon that shal ete with a feend. 1539 TAVERNER *Erasm. Prov.* (1552) 9 He had nede to haue a longe sponne that shulde eate with the deuyl. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He should have a long shafted spoon that sups kail with the devil 1818 SCOTT *Ht. Middl.* xlv I wad hae him think twice or he mells wi' Knockdunder. He suld hae a lang-shankit spune that wad sup kail wi' the deil. 1853 ABP. TRENCH *Prov.* VI (1894) 151 *He had need of a long spoon that eats with the devil . . . men fancy. . . they can cheat the arch-cheater, . . . being sure in this to be miserably deceived.* 1592-3 SHAKS. *Com. Err.* IV ii. 62 Marry, he must have a long spoon that must eat with the devil. 1611-12 *Tempest* II. n. 107 This is a devil, and no monster. I will leave him; I have no long spoon.

He shows all his wit at once.

1670 RAY *Prov.* 199.

He shuns the man that knows him well.

a. 1250 Owl & Night 235 For Alured King hit seide ȝ wrot: 'He schunet pat hine [vu]l wot.'

He sits above that deals acres (land).

c. 1300 *Provs of Hending in Anglia* 51. 267 Heye he sit pat akeres delep. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He sits above that deals aikers. 1721 KELLY *Scot. Prov.* 162 *He sits above that deals acres.* An appeal to the divine providence, justice, and omniscience.

He sits full still that has riven breeks.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 He sits full still that hes a riven breik. 1721 KELLY *Scot. Prov.* 149 *He sits fow still who has a riven breek.* A man who is not very clamorous in his complaints, may lie under as great inconveniences as they that do. It took its rise from the Earl of Angus, who being in an engagement, . . . stayed till all his men were drest, and then told them that he was wounded himself, by repeating this proverb. 1822 SCOTT *Nigel* xxxv Poorth takes away pith, and the man sits full still that has a rent in his breeks. 1852 E. FITZGERALD *Polonius* 63 The Guilty Man. May escape, but he cannot rest sure of doing so.—*Epicurus.* 'Riven breeks sit still.' [¹ Shrewsbury, 1403.]

He sits not sure that sits too high.

1855 BOHN *Handbk. Prov.* 382.

He sleeps as dogs do when wives sift meal.

1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 54 *Of hypocrites.* . . . He sleeps as dogs does, when wives sifts meal. 1721 KELLY *Scot.*

Prov. 127 *He sleeps as dogs do, when wives bakes; or when wives sift meal* Apply'd to those who pretend to be asleep, or unconcern'd, who are all the while making their remarks

He (She) smells best that smells of nothing.

[*L. Mulier tum bene olet ubi nihil olet* PLAUT.] 1607 *Lingua* iv iii None can weare Cruet, but they are suspected of a proper badde sent, where the prouerbe springs, hee smellenth best, that doth of nothing smell. 1621 BURTON *Anat Mel* iii. ii iii. iii (1651) 477 *Mulier recte olet, ubi nihil olet*, then a woman smells best, when she hath no perfume at all

He speaks bear-garden.

1678 RAY *Prov.* 66 *He speaks Bear-garden.* That is, such rude and uncivil, or sordid and dirty language, as the rabble that frequent those sports, are wont to use.

He speaks in his drink what he thought in his drouth.¹

1721 KELLY *Scot. Prov.* 134 *He speaks in his drink, what he thought in his drouth.* Eng. *What sobriety conceals, drunkenness reveals* Lat. *Quod in corde sobrii, more ebrii.* [¹ thirst.]

He spends his Michaelmas rent in Midsummer moon.

1623 CAMDEN *Rem.* 270 *He spent Michaelmas rent, in Midsummer Moone.* 1670 RAY *Prov.* 186 *To spend his Michaelmas rent in midsummer moon.*

He spits on his own blanket (sleeve).

1639 J. CLARKE *Paræm.* 54 *You spit on your owne sleeve.* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 48 *Of misnurtured persons. . . . He spits on his own blanket* 1721 KELLY *Scot. Prov.* 367 *What you say reflects upon yourself, or family.* Eng. *You spit on your own blanket (lap).* 1828 LYTTON *Pelham* lxxvii *Mr. Pelham, who is a long-headed gentleman, and does not spit on his own blanket, knows well enough that one can't do all this for five thousand pounds.*

He stands not surely that never slips.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 320.

He steals a sheep and gives back the trotters.

1655 FULLER *Ch. Hist.* vi. iv (1668) II. 287 *The expression of a late Bishop of Norwich is complained of, . . . that 'King Henry took away the sheep from that cathedral, and did not restore so much as the trotters unto it'.* 1891 J. E. T. ROGERS *Indust. & Com. Hist.* ii. viii *Mary Tudor. . . . felt herself constrained to allow the alienation of the abbey lands. The nobles of the day, as the Spanish proverb goes, stole the sheep and kept it, but gave God the trotters.*

He struck at Tib, but down fell Tom.

1639 J. CLARKE *Paræm.* 1.

He sucked evil from the dug.

a. 1591 H. SMITH *Serm.* (1866) i. 32 *We say He sucked evil from the dug; that is, as the nurse is affected in her body or in her mind, commonly the child draweth the like infirmity from her.*

1592-3 SHAKS. *Rich III* II ii. 30 *He is my son Yet from my dugs he drew not this deceit* 1593-4 *Titus Andronic* II. iii. 145 *Even at thy teat thou hadst thy tyranny.* 1594-5 *Rom & Jul* I iii. 67 *Were not I thine only nurse, I would say thou hadst suck'd wisdom from thy teat.*

He sups ill who eats all at dinner.

1678 RAY *Prov.* 125 *Mal soupe qui tout disne.* *He sups ill who eats all at dinner.*

He teacheth ill who teacheth all.

1670 RAY *Prov.* 147.

He that all men will please shall never find ease.

1639 J. CLARKE *Paræm.* 282.

He that asketh faintly beggeth a denial.

[*L. Qui timide rogat, docet negare.* SENECA *Hipp*] a. 1591 H. SMITH *Serm.* (1866) ii. 8 *It is an old saying, that he which asketh faintly teacheth us to deny him* 1633 P. FLETCHER *Pisc. Eclog. Wks.* (1908) II. 202 *Cold beggars freeze our gifts: thy faint suit breeds her no.*

1595-6 SHAKS. *Rich II* V iii. 103 *He prays but faintly and would be denied.*

He that believes all, misseth; he that believes nothing, misseth.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 334.

He that bewails himself hath the cure in his hands.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 338.

He that bites on every weed must needs light on poison.

1670 RAY *Prov.* 63.

He that blames would buy.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 336 *He that blames would buy.* 1854 R. SURTEES *Hand. Cross* xlvii *The stables were thrown open. . . . There was Captain Shortflat admiring Artaxerxes, and abusing Dismal Geordy, that he wanted to buy.*

He that blows best bears away the horn.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 *He that blows best bears away the horn.* 1721 KELLY *Scot. Prov.* 149 *He that blows best, bear away the horn.* *He that does best, shall have the reward, and commendation.*

He that blows in the dust, fills his eyes with it.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 344 *He that blows in the dust, fills his eyes with*

it. 1660 W. SECKER *Nonsuch Prof.* II (1891) 183 He that blows into a heap of dust is in danger of putting out his own eyes.

He that borrows and bigs,¹ makes feasts and thigs,² drinks and is not dry; these three are not thrifty.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 40 He that borrows and bigs, makes feasts and thigs, drunks and is not dry, these three are not thrifite. 1721 KELLY *Scol. Prov.* 146 *He that borrows and bigs, makes feasts and thigs, drinks and is no dry; none of these three are thrifty.* [¹ builds. ² steals.]

He that borrows must pay again with shame or loss.

1678 RAY *Prov.* 104 He that borrows must pay again with shame or loss. Shame if he returns not as much as he borrowed, loss if more, and it's very hard to cut the hair.

He that bringeth himself into needless dangers, dieth the devil's martyr.

1639 FULLER *Holy War* II XXIX (1840) Nor will I listen to the unhappy Dutch proverb, 'He that bringeth himself into needless dangers, dieth the devil's martyr'. 1678 RAY *Prov.* 18 Who perisheth in needless danger is the devil's martyr.

He that brings good news knocks hard.

1623 WODROEPHE *Spared Houres* 487 He knocks holdy at the Gate that brings good Newes in there at. 1640 HERBERT *Oull. Prov.* Wks. (1859) I 355 He that brings good news knocks hard.

He that brings up his son to nothing, breeds a thief.

1732 T. FULLER *Gnom.* 81.

He that builds a house by the high-way side, it is either too high or too low.

1670 RAY *Prov.* 106 He that builds a house by the high-way side, it's either too high or too low. Chi fabbrica la casa in piazza, ô che è troppo alta ô troppo bassa. *Ital.*

He that bulls the cow must keep the calf.

1659 HOWELL *Eng. Prov.* (Introd.) In our Common Law there are some Proverbs that carry a kind of authority with them, as that which began in Henry the Fourth's time, He that bulls the cow must keep the calf.

1596-7 SHAKS. *K. John* I. i. 123 In sooth, good friend, your father might have kept This calf bred from his cow from all the world.

He that burns his house warms himself for once.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 331.

He that burns most, shines most.

1640 HERBERT *Oull. Prov.* Wks (1859) I 344 He that burns most, shines most. 1852 E. FITZGERALD *Polonius* 84 'He that burns most shines most'. A loving heart is the beginning of all knowledge.

He that buys a house ready wrought, hath many a tyle-pin¹ (pin and nail, tile and pin) for nought.

1623 CAMDEN *Rem.* 271 He that byes a house ready wrought, hath many a tile-pin for nought. 1639 J. CLARKE *Parom* 300 He that buys a house ready wrought hath many a tile and pin for nought. 1670 RAY *Prov.* 106 He that buys a house ready wrought hath many a pin and nail for nought. [¹ A peg of hard wood used to fasten the tiles to the laths of a roof.]

He that buys and sells is called a merchant.

1678 RAY *Adag. Hebr.* 400 He that buys and sells is called a merchant. This proverb is used in derision of those who buy and sell to their loss. 1911 A. COHEN *And Jewish Pr.* 78 Does a man buy and sell just to be called a merchant? . . . The chief aim in trade is to make a profit.

He that buys land buys many stones; he that buys flesh buys many bones; he that buys eggs buys many shells, but he that buys good ale buys nothing else.

1678 RAY *Prov.* 211 He that buys land buys many stones; He that buys flesh buys many bones. He that buys eggs buys many shells, but he that buys good ale buys nothing else. 1721 KELLY *Scol. Prov.* 172 He that buys land, buys stones; He that buys beef, buys bones; He that buys nuts, buys shells; But he that buys good ale, buys nought else.

He that by the plough would thrive, himself must either hold or drive.

1678 RAY *Prov.* 191 He that by the plow would thrive Himself must either hold or drive. 1758 FRANKLIN *Way to Wealth* (Crowell) 18 We must . . . not trust too much to others; for, . . . *He that by the plough would thrive, Himself must either hold or drive.*

He that can make a fire well, can end a quarrel.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 343.

He that can stay, obtains.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 356. *Ibid.* 325 He that stays does the business. 1721 KELLY *Scol. Prov.* 108 *He that well bides well betides.* He that waits patiently, may come to be well served at last.

He that cannot abide a bad market deserves not a good one.

1678 RAY *Prov.* 173.

He that cannot beat the horse beats the saddle.

1572 J. SANDFORD *Hours Recreat* (1576) 213 He that can not beate the Horſe, beateth the ſaddle. 1668 TORRIANO *Ital Prov* 22 Who cannot ſtrike The Aſſ may ſtrike The Pack-ſaddle.

He that cannot do better must be a monk.

1827-30 SCOTT *Tales Grandf.* xxi Douglas was then¹ ordained to be put into the abbey of Lindores, to which ſentence he ſubmitted calmly, only uſing a popular proverb, 'He that cannot do better muſt be a monk'. [¹ 1484.]

He that cannot make sport, should mar none.

1662 J. WILSON *Cheats* II. ii (1874) 37 If I can make no ſport, I'll mar none. 1721 KELLY *Scot. Prov.* 143 He that cannot make ſport, ſhould mar none.

He that cannot pay, let him pray.

1670 RAY *Prov.* 130.

He that chastens one, chastens twenty.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 334.

He that chastiseth one amendeth many.

1670 RAY *Prov.* 4.

He that cockers his child, provides for his enemy.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 353.

He that comes first to the hill, may sit where he will.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He that comes firſt to the hill, may ſit where he will. 1721 KELLY *Scot. Prov.* 142 *He that is firſt on the midding,¹ may ſit where he will.* He that comes firſt has commonly the beſt choice. [¹ dunghill.]

He that comes of a hen must scrape.

1591 FLORIO *Sec. Frutes* 179 What is hatch by a hen, will ſcrape like a hen. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 337 He that comes of a hen muſt ſcrape. 1852 E. FITZGERALD *Polonius* 92 Let him who would know how far he has changed the old Adam, conſider his Dreams. 'He that comes of a hen muſt ſcrape.'

He that cometh last to the pot is soonest wroth.

1546 J. HEYWOOD *Prov.* (1867) II. x. 81 Than was it prouder trew, as this prouerbe goth, He that commeth laſt to the pot, is ſoonest wroth. 1611 J. DAVIES *Scourge Folly, Prov.* 43 Wks. (Grosart) II. 42 'The laſt at the pot is the firſt wroth.'

He that commits a fault, thinks every one speaks of it.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 343.

He that complics against his will, is of his own opinion still.

1678 BUTLER *Hud* III. iii 517 He that complics againſt his will, is of his own opinion ſtill.

He that contemplates, hath a day without night.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 345.

He that could know what would be dear, need be a merchant but one year.

1546 J. HEYWOOD *Prov.* (1867) I. i. 3 Who ſo that knew, what wolde be dere, Should neede be a marchant but one yeere. a. 1585 MONTGOMERIE *Cherrie & Slae* xciv (1821) 50 Ouha wiſt quhat wald be cheip or deir, Sould neid to traffique but a gear, Giſ things to cum were kend. 1670 RAY *Prov* 78 He that could know what would be dear, Need be a merchant but one year. Such a merchant was the Philoſopher Thales . . . he foreſeeing a future dearth of Olives, the year following, bought up at eaſie rates all that kind of fruit then in mens hands.

He that counts all costs, will ne'er put plough in the carth.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 Hee that compts all coſtes, will never put plough in the eard. 1721 KELLY *Scot. Prov.* 126 *He that counts all coſts, will never put the plough in the erd. . . .* He that fore-caſts all difficulties that he may meet with in his buſineſs, will never ſet about it.

He that counts all the pins in the plough, will never yoke her.

1721 KELLY *Scot. Prov.* 126.

He that deals in dirt has aye foul fingers.

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 183.

He that deals in the world needs four sieves.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 358.

He that deceives me once, shame fall him; if he deceives me twice, shame fall me.

1721 KELLY *Scot. Prov.* 134. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 330 *Never.* Well, miſs, if you deceive me a ſecond time, 'tis my fault. 1855 BOHN *Handbk. Prov.* 415 If a man deceives me once, ſhame on him; if he deceive me twice, ſhame on me.

He that demands, misseth not, unless his demands be foolish.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 334.

He that desires honour, is not worthy of honour.

1680 W. SECKER *Nonsuch Prof.* II. (1891) 55 The old maxim is worthy to be revived; he that desires honour, is not worthy of honour. 1598-9 SHAKS. *Hen. V* IV. iii. 28 But if it be a sin to covet honour, I am the most offending soul alive.

He that died half a year ago is as dead as Adam.

1732 T. FULLER *Gnom.* S3.

He that dies without the company of good men, puts not himself into a good way.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 363.

He that dines and leaves, lays the cloth twice.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 333.

He that does bidding, serves no dinging.¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 He that does bidding, serves na dinging 1721 KELLY *Scot. Prov.* 149 *He that does bidding, serves no dinging.* An apology, when we are told that we are doing a thing wrong, intimating that we were bid to do so. [¹ beating]

He that does evil never weens good.

c. 1386 CHAUCER *Can. Tales A.* 4320 Him thar nat wenē wel that yvel dooth. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He that evil does, never good weenes.

He that does his turn in time, sits half idle.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He that does his turne in time, sits half idle. 1721 KELLY *Scot. Prov.* 148 *He that does his turn in time, sits half idle.* Because he is master of his business.

He that does ill hates the light.

[*John* iii. 20 For every one that doeth evil hateth the light.] c. 1250 *Owl & Nightingale* l. 229 Vor everich thing that schunet right Het luveth thuster and hatet light 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 He that does ill hates the light.

He that does not love a woman, sucked a sow.

1732 T. FULLER *Gnom.* 83 He that does not love a woman, sucked a sow. 1738 SWIFT *Pol. Conversat.* i Wks. (1856) II. 342 And they say he that hates woman, sucked a sow.

He that does you an ill turn, will never forgive you.

1721 KELLY *Scot. Prov.* 169 *He that does you an ill turn, will never forgive you.* The sense and conscience of his injustice, or unkindness, will make him still jealous of you, and so hate you.

He that doth well wearieth not himself.

1670 RAY *Prov.* 28.

He that doth what he should not, shall feel what he would not.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 353.

He that doth what he will, doth not what he ought.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 333.

He that drinks not wine after salad, is in danger of being sick.

1670 RAY *Prov.* 39 Qui vin ne boit apres salade est en danger estre malade, i.e. He that drinks not wine after salad, is in danger to be sick.

He that eats a boll of meal in bannocks, eats a peck of ashes.

1721 KELLY *Scot. Prov.* 157 *He that eats a boll of meal in bannocks, eats a peck of ashes.* That sort of bread is baked in the ashes.

He that eats most porridge, shall have most meat.

1732 T. FULLER *Gnom.* 83.

He that eats the hard shall eat the ripe.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 326.

He that eats the king's goose shall be choked with the feathers.

1629 T. ADAMS *Serm.* (1861-2) II. 507 What family, that hath had but a finger in these sacrileges, hath not been runated by them? . . . Remember the proverb. 'He that eats the king's goose shall have the feathers stick in his throat seven years after.' 1670 RAY *Prov.* 15 He that eats the king's goose shall be choked with the feathers.

He that eats while he last, will be the war while¹ he die.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38. [¹ till.]

He that endures is not overcome.

c. 1374 CHAUCER *Troilus* IV. 1584 Men seyn 'the suffrant overcom' th', parde. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 356. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He that tholes overcomes.

He that falls into the dirt, the longer he stays there the fouler he is.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 336 He that falls into the dirt, the longer he stays there the fouler he is. 1721 KELLY *Scot. Prov.* 130 *He that falls in the dirt, the longer he lies the fouler he is.* Spoken to those who he under a slander, urging them to get themselves clear'd as soon as they can.

He that falls to-day may rise to-morrow.

1620 SHELTON *Quiz* II. LXV (1908) III 282 He that falls to-day may rise to-morrow, except it be that he mean to lie a-bed. 1732 T. FULLER *Gnom* 83 He that falls to-day may be up again to-morrow.

He that feareth every bush must never go a-birding.

1580 LYLY *Euphues & his E* (Arb) 354 He that feareth every bush must neuer goe a birding, he that casteth all doubtis, shall neuer be resolu'd in any thing. c. 1598 MS. *Prov.* in D. FERGUSSON *Scot. Prov* (Beveridge) 56 He that is afraid of every bush wil never proue good huntsman.

He that feareth every grass must not walk (p—) in a meadow.

c. 1412 HOCCEVE *Reg. of Princes* (Furnivall) I. 1887 Men seyn, who-so of every grace hath drede, let hym beware to walk in any mede. c. 1566 *The Bugbears* (ed. Bond) I. III. 14 He shall never p—in meadow that fearethe every grasse. 1614 CAMDEN *Rem. Prov.* 730.

He that fears death lives not.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 353

He that fears leaves, let him not go into the wood.

1616 DRAXE *Anc. Adag* 65 He that is afraid of leaves, must not go to the wood. 1640 HERBERT *Outl. Prov. Wks* (1859) I. 352. 1670 RAY *Prov.* 55 He that's afraid of leaves, must not come in a wood. This a French proverb Englished. Qui a peur de feuilles ne doit aller au bois.

He that fears the gallows shall never be a good thief.

1592 GREENE *Disput.* 3 He that feares the Gallowes shall neuer be a good theefe.

He that fears you present will hate you absent.

1732 T. FULLER *Gnom.* 84.

He that fights and runs away, may live to fight another day.

[Gk. Ἄνθρωπος φεύγων καὶ πάλιν μαχίσσεται] a. 1250 *Owl & Night*. 176 'Wel fīst pat wel fīst', seip be wise. ? a. 1300 *Salomon & Sat.* (1843) 272 Wel tyft pat wel flyp quop Hendyng. c. 1440 *Gesta Rom.* lvn. 420 (Add. MS.) It is an olde sawe, He feighth wele that fleith faste. 1621 BURTON *Anat. Mel.* II. III. VII (1651) 357 He that runs away in a battle, as Demosthenes said, may fight again. 1678 BUTLER *Hud.* III. II. 243 For those that fly may fight again, which he can never do that's slain. 1750 J. RAY *Hist. Rebell.* 50 The Dragoons . . . thought proper . . . a sudden retreat; as knowing that, He that fights and runs away, May turn and fight another Day. 1602-3 SHAKS. *All's Well* III. II. 40 Clo. Your son will not be killed so soon as I thought he would. Count. Why should he be killed? Clo. So say I, madam, if he run away . . .; the danger is in standing to't.

He that follows (looks to) freits, freits will follow him.

¶17 . Adam o' Gordon XXVII in Pinkerton *Select. Sc. Ballads* (1783) I. 49 Who luik to freits, my master dei, Freits will ay follow them. 1721 KELLY *Scot. Prov.* 128 He that follows freits, freits will follow him He that notices superstitious observations (such as spilling of salt, . . .) it will fall to him accordingly. 1804 MUNGO PARK in LOCKHART'S *Scott* XIII (1860) 117 He answered, smiling, Freits (omens) follow those who look to them'. . . Scott never saw him again 1914 *Times*, Lit Sup. 10 Apr 178 The Kings of Scots have always been beset by omens, and . . . to him who follows freits, freits follow.

He that follows the Lord, hopes to go before.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 363.

He that forecasts all perils will never sail the sea.

a. 1585 MONTGOMERIE *Cherrie & Slae* XXVIII. (1821) 22 'And I haif hard', quod Hope, 'that he Sall never schap to sayle the se, That for all perills castis'.

He that forecasts all perils will win no worship.

1721 KELLY *Scot. Prov* 167 He that forecasts all perils will win no worship Because he will be frightened from any noble attempt.

He that forsakes measure, measure forsakes him.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 He that forsakes missour, missour forsakes him. 1721 KELLY *Scot. Prov.* 158 He that forsakes measure, measure forsakes him. That is, he who is immoderate in anything, design, or action, shall meet with treatment accordingly.

He that gains well and spends well, needs no account book.

1640 HERBERT *Out. Prov. Wks* (1859) I. 356.

He that gapeth until he be fed, well may he gape until he be dead.

1546 J. UREYWOOD *Prov.* (1867) I. IX. 17 Nay, he that gapeth till he be fed, Maie fortune to fast and famishe for hunger. 1611 J. DAVIES *Scourge Folly, Prov.* 399 Wks. (Grosart) II. 50 'Hee that doth gape vntill he be fedd, Well may he gape vntill he be dead'. 1721 KELLY *Scot. Prov.* 119 Gape while you get it Spoken to those who expect a thing without reason. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 350 Col. Do you gape for preferment? Never. Faith, I may gape long enough, before it falls into my mouth.

He that gives his goods before he be dead, take up a mallet and knock him on the head.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 He that takes all his geir fra himself, and gives to his barns, it were weil

ward to take a mell and knock out his harmes¹ 1670 RAY *Prov.* 78 Who gives away his goods before he is dead, Take a beetle and knock him on the head. 1721 KELLY *Scot. Prov.* 156 *He that gives all his gear to his bairns, Take up a beetle, and knock out his harns* . . . John Bell, having given his whole substance to his children, was by them neglected; after he died there was found . . . a mallet with this inscription, I John Bell, leaves here a mell, the man to fell, who gives all to his bairns, and keeps nothing to himself. 1912 *Times, Lit. Sup.* 31 May, 222 The rhyme on an almshouse in the Bargates at Leominster²—He that gives away all before he is dead, Let 'em take this hatchet and knock him on ye head. [¹ brains. ² founded 1735.]

He that gives honour to his enemy is like to an ass.

1678 RAY *Adag. Hebr.* 413.

He that gives me small gifts, would have me live.

[c. 1190 *Li Proverbe au Vilain* (Tobler) 8 Qui petit me done, il veut que je vive] c. 1300 *Prov. of Hending* no. 20 That me lutel yeuth, he my lyf ys on. 1640 HERBERT *Outl. Prov. Wks* (1859) I. 363.

He that gives thee a bone would not have thee die.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 334 He that gives thee a bone would not have thee die 1650 JFR. TAYLOR *Holy Liv.* iv. § 8 (1850) 219 A cup of water, if it be but love to the brethren, . . . shall be accepted. Chi ti da un'ossa, non ti verrebbe morto.

He that gives thee a capon, give him the leg and wing.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 322.

He that gives to be seen will relieve none in the dark.

1732 T. FULLER *Gnom.* 84 He that gives to be seen, would never relieve a man in the dark.

He that goes a borrowing, goes a sorrowing.

c. 1470 *Harl. MS 116* (Rel. Aniq. I. 316) f. 125 a He that fast spendyth must nede borowe; but whan he schal paye agen, then ys all the sorowe. 1573 TUSSEY *Husb.* xv (1878) 31 Who goeth a borrowing, goeth a sorrowing. 1678 RAY *Prov.* 104 He that goes a borrowing goes a sorrowing. 1836 MARRYAT *Midsh. Easy* viii You had made your request for the loan . . . fully anticipating a refusal (from the feeling that he who goes a borrowing goes a sorrowing). 1894 LD. AVEBURY *Use of Life* iii (1904) 24 Debt is slavery. 'Who goes a-borrowing goes a-sorrowing.'

He that goes to bed thirsty, riseth healthy.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 363 He that goes to bed thirsty, riseth healthy.

1678 RAY *Prov.* 37 He that goes to bed thirsty rises healthy. . . . *Qui couche avec la soif se leve avec la santé.*

He that goeth far hath many encounters.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 346.

He that goeth out with often loss, at last comes home by weeping cross.

1579 GOSSON *Sch Abuse* (Arb.) 46 They . . . returne home by weeping Crosse, and fewe of them come to an honest ende. 1603 FLORIO tr. *Montaigne* iii. v (1897) V. 108 Few men have wedded their . . . paramours or mistresses, but have come home by weeping cross. 1670 RAY *Prov.* 28 He that goeth out with often loss, At last comes home by weeping cross.

He that gropes in the dark finds that he would not.

1670 RAY *Prov.* 12.

He that handles a nettle tenderly is soonest stung.

1579 LYLly *Euphuus* (Arb.) 66 True it is *Philautus* that hee which toucheth the Nettle tenderly, is soonest stoung. 1660 W. SECKER *Nonsuch Prof.* ii. (1891) 158 Sin is like a nettle, which stings when it is gently touched, but hurts not when it is roughly handled 1732 T. FULLER *Gnom.* 85 He that handles a nettle tenderly, is soonest stung. 1753 AARON HILL *The Nettle's Lesson* Tender-handed stroke a nettle, And it stings you for your pains, Grasp it like a man of mettle, And it soft as silk remains. 1830 FORBY *Vocab. E. Anglia* 430 'Nip a nettle hard, and it will not sting you'—i.e. Strong and decided measures prevail best with troublesome people.

He that handles thorns shall prick his fingers.

1670 RAY *Prov.* 148.

1594-5 SHAKS. *Rom. & Jul.* I iv 28 *Rom.* Is love a tender thing? . . . It pricks like thorn. *Mer.* If love be rough with you, be rough with love; Prick love for pricking.

He that hangeth himself on Sunday shall hang still uncut down on Monday.

1546 J. HEYWOOD *Prov.* (1867) i xi. 27 Well, he that hangth him selfe a sondaie (said hée) Shall hang still vncut downe a mondaie for mée.

He that has a dog of his own, may go to the kirk with a clean breast.

1721 KELLY *Scot. Prov.* 132.

He that has a full purse never wanted a friend.

1721 KELLY *Scot. Prov.* 161.

He that has a goose will get a goose.

1721 KELLY *Scot. Prov.* 132 *He that has a goose, will get a goose.* A man that is wealthy,

will be sure to get gifts, whereas he that is poor, will remain so.

He that has a great nose thinks everybody is speaking of it.

1721 KELLY *Scot. Prov.* 172 *He that has a muckle nose, thinks every body is speaking of it* People that are sensible of their guilt, are always full of suspicion. 1826 SCOTT *Diary* 24 Jan. I went to the Court for the first time to-day, and, like the man with the large nose, thought everybody was thinking of me and my mishap.

He that has a wide them¹ had never a long arm.

1721 KELLY *Scot. Prov.* 137 *He that has a wide them, had never a long arm.* Gluttonous people will not be liberal of their meat. [¹ gut]

He that has a wife has a master.

1721 KELLY *Scot. Prov.* 138.

He that has an hundred and one, and owes an hundred and two, the Lord have mercy upon him.

1732 T. FULLER *Gnom.* 85.

He that has but one eye sees the better for it.

1678 RAY *Prov.* 134 *He that has but one eye sees the better for it. Better than he would do without it: a ridiculous saying.*

He that has friends has no friend.

[Gk *ὄψεῖς φίλος ὃ πολλοὶ φίλοι.* Aristotle *Eud. Eth.* vii 12.] 1778 JOHNSON in *Boswell* (1848) lxi. 593 *All friendship is preferring the interest of a friend to the neglect, or, perhaps, against the interest, of others; so that an old Greek said, 'He that has friends has no friend'.*

He that has gold may buy land.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44.

He that has most time has none to lose.

1732 T. FULLER *Gnom.* 86.

He that has no children knows not what is love.

1855 BOHN *Handbk. Prov.* 4.

He that has no gear to tine¹ has shins to pine.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 *He that hes na gear to tyne, hes shins to pine.* 1721 KELLY *Scot. Prov.* 149 *He that has no gear to tine, may have shins to pine.* He that has done a misdemeanour, if he be not able to pay a fine, may be put to corporal punishment. I have heard it apply'd by covetous creditors to their insolvent debtors. [¹lose.]

He that has no servant, must serve himself.

c 1386 CHAUCER *Reeve's T.* 4027 *Hym boës! serve hym-self that has na swayn, Or elles he is a fool, as clerkes sayn.* [¹ behoves.]

He that has not silver in his purse, should have silk on his tongue.

1721 KELLY *Scot. Prov.* 143 *He that has not silver in his purse, should have silk on his tongue.* He that cannot pay his debts should at least give good words.

He that has one sheep in the flock will like all the rest the better for it.

1721 KELLY *Scot. Prov.* 137 *He that has one sheep in the flock, will like all the rest the better for it.* Spoken when we have a son at such a school, university, army, or society, we will wish the prosperity of these respective bodies, upon his account

He that has two hoards will get a third.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 *He that hes twa hurds, is able to get the thurd* 1721 KELLY *Scot. Prov.* 158 *He that has two hoards, will get a third.* A man that has once got a stock, will find it an easy matter to increase it.

He that hath a fellow-ruler hath an over-ruler.

1670 RAY *Prov.* 9.

He that hath a fox for his mate hath need of a net at his girdle.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 337.

He that hath a good harvest may be content with some thistles.

1639 J. CLARKE *Paræm.* 198. 1721 KELLY *Scot. Prov.* 150 *He that has a good crop, may be doing with some thistles* If a man hath had a great deal of good conveniences, he may bear with some misfortunes.

He that hath a good memory giveth few alms.

1662 FULLER *Worthies, Devon* (1840) i. 408 *The Welch have a proverb . . . 'He that hath a good memory, giveth few alms'; because he keepeth in mind what and to whom he had given before.*

He that hath a head (house) of glass must not throw stones at another.

c. 1374 CHAUCER *Troylus* II. 867 *And for-thy, who that hath a hed of verre, For cast of stonës war him in the werre'* 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 326 *Whose house is of glass, must not throw stones at another.* 1660 SECKER *Nonsuch Prof.* II (1891) 183 *What do you get by throwing stones at your enemys windows, while your own children look out at the casements?* 1666 TORRIANO *Ial. Prov.* 45 *Who hath his brains of glass let him not go into a battel of stones.* 1754

SHEBEARE *Mairimony* (1766) II. 102 Thee shouldst not throw stones, who hast a Head of Glass thyself. 1891 J. E. T. ROGERS *Ind. & Comm. Hist.* 36 I am not sure that we in modern times can decently charge the Roman people with the lust of conquest, for . . . most of the European monarchies would be throwing stones from glass houses.

He that hath a head of wax must not walk in the sun.

1640 HERBERT *Ouil Prov. Wks.* (1859) I. 337 He that hath a head of wax must not walk in the sun. 1749 FRANKLIN *Poor Rich. Alm.* July If your head is wax, don't walk in the Sun.

He that hath a mouth of his own must not say to another, Blow.

1640 HERBERT *Ouil Prov. Wks.* (1859) I. 334.

He that hath a white horse and a fair wife never wants trouble.

1586 PETTIE *Guazzo's Civ. Conv.* 124 It is yet an ordinary saying, That he that hath a white horse, and a fayre woman, is neuer without trouble

He that hath a wife and children hath given hostages to fortune.

1607-12 BACON *Ess., Mar. & Sing. Life* (Arb.) 264 He that hath wife, and children, hath given hostages to fortune, for they are impedimentes to great enterprizes. 1678 BUTLER *Hud.* III. 1 809 For what secures the civil life But pawns of children, and a wife? That lie, like hostages, at stake, To pay for all men undertake 1732 T. FULLER *Gnom.* 253 Wife and Children are Hostages given to Fortune.

He that hath a wife and children, wants not business.

1640 HERBERT *Ouil Prov. Wks.* (1859) I. 353.

He that hath an ill name is half hanged.

1546 J. HEYWOOD *Prov.* (1867) II. VI. 63 He that hath an yll name, is halfe hangd, ye know. 1629 T. ADAMS *Serm.* (1861-2) I. 224 It is a very ominous and suspicious thing to have an ill name. The proverb saith, he is half-hanged. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 He that is evil deemed is half hanged 1897 M. A. S. HUME *Raleigh* 270 'Were not fama malum gravius quam res, and an ill name half hanged, . . . he would have been acquitted'.

He that hath been bitten by a serpent is afraid of a rope.

1678 RAY *Adag. Hebr.* 407 1853 ABP. TRENCH *Prov.* III (1894) 71 The Jewish Rabbis had said long before: *One bitten by a serpent, is afraid of a rope's end*; even . . . a resemblance to a serpent . . . shall now inspire him with terror.

He that hath breams in his pond is able to bid his friend welcome.

1653 WALTON *Angler* I. X (1915) 165 The French esteem this fish highly, and to that

end have this proverb, 'He that hath Breams in his pond, is able to bid his friend welcome'.

He that hath but one eye must be afraid to lose it.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 367. 1721 KELLY *Scot. Prov.* 128 *He that hath but one eye, must look well to that.* Spoken when a man hath but one thing of a kind, and therefore shy to lend it.

He that hath charge of souls, transports them not in bundles.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 362.

He that hath children, all his morsels are not his own.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 337.

He that hath eaten a bear-pie will always smell of the garden.¹

1678 RAY *Prov.* 66. [¹ bear-garden.]

He that hath his hand in the lion's mouth, must take it out as well as he can.

1721 KELLY *Scot. Prov.* 171 *He that hath his hand in the lion's mouth, must take it out as well as he can.* He that is under the distress of a severe person, must extricate himself as well as he is able.

He that hath horns in his bosom, let him not put them on his head.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 344. 1670 RAY *Prov.* 104 Who hath horns in's bosom, let him not put them on his head. Let a man hide his shame, not publish it

He that hath it and will not keep it; he that wants it and will not seek it; he that drinks and is not dry, shall want money as well as I.

1670 RAY *Prov.* 211.

He that hath lands hath quarrels (war).

1640 HERBERT *Ouil Prov. Wks.* (1859) I. 363. 1666 TORRIANO *Ital. Prov.* 284 Who bues land bues war. 1855 BOHN *Handbk. Prov.* 565 Who has land, has war.

He that hath little is the less dirty.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 338.

He that hath little shall have less.

1639 J. CLARKE *Param.* 82.

He that hath lost his credit is dead to the world.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 334.

He that hath love in his breast hath spurs in his sides.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 337 He that hath love in his breast, hath spurs in his sides.

1605-6 SHAKS *Macbeth* I. vi. 22 But he rides well, And his great love, sharp as his spur, hath help him To his home before us.

He that hath many friends eateth too much salt with his meat.

1659 HOWELL *Eng. Prov.* 19/1.

He that hath money in his purse cannot want a head for his shoulders.

1659 HOWELL *Eng. Prov.* 13/2.

He that hath more smocks than shirts in a bucking, had need be a man of good forelooking.

1678 RAY *Prov.* 353.

He that hath no good trade, it is to his loss.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 343.

He that hath no head needs no hat.

1670 RAY *Prov.* 101 He that hath no head needs no hat. Qui n'a point de teste n'a que faire de chaperon. *Gall.*

He that hath no honey in his pot, let him have it in his mouth.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 334.

He that hath no ill fortune, is troubled with good.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 334.

1670 RAY *Prov.* 10 He who hath no ill fortune is cloyed with good.

He that hath no money needeth no purse.

1813 RAY *Prov.* 139.

He that hath not the craft, let him shut up shop.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 356.

He that hath nothing is not contented.

1670 RAY *Prov.* 19.

He that hath one foot in the straw hath another in the spittle.¹

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 338. [¹ hospital]

He that hath one hog makes him fat; and he that hath one son makes him a fool.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 338.

He that hath had one of his family hanged, may not say to his neighbour, Hang up this fish.

1678 RAY *Adag. Hebr.* 408 He that hath had one of his family hanged, may not say to his neighbour hang up this fish. The meaning is,

we must abstain from words of reproach, . . . especially when we are not free from the crimes which we reproach others for.

He that hath patience, hath fat thrushes for a farthing.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 337.

He that hath plenty of good(s) shall have more.

1546 J HEYWOOD *Prov.* (1867) I. xi. 38 He that hath plentie of goodes shall haue more.

1614 CAMDEN *Rem., Prov.* 307.

He that hath right, fears; he that hath wrong, hopes.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 337.

He that hath shipped the devil must make the best of him.

1678 RAY *Prov.* 125 He that hath shipt the devil, must make the best of him. 1720 DEFOE *Capt. Singleton* (1906) 8 He that is shipped with the devil must sail with the devil.

He that hath some land must have some labour.

1670 RAY *Prov.* 112.

He that hath the name may as well enjoy the game.

1894 BLACKMORE *Perlycross* xv He that hath the name may as well enjoy the game.—These and other reckless maxims of our worthy grandsires . . . were cited.

He that hath the spice may season as he list.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 337.

1670 RAY *Prov.* 25 Who hath spice enough may season his meat as he pleaseth.

He that hath time, and looks for time, loseth time.

1636 CAMDEN *Rem., Prov.* 297.

He that hath to do with what is foul never comes away clean.

c. 1250 *Owl & Night.* 299 7 get Alured seide an oper side a word pat is isprunge wide: 'pat wit þe fule haueþ imene, ne cumeþ he neuer from him cleine.'

He that havocks may sit, he that improves must flit.

1891 J. E. T. ROGERS *Ind & Commer. Hist.* II. IV, 'He that havocks may sit, He that improves must flit', . . . current up to the middle of the eighteenth century, . . . meant that a man who racked his land could stay, while he who cultivated it well would have his rent raised . . . and be made to pay interest on his improvements, or go.

He that hears much and speaks not at all, shall be welcome both in bower and hall.

1670 RAY *Prov.* 102.

He that hides can find.

c. 1400 *Seven Sages* (Percy Soc.) 68 He may wel fynde that hyde him selven. 1646 FULLER *Wounded Consc.* (1841) 339 Our English proverb saith, he that hath hid can find. 1678 RAY *Prov.* 137 They that feal (i.e. hide) can find. 1842 MARRYAT *Perc. Keene* iii Yes, yes, those who hide can find. 1855 *Handbk. Prov.* 406 Hiders are good finders.

He that hires one garden (*which he is able to look after*) eats birds; He that hires more than one will be eaten by the birds.

1678 RAY *Adag. Hebr.* 399.

He that hires the horse must ride before.

1670 RAY *Prov.* 106.

He that holds a woman has an eel by the tail.

c. 1612 BEAUM. & FL. *Scornf. Lady II. i* Wks. (1905) I. 246 I will end with the wise man, and say; He that holds a woman, has an eel by the tail.

He that hopes not for good, fears not evil.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 343.

He that invented the Maiden first hanselled it.

[L. OVID *Neque enim lex æquior ulla, Quam necis artifice arte perire sua.*] 1652 TATHAM *Scots. Fig. II.* Wks. (1879) 141 I'm sworn to cheat my father, and 'tis fit He that first made the gun should hansell it. 1721 KELLY *Scot. Prov.* 140 *He that invented the Maiden, First hanselled it.* 1853 ABP. TRENCH *Prov. II* (1894) 37 *He that invented the Maiden first hanselled it.* . . . The Regent Morton, the inventor of . . . 'The Maiden', a sort of . . . guillotine, was himself the first upon whom the proof of it was made. Men felt . . . that 'no law was juster than that the artificers of death should perish by their own art'.

He that is a blab is a scab.

1639 J. CLARKE *Parem.* 132.

He that is a master must serve [another].

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 362.

He that is a wise man by day is no fool by night.

1855 BOHN *Handbk. Prov.* 389.

He that is afraid of the wagging of feathers, must keep from among wild fowl.

1670 RAY *Prov.* 55 He that's afraid of the wagging of feathers, must keep from among wild fowl . . . Timorous persons must keep as far off from danger as they can . . . also . . . causeless fear works men unnecessary disquiet.

He that is afraid of wounds must not come nigh a battle.

1670 RAY *Prov.* 56.

He that is angry at a feast is rude.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 343.

He that is angry is seldom at ease.

1670 RAY *Prov.* 1.

He that is angry without a cause, shall (must) be pleased without amends.

c. 1510 STANBRIDGE *Vulg.* (E.E.T.S.) Yf thou be angry with me without a cause thou shall be made at one without a mendes. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 He that crabs¹ without cause, should mease² without mends 1670 RAY *Prov.* 56 He that is angry without a cause, shall be pleased without amends. 1721 KELLY *Scot. Prov.* 146 He that is angry without a cause, must mease² without amends. [¹ grows angry ² settle, grow calm.]

He that is at ease seeks dainties.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 362.

He that is at a low ebb at Newgate may soon be afloat at Tyburn.

1548 J. HEYWOOD *Prov.* (1867) 135 Thou art at an ebbe in Newgate, thou hast wrong. But thou shalt be a flote at Tyburne ere long. 1662 FULLER *Worthies, Middlesex* (1840) II. 314 'He that is a low ebb at Newgate, may soon be afloat at Tyburn'. I allow not this satirical proverb, as it makes murther on men in misery. 1670 RAY *Prov.* 238 He that is at a low ebb at Newgate, may soon be afloat at Tyburn.

He that is born to be hanged shall never be drowned.

[cf. c. 1598 MS. *Prov. in FERGUSSON Scot. Prov.* (Beveridge) 101 The water will never reave¹ the widdie.²] 1540 D. LYNDESAI *Thrie Estaitis* I. 2096 Quha ever bess hangit with his cord needs never to be drowned. 1614 CAMDEN *Rem.* 307 He that is borne to be hanged shall neuer be drowned. 1625 PURCHAS *Pilgrims* (1905-7) XIX. 201 Long with two others escaped (the rest drowned). One of the three . . . said nothing, but Gallows claim thy right, which within half a year fell out accordingly. 1723 DEFOE *Col. Jack* VII He had a proverb in his favour, and he got out of the water, . . . not being born to be drowned, as I shall observe afterwards in its place. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 337 You know, he that's born to be hang'd will never be drown'd. 1884 BLACKMORE *Tom Upmore* VIII Don't tumble into it, . . . though you never were born to be drowned, that I'll swear. [¹ rob. ² gallows.]

1594-5 SHAKS. *Two Gent.* I. i. 158 Go, go, be gone, to save your ship from wrack; which cannot perish, having thee aboard, Being destin'd to a drier death on shore. 1594-5 L.L.L. V. ii. 12 A shrewd unhappy gallows. 1611-12 *Tempest* I. i. 32 Methinks he hath no drowning mark upon him; his complexion is perfect gallows. *Ibid.* I. i. 62

Anf. This wide-chapp'd rascal—would thou might'st lie drowning, The washing of ten tides! *Con.* He'll be hang'd yet, Though every drop of water swear against it, And gape at wid'st to glut him. *Ibid.* V. 1 217 I prophesied, if a gallows were on land, This fellow could not drown

He that is busy, is tempted by but one devil; he that is idle, by a legion.

1732 T. FULLER *Gnom.* 87.

He that is carried down the stream, need not row.

1732 T. FULLER He that's carried down the stream, needs not row.

He that is down, down with him.

1639 J. CLARKE *Paraem.* 115 If a man once fall, all will tread on him 1678 RAY *Prov.* 129 He that's down down with him. 1721 KELLY *Scot. Prov.* 199 *If a man be once down, down with him.* If fortune frown upon a man, his friends will lessen, and his enemies multiply. 1910 JOYCE *Eng as We Speak* 109 'When a man is down, down with him' a bitter allusion to the tendency of the world to trample down the unfortunate and helpless.

He that is fallen cannot help him that is down.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 352.

He that is fed at another's hand (table), may stay long ere he be full.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 338 1813 RAY *Prov.* 164 Who depends upon another man's table often dines late. *Chi per altrui mano s'imbocca, tardi si satolla.* Ital.

He that is foolish in the fault, let him be wise in the punishment.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 343.

He that is giddy thinks the world turns round.

1621 BURTON *Anat. Mel.* III. IV. I III (1651) 672 Though . . . the whole world contradict it, they care not, . . . : and as Gregory well notes of such as are vertiginous, they think all turns round and moves.

1593-4 SHAKS. *Tam. Shrew* V. II. 20 He that is giddy thinks the world turns round.

He that is hanged in May will eat no flannes¹ in midsummer.

1820 SCOTT *Abbot* XXXIII He that is hanged in May will eat no flannes in Midsummer. [¹ custards, pancakes.]

He that is hated of his subjects, cannot be counted a king.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44.

He that is his own counsel has a fool for a client.

1817 EDGEWORTH *Ormond* XVIII King Corny . . . has ended . . . by being his own lawyer;

he has drawn his will so that any lawyer could drive a coach and six through it 1911 *Brit. Wkly.* 21 Dec. 386 There is a popular impression, for which there is a good deal to be said, that a man who is his own lawyer has a fool for his client.

He that is his own counsellor, knows nothing sure but what he hath laid out.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 363.

He that is ill of his harbory is good of his waykenning.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He that is ill of his harberie, is good of his way kenning. 1721 KELLY *Scot. Prov.* 143 *He that's ill of his lodging, is well of his waykenning.* Spoken when I ask my neighbour a loan, and he tells me that he cannot, but such an one can.

He that is ill to himself will be good to nobody.

1721 KELLY *Scot. Prov.* 125.

He that is in a tavern thinks he is in a vine-garden.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 362.

He that is in a town in May loseth his Spring.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 362.

He that is long a giving knows not how to give.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 340.

He that is manned with boys, and horsed with colts, shall have his meat eaten, and his work undone.

1623 CAMDEN *Rem* 270 He that is man'd with boyes, and horst with colts, shall have his meate eaten, and his worke undone 1670 RAY *Prov.* 118 He that's man'd with boys and hors'd with colts, shall have his meat eaten and his work undone. 1721 KELLY *Scot. Prov.* 169 *He that is mann'd with boys, and hors'd with colts, will have his meat eaten, and his work undone.* Because the boy will neglect his business, and the horse will throw him.

He that is master of himself will soon be master of others.

1855 BOHN *Handbk. Prov.* 389 He that is master of himself will soon be master of others.

He that is needy when he is married shall be rich when he is buried.

1670 RAY *Prov.* 48.

He that is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, or wise.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 333.

He that is not in the wars, is not out of danger.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 363.

He that is once born, once must die.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 367.

He that is redd¹ for windlestraws should not sleep in lees².

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 40 He that is redd for windlestraws should not sleep in lees. 1721 KELLY *Scot. Prov.* 134 *He that's redd for wundle straws, should not pish in lays.* Spoken to those who are afraid of small and far distant dangers. [¹ afraid. ² unploughed land.]

He that is sick of a fever lurdan¹ must be cured by the hazel gelding.

1633 D. DYKE *Com. upon Philemon* 134 Yet sometimes, the fever-lurdan having caught her, she begins to be lazy, and to have no list to work. 1678 RAY *Prov.* 172 He that's sick of a fever lurdan must be cured by the hazel gelding. [¹ laziness.]

He that is suffered to do more than is fitting, will do more than is lawful.

1670 RAY *Prov.* 9.

He that is surety for another is never sure himself (shall pay).

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 334 He that will be surety, shall pay. 1721 KELLY *Scot. Prov.* 272 *Oft times the cautioner¹ pays the debt.* Not only a caution against suretyship, but often a return to them who say they'll be cautioner (that is, bail) that we will come to some ill accident. 1855 BOHN *Handbk. Prov.* 389. [¹ surety, bail.]

He that is surprised with the first frost, feels it all the winter after.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 362.

He that is thrown would ever wrestle.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 354.

He that is too secure is not safe.

1732 T. FULLER *Gnom.* 89 He that is too secure, is not safe. 1748 FRANKLIN *Poor Rich. Alm.* Aug. He that's secure is not safe.

He that is truly wise and great, lives both too early and too late.

1856 ABP. WHATELY *Annot. Bacon's Ess.* (1876) 240 A man . . . will often be mortified at perceiving that he has come too late for some things, and too soon for others. . . . Hence the proverb—'He that is truly wise and great, Lives both too early and too late'.

He that is warm thinks all so.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 320.

He that keeps another man's dog shall have nothing left him but the line.

1623 CAMDEN *Rem.* 270 He that keeps another mans dogge, shall have nothing left but the line. 1670 RAY *Prov.* 81 He that keeps another man's dog shall have nothing left him but the line. This is a Greek proverb. *Ὁς κύνα τρέφει ξένον τούτω μόνον λίνος μένει.* The meaning is, that he who bestows a benefit upon an ungrateful person loses his cost. For if a dog break lose, he presently gets him home to his former master, leaving the cord he was tied with.

He that keeps his own, makes war.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 356.

He that killeth a man when he is drunk shall be hanged when he is sober.

1546 J. HEYWOOD *Prov.* (1867) i. x. 23 He that kylth a man, when he is dronke (quoth she) Shalbe hangd when he is sobre. 1659 HOWELL *Eng. Prov.* 13/2 Who kills a man when he is drunk, shall be hanged when he is sober.

He that kills himself with working must be buried under the gallows.

1813 RAY *Prov.* 175. 1854 A. E. BAKER *Northants. Glos.* 264 Those who kill themselves with hard work, it is said, 'will be buried under the gallows'.

He that kisseth his wife (sits to work) in the market-place shall have many teachers.

1659 HOWELL *Eng. Prov.* 13/1 He that kisseth his wife in the market-place shall have many teachers. 1670 RAY *Prov.* 110 He that kisseth his wife in the market-place shall have enough to teach him. 1721 KELLY *Scot. Prov.* 173 *He that kisses his wife at the market cross, will have many to teach him.* Spoken when people are officiously instructing us in doing what we are about. 1732 T. FULLER *Gnom.* 94 He that sits to work in the market-place shall have many teachers.

He that knows little often (soon) repeats it.

1732 T. FULLER *Gnom.* 89 He that knows little often repeats it. 1813 RAY *Prov.* 124 *Quen poco sabe presto lo reza.* He that knows little soon repeats it.

He that knows not how to hold his tongue knows not how to talk.

1732 T. FULLER *Gnom.* 89.

He that knows nothing, doubts nothing.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 356. 1853 ABP. TRENCH *Prov.* iv (1894) 78 Here is excellently unfolded to us the secret of the fool's confidence: *Who knows nothing, doubts nothing.*¹ [¹ *Qui rien ne sait, de rien ne doute.*]

He that knows what may be gained
in a day, never steals.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 338.

He that labours and thrives spins
gold.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 333.

He that lacks¹ my mare would buy
my mare.

1721 KELLY *Scot. Prov.* 130 *He that lacks my mare, would buy my mare.* Buyers commonly discommend what they have a mind to; apply'd when a man discommends a maid, whom he would gladly marry, if he could get her. [¹ discommends.]

He that laughs at his own jest mars
all the mirth of it.

1721 KELLY *Scot. Prov.* 155.

He that laughs when he's alone will
make sport in company.

1721 KELLY *Scot. Prov.* 144 *He that laughs when he's alone, will make sport in company.* Intimating that such an one is a fool.

He that learns a trade hath a
purchase made.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 362.

He that leaveth surety (certainty)
and leaneth to chance, when fools
pipe he may dance.

1546 J. HEYWOOD *Prov.* (1867) II. XI. 83 *Who that leaueth surety and leaneth vnto chance, When foolcs pype, by auctorité he maie daunce.* 1670 RAY *Prov.* 68 *He that leaves certainty and sticks to chance, When fools pipe he may dance.*

He that lends, gives.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 353.

He that lends his pot may seethe his
kail in his loof.¹

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 184. [¹ palm of hand.]

He that lets his horse drink at every
lake, and his wife go to every
wake, shall never be without a
whore and a jade.

1591 FLORIO *Second Frules* 41 *Who lets his wife goe to euerie feaste, And lets his horse drinke at euerie puddle, Shall haue of his horse, a starke iadish beast And of his best wife, a twang with a huddle.* 1670 RAY *Prov.* 29.

He that lies down (sleeps) with dogs
must rise up with fleas.

[L. SENICA *Qui cum canibus concumbunt cum pulcibus surgunt.*] 1572 J. SANDFORD *Hours of Recreation* 209 *Chi va dormir con i cani, si leva con i pulci.* He that goeth to bedde

with Dogges, aryseth with fleas. 1612 WEBSTER *White Devil* v. 1 *They have a certain spice of the disease; For they that sleep with dogs shall rise with fleas.* 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 333 *He that lies with the dogs, riseth with fleas.* 1670 RAY *Prov.* 82 *He that lies down with dogs, must rise up with fleas.* *Chi con cane dorme con pulce se leva.* *Ital.* *Qui se couche avec les chiens se leve avec des puces.* *Gall.* 1721 KELLY *Scot. Prov.* 129 *He that sleeps with dogs, must rise with fleas.* If you keep company with base and unworthy fellows, you will get some ill by them. 1791 WOLCOT (P. Pindar) *Rights of Kings* viii *To this great truth, a universe agrees, 'He who lies down with dogs, will rise with fleas'.* 1842 LEVER *Jack Hinton* xxii *If you lie down with the dogs, you'll get up with fleas, and that's the fruits of travelling with a fool.*

He that lies long a bed, his estate
feels it.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 325. 1761 A. MURPHY *Citizen* i. ii *He that lies in bed, his estate feels it.*

He that lies upon the ground can
fall no lower.

[L. *Qui jacet in terrâ, non habet unde cadat.*] 1629 T. ADAMS *Serm.* (1861-2) II. 192 *We say, Qui jacet in terris, non habet unde cadat,—* He that lies on the ground hath no lower descent to fall to. 1663 BUTLER *Hud.* i. iii. 877 *I am not now in Fortune's power, He that is down can fall no lower.*

He that lippens¹ to lent ploughs, his
land will lie ley.²

1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 *He that lippens to bon plowes, his land will ly ley.* 1862 HISLOP *Prov. Scot.* (ed. 3) 146 *He that lippens to lent plows may hae his land lang lea. He that relies on favours being granted is hable to disappointment.* [¹ trusts ² unploughed.]

He that lives ill, fear follows him.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 322.

He that lives in hope, danceth with-
out music.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 363.

He that lives long suffers much.

1620 SHELTON *Quiz.* II. XXXII (1908) III. 45 *'Tis good to live long, to see much; although 'tis said also that he that lives long suffers much.*

He that lives longest must fetch his
wood farthest.

1625 PURCHAS *Pilgrims* (1905-7) XIX. 247 *Herein we may verily the old proverb, That he which liveth longest, shall fetch his wood furthest.* 1670 RAY *Prov.* 116 *They that live longest, must go furthest for wood.*

He that lives most, dies most.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 338.

He that lives next door to a cripple
will learn to halt.

1578 LYLLY *Euphuus* (Arb.) 131 It is an olde
Prouerbe that if one dwell the next doore to
a cre[e]ple he will learne to halt, if one bee
conuersant with an hypocrit, he wil soone
endeuour to dissemble.

He that lives not well one year,
sorrows seven after.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 343.

He that lives on hope hath a slender
diet.

[L. *Qui spe aluntur, pendent, non uiuunt.*]
1689 SHADWELL *Bury Four* III. i Hope is a
very thin diet, fit for love in a fever. 1721
KELLY *Scol. Prov.* 129 He that lives on hope,
hath a slender diet.

He that lives well is learned enough.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 320.

He that lives well, sees afar off.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 334.

He that liveth wickedly can hardly
die honestly.

1670 RAY *Prov.* 16.

He that looks not before, finds him-
self behind.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 326.

He that loseth his due gets not
thanks.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 334.

He that loses his wife and a farthing,
hath a great loss of his farthing.

1678 RAY *Prov.* 58 He that loses his wife and
a farthing hath a great loss of his farthing.
*Che perde [la] moglie e un quatrino, ha gran
perdita del quatrino.* Ital.

He that loseth his wife and sixpence,
hath lost a tester.¹

1670 RAY *Prov.* 49 He that loseth his wife
and sixpence, hath lost a tester. 1738 SWIFT
Pol. Conversat. 1. Wks. (1856) II. 342 They
say, he that has lost his wife and sixpence,
has lost a tester. [¹ sixpence.]

He that loseth is merchant, as well as
he that gains.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 342.

He that loves glass without G, take
away L and that is he.

1678 RAY *Prov.* 55 He that loves glasse with-
out G, take away L, and that is he. 1746
FRANKLIN *Poor Rich. Alm.*, Jan. He that
whines for Glass without G Take away L
and that's he.

He that loves law will get his fill of it.

1721 KELLY *Scol. Prov.* 165 *He that loves
law, will get his fill of it.* For such are sure
of two things, an uneasy life, and a broken
fortune.

He that loves noise must buy a pig.

1813 RAY *Prov.* 143 He that loves noise
must buy a pig. *Quien quiere ruydo, compre
un cochino.* Hisp.

He that loves the tree, loves the
branch.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 356.

He that makes a good war, makes a
good peace.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 337.

He that makes a thing too fine,
breaks it.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 338.

He that makes himself a sheep, shall
be eaten by the wolf.

1611 J. DAVIES *Scourge Folly, Prov.* 55 Wks.
(Grosart) II. 42 'If men become sheepe, the
wolfe will deuoure them'. 1617 MORYSON
Iun. III. 1. 25 (1907-8) III. 400 According
to the Italian proverb: *Chi pecora si fa, il
Lupo se la mangia.* The man who makes
himself a sheep, The wolf will eat, whilst he
doth sleep. 1651 HERBERT *Jac. Prud. Wks.*
(1859) I. 367 He that makes himself a sheep,
shall be eat by the wolf. 1670 RAY *Prov.* 141
He that makes himself a sheep, shall be
eaten by the wolf . . . *Qui se fait brebis le
loup le mange.* Gall. He that is gentle and
puts up affronts and injuries shall be sure to
be loaden.

He that makes his mistress a gold-
finch may find her a wagtail.

1647 *Countrym. New Commonwealth* 8 He
that makes his Mistresse a goldfinch, may
perhaps finde her a wagtaile 1832 A. HEN-
DERSON *Scol. Prov.* (1881) 61 Mak your wife
a goodspink and she'll turn a waterwagtail.

He that marries a daw,¹ eats meikle
dirt.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 42.
[¹ slut.]

He that marries a maiden, marries
a pokeful of pleasure. He that
marries a widow, marries a poke-
ful of pleas sure.

1721 KELLY *Scol. Prov.* 166 *He that marries a
maiden, marries a pokeful of pleasure. He
that marries a widow, marries a pokeful of
pleas sure.* These two are always joined
together, and are a dissuasive from marrying
a widow, because she is often involved in
lawsuits.

He that marries a widow and three
children, marries four thieves.

1670 RAY *Prov.* 51 He that marries a widow
and three children, marries four thieves.

1721 KELLY *Scot. Prov.* 137 *He that marries a widow, and two daughters, marries three stark thieves.* Because his wife will put things away to them, or for them.

He that marries a widow and two daughters, has three back doors to his house.

1721 KELLY *Scot. Prov.* 137 *He that marries a widow, and two daughters, has three back doors to his house.* Because his wife will put things away to them, or for them

He that marries a widow will often have a dead man's head thrown in his dish.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 66 *For I neuer mete the at fleshe nor at fishe, But I haue sure a deade mans head in my dishe* 1813 RAY *Prov.* 15 *He who marries a widow will often have a dead man's head thrown in his dish.* *Hisp.* 1884 J. PAYN *Canon's Ward xxvii* It is always dangerous to marry a widow, because of the unpleasant comparisons which she may make.

He that marries ere he be wise, will die ere he thrive.

1546 J. HEYWOOD *Prov.* (1867) I. viii. 15 *Who weeth or he be wise shall die ere he thrue* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 *He that marries or he be wise, will die or he thrive.* 1721 KELLY *Scot. Prov.* 148 *He that marries ere he be wise, will die ere he thrive* For want of skill to manage a family, he will put himself so far behind, that he will not easily recover.

He that marries for wealth, sells his liberty.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 353.

He that marries late, marries ill.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 356

He that may not do as he would, must (will) do as he may.

[*L. Ter Andria* 4, 6, 10 *Ut quimus, auni, quando ut volumus non licet.* We must do as we can (as they say) when we can't do as we would.] 1546 J. HEYWOOD *Prov.* (1867) II. v. 55 *Who that maie not as they wolde, will as they maie.* 1639 J. CLARKE *Paræm.* 129 *Men must do as they may, not as they would* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 *He that may not as he would, mon do as he may.* 1721 KELLY *Scot. Prov.* 169 *He that may not as he will, must do as he may.*

1592-3 SHAKS *Rich. III* V. iii. 91 *I, as I may—that which I would I cannot—With best advantage will deceive the time.* 1593-4 *Tit. Andron.* II. i. 103 *And so must you resolve That what you cannot as you would achieve, You must perforce accomplish as you may.* 1598-9 *Hen. V* II. i. 17 *When I cannot live any longer, I will do as I may.*

He that measures not himself is measured.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 338.

He that measureth oil shall anoint his fingers.

1670 RAY *Prov.* 126 *He that measureth oil, shall anoint his fingers* *Qui mesure l'huile il s'en oingt les mains* *Gall*

He that mischief hatcheth, mischief catcheth.

1623 CAMDEN *Rem., Prov.* 271

He that mocks a cripple, ought to be whole.

1588 PETTIE *Guazzo's Civ. Conv.* 76 *For as the Prouerbe is, Hee that mocketh the lame, must take heede that he himselte go vpright.* 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 343

He that never ate flesh thinks a pudding a dainty.

1721 KELLY *Scot. Prov.* 126 *He that never eat flesh, thinks a pudding a daintie.* A man not us'd to what is good, thinks much of what is indifferent.

He that never climbed never fell.

1546 J. HEYWOOD *Prov.* (1867) I. xii. 38 *He that neuer climbde, neuer fell* 1659 HOWELL *Eng. Prov.* 15/1 *Who never climbed never fell*

1590-1 SHAKS *2 Hen. VI* II. i. 98 *Glo. What! and would'st climb a tree? . . . Wife Too true, and bought his climbing very dear.* 1609-10 *Cymb.* III. iii. 47 *Did you but know . . . the art of the court, . . . whose top to climb is certain falling.*

He that never drank was never athirst.

1659 HOWELL *Eng. Prov.* 13/2.

He that never rode never fell.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 *Never rade, never fell.* 1721 KELLY *Scot. Prov.* 139.

He that once deceives is ever suspected.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 337. 1597-8 SHAKS. *2 Hen. IV* III. i. 88 *King Richard might create a perfect guess That great Northumberland, then false to him, Would of that seed grow to a greater falsehood.* 1604-5 *Othello* I. iii. 293 *Look to her . . . She has deceiv'd her father once and may thee.*

He that once gets his fingers in the mud, can hardly get them out again.

1721 KELLY *Scot. Prov.* 171 *He that once gets his fingers in the mud, can hardly get them out again.* Spoken of them who take a humour to building.

He that once hits is ever bending.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 353.

He that owes nothing, if he makes not mouths at us, is courteous.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 334.

He that owns the cow goes nearest her tail.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 He that ought the cow, goes nearest her tail. 1670 RAY *Prov.* 129 Let him that owns the cow, take her by the tail. 1721 KELLY *Scot. Prov.* 128 *He that owns the cow, goes nearest her tail.* Every man is busy, and careful, about his proper interest.

He that owns the mare owns the bear.

1721 KELLY *Scot. Prov.* 161 *He that owns the mare, owns the bear.* Spoken when a mans own people, or cattle, do him harm.

He that passeth a winter's day, escapes an enemy.

[14.. Fr. *Prov. communs.* Qui passe un jour d'yver si passe un de ses ennemis mortelz.] 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 356 He that passeth a winter's day escapes an enemy.

He that pays last, never pays twice.

1670 RAY *Prov.* 130 He that pays last, never pays twice. 1721 KELLY *Scot. Prov.* 150 *He that pays last never pays twice.* Spoken in jest to one who is loth to pay his reckoning, as if it was out of a principle of prudence.

He that pities another remembers himself.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 353.

He that plays his money ought not to value it.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 326.

He that plays more than he sees, forfeits his eyes to the king.

1614 CAMDEN *Rem. Prov.* 307 He that plays more than he see, forfeits his eyes to the king. 1670 RAY *Prov.* 132 He that plays more than he sees, forfeits his eyes to the king. 1721 KELLY *Scot. Prov.* 172 *He that plays more than he sees, forfeits his eyes.* An excuse for overlooking an advantage at game

He that praiseth himself, spattereth himself.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 362.

He that preacheth, giveth alms.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 353.

He that pryeth into every cloud, may be stricken with a thunder-bolt.

1670 RAY *Prov.* 134.

He that puts on a public gown must put off a private person.

1642 FULLER *H. & P. State* iv. vii (1841) 255 The Good Judge . . . gives sentence with uprightness. For when he put on his robes, he put off his relations to any; and, like

Melchisedec, becomes without pedigree. 1732 T. FULLER *Gnom.* 92 He that puts on a public gown must put off a private person.

He that reckons without his host must reckon again (twice).

c. 1489 CANTON *Blanchardyn* lii. 202 It ys sayd in comyn that 'who soeuer rekeneth wythoute his hoste, he rekeneth twys for ones'. 1533 MORE *Debell Salem* Wks. 991/2 He fareth lo lyke a geste, that makyth hys rekemng himselfe without hys hoste. 1579 LYLLE *Euphues* (Arb.) 84 In that *Philautus* . . . shoulde accompt me his wife before he wolde mee, certainly he is lyke for mee to make his reclk'ning twice, because he reckoneth without his Hostesse. 1670 RAY *Prov.* 136 He that reckons without his host, must reckon again. Chi fa conto senza l'hoste fa conto due volte, *Ital.* Qui compte sans son hoste, il lui convient compter deux fois, *Gall.* 1824 SCOTT *St. Ronans* xv But hostess as she was herself, . . . she reckoned without her host in the present instance. 1909 *Speciator* 3 July 9 Any man who counts upon such a desire as a political asset reckons without his host.

He that repairs not a part builds all.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 333.

He that respects not is not respected.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 337.

He that rides ere he be ready wants some of his gear.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 48 He that rides or he be ready, wants some of his gear. 1721 KELLY *Scot. Prov.* 154 *He that rides ere he be ready, wants some of his grath.*¹ Apply'd to him who goes about a business without proper tools to accomplish it. [¹ gear.]

He that riseth betimes hath something in his head.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 328.

He that riseth first is first dressed.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 326.

He that riseth late must trot all day.

1758 FRANKLIN *Poor Rich. Alm. Pref.* *He that riseth late, must trot all Day, and shall scarce overtake his Business at night.*

He that robs a scholar robs twenty men.

1639 J. CLARKE *Parcem.* 243 He that robs a scholar robs twenty men. 1670 RAY *Prov.* 23 Who robs a Scholar robs twenty men. For commonly he borrows a cloak of one, a sword of another, a pair of boots of a third, a hat of a fourth, &c.

He that runs fast will not run long.

1855 BOHN *Handbk. Prov.* 392.

He that runs fastest gets most ground.

1670 RAY *Prov.* 138.

He that runs fastest gets the ring.

1546 HEYWOOD *Prov.* (1867) I. III. 7 Where wooers hoppe in and out, long time may bryng Him that hoppeth best, at last to haue the ryng.

1593-4 SHAKS *Tam. Shr.* I. i. 141 He that runs fastest gets the ring. How say you, Signior Gremio?

He that runs in the night stumbles.

1670 RAY *Prov.* 19.

He that saveth his dinner will have the more for his supper.

1670 RAY *Prov.* 79 He that saveth his dinner, will have the more for his supper. This is a French proverb, *Qui garde son disne il a mieux à souper.* He that spares when he is young, may the better spend when he is old.

He that sees his neighbour's house a-fire, must take heed to his own.

[*L. VIRGIL Æneid* II. 311 *Proximus ardet Ucalegon.* Your neighbour Ucalegon is on fire. *HORACE Epist.* I. XVIII. 83 *Tua res agitur, paries cum proximus ardet.* Your own property is at stake, when your neighbour's house is on fire.] 1519 HORMAN *Vulgaria* (Roxb. Club.) 184 When my neybhours house is a fyre: I can nat be out of thought for myn owne. 1594 GREENE *Looking-Glass* V. v. (Merm.) 164 O proud adulterous glory of the west! Thy neighbours burn, yet dost thou fear no fire. 1636 CAMDEN *Rem.* *Prov.* 299 1639 J. CLARKE *Paræm.* 250 Look to thyself when thy neighbour's house is on fire. 1662 FULLER *Worthies, Cumberland* (1840) I. 340 'When thy neighbour's house doth burn, Take heed the next be not thy turn.' 1891 J. E. T. ROGERS *Ind. & Com. Hist.* IV The true cause . . . of a credit panic is the close interlacing of monetary interests. If Ucalegon's house catches fire, his neighbours are in extreme risk of the conflagration extending.

He that seeks trouble, it were a pity he should miss it.

1721 KELLY *Scot. Prov.* 131 *He that seeks trouble, it were a pity he should miss it.* Spoken to, and of, quarrellers, who commonly come by the worst.

He that seeks trouble, never misses.

1649 HERBERT *Oull. Prov. Wks.* (1859) I. 337.

He that sells wares for words must live by the loss.

1721 KELLY *Scot. Prov.* 173 *He that sells wares for words, must live by the loss.* Spoken when a man refuses to sell a trust.

He that sends a fool, expects one.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 356.

He that sends a fool means to follow him.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 319.

He that serves God for money will serve the devil for better wages.

1692 R. L'ESTRANGE *Fables* CV (1738) 121 It is a kind of a conditional devotion for men to be religious no longer than they can save, or get by't . . . The . . . morals is . . . comprised in the old saying, *He that serves God for money, will serve the devil for better wages.*

He that serves, must serve.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 353.

He that serves well, needs not ask his wages.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 354.

He that shames shall be shent.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 42 He that shames, shall be shent. 1721 KELLY *Scot. Prov.* 159 *He that shames let him be shent.* . . . A wish that he who exposes his neighbourhood, may come to shame himself.

1595-6 SHAKS. *Rich.* II II. i. 112 Wert thou regent of the world It were a shame to let this land by lease; But for thy world enjoying but this land, Is it not more than shame to shame it so?

He that shoots oft at last shall hit the mark.

[*L. CICERO Div.* 2, 59, 121 *Quis est enim, qui totum diem jaculans, non aliquando collineat?*] 1551 ROBINSON tr. *More's Utop* (Arb.) 52 He made the prouce be true, which saeth: he that shoteth oft, at the last shal hit the mark. 1732 T. FULLER *Gnom.* 93 He that's always shooting, must sometimes hit.

He that shows his purse bribes the thief.

1721 KELLY *Scot. Prov.* 129.

He that shows his purse longs to be rid of it.

1639 J. CLARKE *Paræm.* 176.

He that sings on Friday will weep on Sunday.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 336 He that sings on Friday will weep on Sunday. 1642 FULLER *Fast Sermon on Innoc. Day* (1891) I. 241 Let not old men . . . be transported with their follies. . . . The French proverb saith, *They that laugh on Friday, shall cry on Sunday.*

He that snites¹ his nose and hath it not, forfeits his face to the king.

1673 RAY *Prov.* 86 He that snites his nose and hath it not, forfeits his face to the king. A man can do no more than he can. [¹ wipes.]

He that soon deemeth, soon repenteth (shall soon repent).

c. 1386 CHAUCER *Melib.* 2220 For the commune proverbe seith thus: He that soone deemeth, soone shal repente'.

He that sows trusts in God.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 333
 He that sows trusts in God. 1670 RAY *Prov.*
 24 Who sows his corn in the field trusts in
 God.

**He that speaks lavishly, shall hear
as knavishly.**

1670 RAY *Prov.* 144.

**He that speaks me fair and loves me
not, I'll speak him fair and trust
him not.**

1670 RAY *Prov.* 24.

**He that speaks sows, and he that
holds his peace gathers.**

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 338.

**He that speaks the thing he should
not, hears the things he would not.**

[L. TER. *Qui pergit ea quæ vult dicere, ea quæ
non vult audire.* He who insists on saying
what he pleases, will hear that which pleases
him not.] 1641 D. FERGUSSON *Scot. Prov.*
 (Beveridge) 38.

He that speaks well, fights well.

c. 1250 *Owl & Night.* 1074 'Wel ficht pat
 wel spech' seide Alured.

**He that speers¹ all gets but wit of
part.**

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98
 They that speers meikle will get wot of part.
 1721 KELLY *Scot. Prov.* 127 *He that speers
 all, gets but wit of part.* A repulse to curious
 impertinents, who are too busy at their
 questions. [¹ asks.]

**He that speers all opinions comes ill
speed.**

1721 KELLY *Scot. Prov.* 167 *He that speers all
 opinions comes ill speed.* Because their
 different advices will confuse, and distract
 him.

**He that stays in the valley shall
never get over the hill.**

1670 RAY *Prov.* 152.

He that steals can hide.

1721 KELLY *Scot. Prov.* 140 *He that steals
 can hide.* Yes, and forswear too, a discouragement
 to search stolen goods.

**He that steals honey should beware
of the sting.**

1721 KELLY *Scot. Prov.* 163 *He that steals
 honey, should beware of the sting.*

**He that strikes my dog would strike
me if he durst.**

1721 KELLY *Scot. Prov.* 143 *He that strikes
 my dog, would strike my self if he durst.* Spoken
 with resentment to them who injure any
 thing that belongs to us.

**He that strikes with his tongue must
ward with his head.**

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 332.

**He that striketh with the sword shall
be stricken with the scabbard.**

1546 J. HEYWOOD *Prov.* (1867) II. VII. 63 *The
 prouerbe saith, he that striketh with the
 sward, Shalbe strikyn with the scaberde.*
 1599 PORTER *Angry Wom. Abingd.* III. ii
 (Merm.) 158 *Blessed are the peace-makers;*
they that strike with the sword, shall be
beaten with the scabbard.

He that studies his content wants it.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 317.

**He that stumbles and falls not,
mends his pace.**

1636 HOWELL *Lett.* 15 Aug. (1903) II. 105
*We find that a stumble makes one take firmer
 footing. . . . Kit hath now overcome himself,*
*therefore I think he will be too hard for the
 devil hereafter.* 1640 HERBERT *Oull. Prov.*
Wks. (1859) I. 317 *He that stumbles and
 falls not, mends his pace.* 1655 FULLER *Ch.*
Hist. VIII. 1. (1868) II. 456 *Archbishop*
Cranmer . . . recanted his subscription, and
valiantly burned at the stake. Thus, he that
stumbleth, and doth not fall down, gaineth
ground thereby; as this good man's ship
mended his pace to his martyrdom.

**He that takes not up a pin, slights
his wife.**

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 334.

**He that takes the devil into his boat,
must carry him over the sound.**

1678 RAY *Prov.* 125.

**He that takes the raven for his guide
will light on carrion.**

1365 ABP. TRENCH *Poems.* 302 *Who doth the
 raven for a guide invite, Must marvel not
 on carcases to light.*

**He that talks much of his happiness
summons grief.**

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 356.

**He that talks to himself speaks to a
fool.**

1721 KELLY *Scot. Prov.* 139 *He that talks to
 himself speaks to a fool.* Because none but
 fools will do so.

**He that teaches himself has a fool
for his master.**

a. 1637 JONSON *Discoveries (Consilia)* Wks.
 (1904) III. 390 *But very few men are wise
 by their own counsel; or learned by their
 own teaching. For he that was only taught
 by himself, had a fool to his master.* 1655-62
 GURNALL *Chrn. in Armour* (1865) II. 225 *'He
 that is his own teacher', saith Bernard, is
 sure to have a fool for his master.'* 1741
 FRANKLIN *Poor Rich. Alm.* Jan. *Learn of
 the skilful: He that teaches himself, hath a
 fool for his master.*

He that tells a secret is another's servant.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 341 He that tells a secret is another's servant.
 1647 HOWELL *Lett.* 14 Feb. (1903) II. 257 I find it now true, that he who discovers his secrets to another sells him his liberty and becomes his slave

He that tells his wife news, is but newly married.

c. 1275 *Prou. of Alfred* (Skeat) A. 269 Ne wurth thu neuer so wod, ne so wyn-drunke, That euer segge thine wife alle thine wille. [Never be so mad or so drunken as to tell all thy counsel to thy wife.] 1640 HERBERT *Oull. Prov. Wks* (1859) I. 362 He that tells his wife news, is but newly married. 1642 FULLER *H. & P. State* I. III He keeps her in the wholesome ignorance of unnecessary secrets. . . . He knows little, who will tell his wife all he knows.

He that thatches his house with turds shall have more teachers than reachers.

1678 RAY *Prov.* 209 He that thatches his house with T—shall have more teachers than reachers. 1721 KELLY *Scot. Prov.* 147 He that theiks his house with turds, will find more teachers than reachers. He that is engaged in a difficult and troublesome business, will have more to give him their advice than their assistance.

He that thinks amiss, concludes worse.

1651 HERBERT *Jac. Prud. Wks* (1859) I. 365.

He that thinks his business below him, will always be above his business.

1732 T. FULLER *Gnom.* 96.

He that toucheth pitch shall be defiled.

[*Apoerypha*; *Eccles.* XIII. 1 He that toucheth pitch shall be defiled therewith.] c. 1300 BRUNNE *Handlyng Synne* I. 6578 Who-so handlyth pyeche wellyng hote, He shal haue fylthe therof sumdeyl. c. 1386 CHAUCER *Parson's T.* 854 As who-so toucheth warm pych, it shent his fyngres. 1579 LVLV *Euphues* (Arb.) III Hee that toucheth Pitch shall bee defiled. 1655 FULLER *Ch. Hist.* X. IV (1668) III. 278 Vorstius had . . . received several letters from certain Samosateman heretics . . . and . . . had handled pitch so long that at last it stuck to his fingers. 1852 ED. FITZGERALD *Polonius* 157 'Touch pitch and be daubed'. Never wholly separate in your mind the merits of any political question from the Men who are concerned in it. Burke.

1590-1 SHAKS. 2 *Hen. VI* II. I. 194 If she have forgot Honour and virtue, and convers'd with such As, like to pitch, defile nobility. 1594-5 L.L.L. IV. III. 3 I am toiling in a pitch,—pitch that defiles. 1597-8 1 *Hen. IV* II. IV. 455 This pitch, as ancient

writers report, doth defile. 1598-9 *Much Ado* III. II. 60 I think they that touch pitch will be defiled.

He that travels far knows much.

1670 RAY *Prov.* 149.

He that trusts in a lie, shall perish in truth.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 344.

He that trusts much obliges much, says the Spaniard.

1651 HERBERT *Jac. Prud. Wks* (1859) I. 365.

He that was born under a three-halfpenny (three penny) planet shall never be worth two pence (a groat).

1670 RAY *Prov.* 64 He that was born under a three-halfpenny planet shall never be worth two pence. 1692 R. L'ESTRANGE *Fables* cccclxix (1738) 'No', says Fortune, . . . 'I'll . . . make good the old saying to ye, That he that's born under a three-penny planet, shall never be worth a groat.' 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 340 If it rained rich widows, none of them would fall upon me. Egad, I was born under a three-penny planet, never to be worth a groat. 1882 MRS. CHAMBERLAIN *West. Worc. Words in Northall Folk-phrases* (1894) 15 He was born under a threepenny planet, he is avaricious, a cunningudgeon.

He that washeth an ass's head loseth both his lye¹ (soap) and his labour.

1592 LODGE *Euphues Shadow* (1882) 53 Who washeth the Asses eares, looseth both his Sope and his labour. 1639 J. CLARKE *Parcem* 155 He that washeth an ass's head loseth both his lye and his labour. 1789 WOLCOT (P. Pindar) *Expost. Odes* xiv To try to wash an ass's face, Is really labour to misplace; And really loss of time as well as sope. 1861 HUGHES *Tom B. at Oxford* XIII Simon . . . summed up . . . by the remark that 'Twas waste of soap to lather an ass'. [¹ cleansing agent.]

He that wears black, must hang a brush at his back.

1639 J. CLARKE *Parcem*. 201 They that wear black must hang a brush at their back. 1670 RAY *Prov.* 63.

He that will be a head, let him be a bridge.

1662 FULLER *Worthies, Cardig.* (1840) III 520 'He that will be a head, let him be a bridge' . . . is founded on a fictitious tradition [that] . . . Benigrdran, a Briton, . . . came to a river over which neither was bridge nor ferry; hereupon he was fain to carry all his men over . . . on his own back.

He that will be rich before night may be hanged before noon.

1692 R. L'ESTRANGE *Fables* cccclxix (1738) 388 Slow and sure . . . is good counsel. 'Tis a

roguey kind of a saying, that *He that will be rich before night, may be hanged before noon.*

He that will be served must be patient.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 334

He that will deceive the fox must rise betimes.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 334 He that will deceive the fox must rise betimes 1646 J. HOWELL *Lett.* 20 Feb. (1903) III. 4 They must rise betimes that can put tricks upon you. 1721 KELLY *Scot. Prov.* 130 *He must rise early, that deceives the tod* Spoken to those that think to outwit a cunning fellow. 1896 J. C. HUTCHESON *Crown & Anchor* II You'd have to get up precious early in the morning to take me in, as you know from old experience of me.

He that will do thee a good turn, either he will be gone or die.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 367.

He that will eat the kernel must crack the nut.

[L. PLAUTUS *Curc.* I. 1. 55 *Qui a nucem esse vult, frangit nucem.*] 1539 TAVERNER *Erasm. Prov.* (1552) 47 He that will eat the kernel out of the nut, breaketh the nut He that loke for profit, may not flee labours 1670 RAY *Prov.* 84 He that will eat the kernel must crack the nut *Qui nucleum esse vult nucem frangat oportet.* No gains without pains. 1831 MACAULAY *Ess., Johnson* (1872) 183 It is certain that those who will not crack the shell of history will never get at the kernel

He that will England win, must with Ireland first begin.

1617 MORYSON *Jun* (1907) II. 170 In encouraged by the blind zeale . . . or animated by an olde Prophesie [:] He that will England winne, Must with Ireland first beginne, did also raise two rebellions. 1662 FULLER *Worthies, Berks.* (1840) I. 119 'He that will England win, Must with Ireland first begin'. . . England . . . is too great a morsel for a foreign foe to be chopped up at once; and therefore it must orderly be attempted, and Ireland be first assaulted.

He that will France (or England) win, must with Scotland first begin.

1577 HOLINSHED *Chron.* (1808) 66 Rafe Neull . . . thought good to mouue the King to begin first with Scotland; . . . concluding . . . with this old saying: that who so will France win, must with Scotland first begin. 1902 A. LANG *Hist. Scot.* II. 363 Father Creighton and other Scots held that 'He who would England win Must with Scotland first begin', and credulously believed that James would be converted.

1598-9 SHAKS. *Hen. V* I. ii. 166 But there's a saying . . . : *If that you will France win, Then with Scotland first begin.*

He that will enter into Paradise must have a good key.

1782 T. FULLER *Gnom.* 358.

He that will have a hare to break-fast must hunt over-night.

1636 CAMDEN *Rem., Prov.* 297

He that will have his farm full, must keep an old cock and a young bull.

1750 W. ELLIS *Mod. Husbandman* III. 94 When a bull comes to be four, he is heavy and sluggish. . . . The old verse says, 'He that will have his farm full, Must keep an old cock and a young bull'.

He that will (would) learn to pray, let him go to sea.

1576 GASCOIGNE *Steele Glas* (Arb.) 79 For towarde shipwracke, many men can pray. a. 1631 DONNE *Sat. vii Poems* (1896) II. 209 Friends, like land soldiers in a storm at sea, Not knowing what to do, for him did pray. 1655-62 GURNALL *Chrn. in Armour* (1865) I. 577 The proverb indeed is, 'He that would learn to pray, let him go to sea'. 1678 BUTLER *Hud.* III. II. 537 (As carnal seamen, in a storm, Turn pious converts, and reform). 1908 *Spectator* 13 Aug. 452 These sailors . . . can only call upon the Most High. . . . There is a Basque proverb, 'Let him who knows not how to pray, go to sea'.

He that will not be counselled cannot be helped.

1670 RAY *Prov.* 6 He that will not be counselld cannot be help't. 1747 FRANKLIN *Poor Rich. Alm.* Aug. He that won't be counselld, can't be help'd.

He that will not be ruled by his own dame shall be ruled by his step-dame.

1509 A. BARCLAY *Ship of Fools* (1874) I. 203 But who that of his moders doctryne hath disdayne: Shall by his stepdame endure wo care and payne. a. 1530 R. HILL'S *Commonpl. Bk.* (E.E.T.S.) 128 He that will not be warned bi his owne fader, he shall be warned bi his stepfader. 1546 J. HEYWOOD *Prov.* (1867) II. IX. 76 He that will not be ruled by his owne dame, Shall be ruled by his stepdame. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 He that will not hear mother head, shall hear stepmotherhead. 1721 KELLY *Scot. Prov.* 158 *He that will not hear mother hood, shall hear step-mother hood* That is, they who will not be prevailed upon by fair means, shall meet with harsher treatment.

He that will not be saved needs no preacher.

1670 RAY *Prov.* 21.

He that will not endure to itch must endure to smart.

1678 RAY *Prov.* 162.

He that will not go over the stile
must be thrust through the gate.

1678 RAY *Prov.* 206.

He that will not have peace, God
gives him war.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 351.

He that will not stoop for a pin
shall never be worth a point
(pound).

1688 PEPYS *Diary 2 Jan* (Globe) 600 Sir W. Coventry answered 'I see your Majesty do not remember the old English proverb, "He that will not stoop for a pin, will never be worth a pound".' 1670 RAY *Prov.* 131 He that will not stoop for a pin, shall never be worth a point

He that will not thole,¹ must flit
many a hole.

1721 KELLY *Scot. Prov.* 133. [¹ bear, suffer]

He that will not when he may, when
he will (would) he shall have nay.

c. 1200 *Ancrene R.* (1853) 296 Hwo ne deoth hwon he mei, he ne schal nout hwon he wolde. 1303 R. BRUNNE *Handl. Synne* 4795 Hyt ys seyð al day, for thys skyl, 'He that wyl nat when he may He shal nat, when he wyl'. c. 1350 MS. Douce 52 (ed. Förster) in *Festschr.* z. zu. *Deutschen Neuphilologentage*, no. 57 Who-so wylle nat, when he may, He shall nat, when he wylle. 1546 J. HEYWOOD *Prov.* (1867) i. iii 6 He that will not when he may, When he would, he shall have nay. 1621 BURTON *Anat. Mel.* iii. ii. vi. v (1651) 576 But commonly they omit opportunities, . . . He that will not when he may, When he will he shall have nay. 1893 STEVENSON *Catriona* xix That young lady, with whom I so much desired to be alone again, sang . . . 'He that will not when he may, When he will he shall have nay'.

He that will play at bowls must
expect to meet with rubbers.

1771 SMOLLETT *Humph. Clink* 3 Oct. Wks. (1871) 572 The lieutenant had carried his resentment too far, . . . but, according to the proverb, *he that will play at bowls must expect to meet with rubbers*. 1824 SCOTT *Redg.* xx 'And how if it fails?' said Darsie. 'Thereafter as it may be', said Nixon; 'they who play at bowls must meet with rubbers.'

1594-5 SHAKS. *L.L.L.* IV. i. 142 *Cost.* Challenge her to bowl. *Boyet*. I fear too much rubbing. 1595-6 *Rich.* II III. iv. 4 *First Lady* Madam, we'll play at bowls. *Queen* 'Twill make me think the world is full of rubs.

He that will sell (buy) lawn before
he can fold it, he will repent him
before he have sold it.

[Ital. *Chi fa mercantia e no la cognosce, se trova le mane piene de mosche*.] 1546 J. HEYWOOD *Prov.* (1867) i. viii. 15 He that will sell lawne before he can folde it. He shall repent him before he haue sold it. 1580 LYLIE *Euph.*

& his *E.* (Arb) 290 He that will sell lawne must learne to folde it. 1670 RAY *Prov.* 112 He that buys lawn before he can fold it, Shall repent him before he have sold it.

He that will steal a pin will steal a
better thing.

1670 RAY *Prov.* 145.

He that will steal an egg will steal
an ox.

1639 J. CLARKE *Paræm.* 148.

He that will thrive must ask leave
of his wife.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 28 And he that will thrive must aske leaue of his wife. 1641 D. FERGUSSON *Scot. Prov.* (Beve-ridge) 12 A man cannot thrive except his wife let him. 1670 RAY *Prov.* 117 A man must ask his wife leave to thrive 1858 R. S. SURTEES *Ask Mamma* x His wife, by whose permission men thrive, was a capital manager.

He that will thrive must rise at five;
he that hath thriven may lie till
seven.

1639 J. CLARKE *Paræm.* 93 He that will thrive must rise at five; he that hath thriven may lie till seven. 1766 *Hisl. Lit. Goody Two-Shoes* i He that will thrive Must rise by five. He that hath thriv'n May lie till seven. 1807 SCOTT *Let to Southey* Nov in *Lockhart* xvi The only difference . . . is on the principle contained in the old proverb: *He that would thrive—must rise by five—He that has thriven—may lye till seven.*

He that will to Cupar¹ maun to
Cupar.

1721 KELLY *Scot. Prov.* 141 *He that will to Cowper, will to Cowper*.¹ A reflection upon obstinate persons, that will not be reclaimed. 1818 SCOTT *Rob Roy* xxviii The Heccate . . . ejaculated, 'A willu' man will hae his way: them that will to Cupar maun to Cupar!' 1893 STEVENSON *Catriona* xii 'He that will to Cupar, maun to Cupar', said he. [¹ Cupar, a town in Fife.]

He that winketh with one eye, and
looketh with the other, I will not
trust him though he were my
brother.

c. 1390 GOWER *Conf. Amantis* i. l. 384 Betre is to winke than to loke. 1546 J. HEYWOOD *Prov.* (1867) i. xi. 33 He winkth with the tone eie, and lokth with the tother, I will not trust him though he were my brother. 1614 CAMDEN *Rem., Prov.* 307 He that winketh with one eye, and looketh with the other, I will not trust him though he were my brother. 1721 KELLY *Scot. Prov.* 169 *He that looks with one eye, and winks with another, I will not believe him, though he was my brother.* If the man naturally squint, my countrymen have an aversion to him, and all who have any thing disagreeable, if he wink or nod, they look upon him to be a false man.

He that wipes the child's nose,
kisseth the mother's cheek.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 364.

He that woos a maid, must seldom
come in her sight; but he that woos
a widow must woo her day and
night.

1670 RAY *Prov.* 49.

He that works after his own manner,
his head aches not at the matter.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 337.

He that worst may shall (must) hold
the candle.

1546 J. HEYWOOD *Prov.* (1867) II. ii. 46 Who
that worst maie, shall holde the candell, I
sée. 1614 CAMDEN *Rem., Prov.* 307 He that
worst may must hold the candle. 1670 RAY
Prov. 159 He that worst may, still holds the
candle. *Au plus debile la chandelle a la main.*
Gall.

1594-5 SHAKS. *Rom. & Jul.* I. iv. 38 For
I am proverb'd with a grandsire phrase;
I'll be a candle-holder, and look on. 1596-7
Merch. Ven. II. vi. 41 *Lor.* Descend, for you
must be my torch-bearer Jess. What, must
I hold a candle to my shames.

He that would be a gentleman, let
him go to an assault.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 357.

He that would be old long must
be old betimes.

1672 W. WALKER *Parcem.* 39 He that would
be old, must be old betimes. 1691 R. CROM-
WELL *Let. in Eng. Hist. Rev.* (1898) XIII. 109
There is an old proverb 'old yong, yong old'.
1711 STEELE *Spectator* No. 153, 25 Aug 'It
was prettily said, 'He that would be long an
old man must begin early to be one'. . . . It is
necessary that before the arrival of age we
bid adieu to the pursuits of youth.

He that would be well old must be
old betimes.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 335.

He that would be well, needs not go
from his own house.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 338.

He that would (must) eat a buttered
fagot, let him go to Northampton.

1662 FULLER *Worthies, North.* (1840) II. 501
'He that must eat a buttered fagot, let him
go to Northampton'. Because it is the dearest
town in England for fuel, where no coals can
come by water, and little wood doth grow
on land. 1670 RAY *Prov.* 328 He that would
eat a butter'd faggot, let him go to North-
ampton.

He that would eat a good dinner,
let him eat a good breakfast.

1678 RAY *Prov.* 124.

He that would eat the fruit must
climb the tree.

1721 KELLY *Scol. Prov.* 141.

He that would hang his dog gives
out first that he is mad.

1670 RAY *Prov.* 81 He that would hang his
dog, gives out first that he's mad. He that is
about to do any thing disingenuous, un-
worthy, or of evil fame, first bethinks himself
of some plausible pretence.

He that would have eggs, must
endure the cackling of hens.

1670 RAY *Prov.* 120 Erasmus saith, they
commonly say, He that would have eggs,
must endure the cackling of hens. It is I
suppose a Dutch proverb. 1721 KELLY *Scol.*
Prov. 223 *I would not have your cackling for
your egg.* I would not have your trouble and
noise for all the advantage you bring me.

He that would have good luck in
horses, must kiss the parson's wife.

1621 JONSON *Gipsies Met Wks.* (1904) III. 152
You'll have good luck to horseflesh, o' my
life, You ploughed so late with the vicar's
wife. 1678 RAY *Prov.* 86 He that would have
good luck in horses, must kiss the Parsons
wife. 1738 SWIFT *Pol. Conversal.* II. Wks
(1856) II 345 *Sir. J.* I have had devilish
bad luck in horse-flesh of late. *Smart.* Why,
then, Sir John, you must kiss a parson's wife

He that would have what he hath
not, should (would) do what he
doth not.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 78 Ye
(quoth she) who had that he hath not, woulde
Doo that he dooth not, as olde men haue
tolde. 1640 HERBERT *Oull. Prov. Wks.* (1859)
I. 343.

He that would know what shall be,
must consider what hath been.

1732 T. FULLER *Gnom.* 98.

He that would live for aye, must eat
sage in May.

1678 RAY *Prov.* 36 He that would live for
ay must eat Sage in May. That Sage was by
our ancestours esteemed a very wholesome
herb, and much conducing to longevity
appears by that verse in *Schola Salernitana*,
Cur moriatur homo cui Salvia crescit in hortis?
[Why should the man die in whose garden
sage grows?]

He that would (will) live in peace
and rest, must hear, and see, and
say the best.

1611 J. DAVIES *Scourge Folly* 69 Wks. (Grosart)
II. 43 'Hee that will live in peace and rest
Must heare and see and say the best'. 1670
RAY *Prov.* 130 He that would live in peace
and rest, must hear and see and say the best.
Oy, voy, & te tais, si tu veux vivre en paix,
Gall. Ode, vede, tace, Se vuoi viver in pace,
Ital. 1796 EDGEWORTH *Par. Assi.* (1903) 410

It is not our affair, however. Let him make himself happy his way, and we ours. He that would live in peace and rest, Must hear, and see, and say the best.

He that would make a pun would pick a pocket.

1729 in POPE *Dunc.* 1. 63 *note* A great Critick formerly . . . declared He that would pun would pick a Pocket. 1907 HAMMERTON *Eng. Humourists* 111 If there were any truth in that ancient saw, . . . 'He who would make a pun, would pick a pocket', what a capacity for pocket-picking had Francis Burnand!

He that would sail without danger must never come on the main sea.

1670 RAY *Prov.* 139.

He that would take a Lancashire man at any time, or tide, must bait his hook with a good egg, or an apple with a red side.

1613 DRAYTON *Polyolb.* XXVII, 65, 68 (1876) III. 175 Ye lusty lasses then, in Lancashire that dwell, . . . As ye the Egg-pie love, and Apple cherry-red. [Foot-note. He that will fish for a Lancashire man, at any time or tide, Must bait his hook with a good Egg-pie, or an Apple with a red side.] 1678 RAY *Prov.* 316 He that would take a Lancashire man at any time or tide, Must bait his hook with a good egge-pie or an apple with a red side

He that would the daughter win, must with the mother first begin.

1670 RAY *Prov.* 49 He that would the daughter win, Must with the mother first begin. 1904 'H. S. MERRIMAN' *Tomaso's Fortune* ix Felipe was wooing the daughter through the mother, as men have often done before him.

He thinketh his feet be, where his head shall never come.

1546 J. HEYWOOD *Prov.* (1867) I. XI. 29 He thinkh his fêete be, where his head shall neuer come.

He thinks every bush a boggard.

1678 RAY *Prov.* 232 He thinks every bush a boggard, i.e. a bugbear or phantasm.

1595-6 SHAKS. *Mids. N. Dr.* V. i. 22 Or in the night, imagining some fear, How easy is a bush suppos'd a bear! 1594 *Lucrece* l. 972 Let . . . the dire thought of his committed evil Shape every bush a hideous shapeless devil.

He thinks himself no page's peer.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 46 *Of vouters¹ or new upstarts.* . . . He thinks himself na payes peer. 1721 KELLY *Scot. Prov.* 160 *He thinks himself no page's peer.* That is, he thinks no body comparable to himself. [¹boasters.]

He thinks his penny (farthing, half-penny) good silver.

[=has a good opinion of himself]. 1546 J. HEYWOOD *Prov.* (1867) I. X. 22 She

thinkth her farthyng good syluer I tell you. 1575 GASCOIGNE *Gl. Gout* III iv (1910) 49 I think my halfpenny as good siluer as another doth. 1579 LYLLY *Euphues* (Arb.) 46 He deemeth no penny good siluer but his owne, preferring . . . his owne wit before all mens wisdomes. 1603 BRETON *Pocket Mad Let.* liv (1879) 20/1 There are more Batchelors than Roger, and my peny is as good siluer as yours. 1721 KELLY *Scot. Prov.* 172 *He counts his halfpenny good siluer.* That is, he thinks much of himself with little reason.

He thinks not well that thinks not again.

1640 HERBERT *Owl Prov. Wks.* (1859) I. 355.

He thinks (or would make me believe) the moon is made of green cheese.

a 1529 FRITH *Anlith* (1829) 315 They would make men believe . . . that the moon is made of green cheese. 1546 J. HEYWOOD *Prov.* (1867) II VII. 69 Ye fet circumquakes to make me beleue Or thinke, that the moone is made of a greene chéese. 1611 COTGRAVE s.v. *Arain* (Wee say of such an Idiot) hee thinkes the Moone is made of greene cheese. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 48 *Of false persons.* . . . He wald gar a man trow that the moon is made of green cheis, or thet the cat took the heron. 1783 AINSWORTH *Lat. Dict.* (Morell) I. s.v. *Moon*, Tell me the moon is made of green cheese! 1863 KINGSLEY *Water Bab.* IV 195 Writing a great book, . . . in which he proved that the moon was made of green cheese.

He toils like a dog in a wheel, who roasts meat for other people's eating.

1614 SIR T. OVERBURY *Newses Wks.* (1890) 200 A covetous man is like a dog in a wheele, that toiles to roast meat for other mens eating. 1748 RICHARDSON *Clarissa H.* (1785) IV. 120 What is a covetous man to be likened to so fitly, as to a dog in a wheel, which roasts meat for others? 1813 RAY *Prov.* 72

1592-3 SHAKS. *Com. Err.* III. II. 151 She had transformed me to a curtal dog and made me turn i' the wheel.

He to whom God gave no sons, the devil gives nephews.

1855 BORN *Handbk. Prov.* 398. *Spanish.*

He took the bog aslant.

1721 KELLY *Scot. Prov.* 145 *He took the bog aslant.* . . . He made his escape.

He understands (is up to) trap.

[i.e. knows his own interest]. 1681 T. FLATMAN *Heracutus Ridens* No. 5 (1713) I. 30 Well, Brother, I understand Trap. 1785 COWPER *Let. to Lady Hesketh* 15 Dec. He understands booksellers' trap as well as any man. 1842 S. LOVER *Handy Andy* II A clever, ready-witted fellow up to all sorts of trap.

He vapours like a tike¹ in a tedder².

1721 KELLY *Scot. Prov.* 162 *He vapours like a tike in a tedder.* A ridicule upon a swaggering,

conceited young fellow. [¹ an old dog. ² a rope with which an animal is tied at pasture.]

He wags a wand in the water.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 48 *Of unprofitable foolish persons.* . . . He wags a wand in the water.

He warms too near that burns.

1640 HERBERT *Outl. Prov.* Wks (1859) I. 354.

He was a bold man that first ate an oyster.

1662 FULLER *Worthies, Essex* (1840) I. 493 King James was wont to say, 'he was a very valiant man who first adventured on eating of oysters'. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) 344 He was a bold man that first ate an oyster 1806 WOLCOT (P. Pindar) *Tristia; Elegy to the Same* 'Who first an oyster eat', was a bold dog.

He was an ingenious man that first found out eating and drinking.

1738 SWIFT *Pol. Conversat.* II. Wks (1856) II. 346 Well, he was an ingenious man that first found out eating and drinking.

He was as hard with me, as if I had been the wild Scot of Galloway.

1721 KELLY *Scot. Prov.* 153 *He was as hard with me, as if I had been the wild Scot of Galloway.* That is, he dealt with me rigorously and severely.

He was born at Bloxham.

1662 FULLER *Worthies, Lincs.* (1840) II. 288 It is a common expression of the country folk in this county, when they intend to character a dull, heavy, blundering person, to say of him, 'he was born at Bloxham'.

He was born at Little Witham.

1562 J. HEYWOOD *Epigr., Fifth Hund. of Epig.* 19 (1867) 182 Whens come great breeches? from little witham. 1662 FULLER *Worthies, Lincs.* (1840) II. 269 'He was born at Little Witham'. This village in this county by orthography is Witham. . . . But such nominal proverbs take the advantage of all manner of spelling as due unto them It is applied to such people as are not overstocked with acuteness.

He was born in a mill.

1678 RAY *Prov.* 76 He was born in a mill, i.e. He's deaf.

He was born in August.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 46 *Of well skilled persons.* He was born in August. 1662 FULLER *Worthies, Northumberland* (1840) II. 544 'He was born in August'. . . . I am informed by a Scottish man, that it is only the periphrasis of a liquorish person, and such said to be born in August, whose tongues will be the tasters of every thing they can come by.

3950

He was born with a caul.

1663 SHADWELL *Sullen Lov.* v i Sure I was born with a caul on my head, and wrapped in my mother's smock; the ladies do so love me. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 340 Mr. Neverout; I believe you were born with a caul on your head, you are such a favourite among the ladies.

He was born with a silver spoon in his mouth.

1721 KELLY *Scot. Prov.* 101 *Every man is no born with a silver spoon in his mouth.* Every man is not born to an estate, but must labour for his support 1762 GOLDSMITH *Cit. World* cxix (Globe) 274 But that was not my chance: one man is born with a silver spoon in his mouth, and another with a wooden ladle. 1849 LYTTON *Cazions* II. II. I think he is born with a silver spoon in his mouth. 1806 G. W. E. RUSSELL *Soc. Silhouettes* xvii The youth who is born with a silver spoon in his mouth, the heir to entailed acres and accumulated Consols.

He was born within the sound of Bow bell.

1662 FULLER *Worthies, London* (1840) II. 344 'He was born within the sound of Bow-bell'. This is perhaps the periphrasis of a Londoner at large, born within the suburbs thereof. . . . It is called *Bow-bell*, because hanging in the steeple of *Bow-church*; and *Bow-church* because built upon bows or arches 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 345 You were born within the sound of Bow bell, and don't care to stir so far from London. 1842/3 W. H. MAXWELL *Hector O'H.* xv An artiste . . . born and indoctrinated within sound of Bow bells. 1926 *Times* 2 Aug. 11/5 Israel Zangwill . . . was born, as he boasted, within the sound of Bow Bells.

He was christened with pump water.

1678 RAY *Prov.* 79 He was christened with pump-water. It is spoke of one that hath a red face.

He was cursed in his mother's belly that was killed by a cannon.

1614 CAMDEN *Rem., Artil.* (1870) 225 Now he is thought the most unfortunate, and cursed in his mother's womb, who dyeth by great shot. 1662 FULLER *Worthies, Sussex* (1840) III. 241 Yet do I not believe what soldiers commonly say, 'that he was cursed in his mother's belly, who is killed with a cannon'. 1670 RAY *Prov.* 110 Who was killed by a cannon bullet, was cursed in his mothers belly.

He was hanged that left his drink behind him.

1678 RAY *Prov.* 71 He was hang'd that left his drink behind him. Good fellows have a story of a certain malefactor, who came to be suspected upon leaving his drink behind him in an Alehouse, at the News of an Hue and cry. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 349 Stay till this bottle's out; you know. the man was hang'd that left his liquor behind him.

He was lapped (wrapped) in his mother's smock.

1590 GREENE *Never too Late* in Wks VIII. 198 How should I be vsed but as one that was wrapt in his mothers smock when hee was borne. 1668 SHADWELL *Sullen Lov* v. 1 Sure I was born with a caul on my head, and wrapped in my mother's smock; the ladies do so love me. 1670 RAY *Prov* 151 He was lap't in his mother's smock 1704 SITTLE *Lying Lover* II. ii I can't believe there's anything in that old whim of being wrapt in one's mother's smock . . . But . . . I have strange luck with the women 1721 KELLY *Scot. Prov.* 139 He was wrap'd in his mother's sack tail 1738 SWIFT *Pol. Conversat.* ii Wks (1856) II 347 Indeed, nuss, I believe you were wrapt in your mother's smock, you are so well beloved.

He was meant for a gentleman, but was spoilt in the making.

1738 SWIFT *Pol. Conversat.* i. Wks (1856) II. 328 I think she was cut out for a gentlewoman, but she was spoild in the making.

He was scant (scarce) of news that told his father was hanged.

1721 KELLY *Scot. Prov* 136 *He was scarce of news that told his father was hang'd.* Spoken to them that say something that may tend to the disparagement of themselves, or family. 1852 E. FITZGERALD *Polonius* 35 Cobbett used to say that people never should sit talking till they didn't know what to talk about. *He was scant o' news wha lauld his father was hanged.*

He was slain that had warning, not he that took it.

1659 HOWELL *Brit. Prov.* 3.

He was the bee that made the honey.

1721 KELLY *Scot. Prov.* 128 *He was the bee, that made the honey.* Spoken when a man is dead whose industry procur'd what his family now enjoys.

He was very wise who first gave a reward.

12.. SIR TRISTREM 626 (1886) 18 He was ful wise, y say, pat first gaue gift in land. c. 1300 *Havelok* 1635 He was ful wis pat first gaf mede.¹ And so was havelok ful wis here. [¹ reward.]

He wears his heart upon his sleeve.

[= exposes his feelings, &c., to every one.] 1895 J. PAYN *In Market* Ov. xxiii He had not worn his heart on his sleeve, exactly, but it had been visible to men, and especially to women.

1604-5 SHAKS. *Olh.* I. 1. 64 'Tis not long after But I will wear my heart upon my sleeve For daws to peck at.

He wears short hose.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 54 *Of effeminate persons.* . . . He wears short hose.

He wears the bull's feather.

1662 J. WILSON *The Cheats* II. iv Let no man disorder his rest, By believing bull's feathers in's crest 1678 RAY *Prov.* 67 He wears the Bulls feather. This is a French Proverb, for a cuckold

He who bathes in May, Will soon be laid in clay; He who bathes in June, Will sing a merry tune; He who bathes in July, Will dance like a fly.

1846 M. A. DENHAM *Prov* (Peirce Soc.) 45.

He who comes uncalled, sits unserved.

a 1585 MONTGOMERIE *Cherrie & Slae* lxxviii (1821) 42 Zea, I haif hard another zit, 'Quha cum uncalt, unservd suld sit'. 1721 KELLY *Scot. Prov.* 77 *Come uncalt'd, sit unserv'd.* They have no reason to expect good usage, who go to a feast uncalt'd

He who commences many things, finishes but few.

1855 BOHN *Handbk. Prov.* 399 *Ital*

He who desireth to sleep soundly, let him buy the bed of a bankrupt.

1813 RAY *Prov.* 21. *Hisp.*

He who despises his own life is soon master of another's.

1621 BURTON *Anat. Mel* III. iv. ii (1651) 694 How many thousands . . . have made away themselves, and many others! For he that cares not for his owne, is master of another mans life. 1642 D. ROGERS *Naaman* x 295 As one said of a traitor, whose despiseth his own life may easily be master of anothers. 1686 TORRIANO *Ital. Prov.* 312 He is Master of anothers life, who slighteth his own. 1708 SWIFT *Remarks upon 'Rights of Church'* Wks. (1856) II. 183 He that hath neither reputation nor bread hath very little to lose, and hath therefore as little to fear. . . 'Who ever values not his own life, is master of another man's'; so there is something like it in reputation.

He who does no good, does evil enough.

1853 ABP. TRENCH *Prov.* VI. (1894) 147 The world's confession that he who hides his talent is guilty . . . utters itself in the following proverb: *He who does no good, does evil enough.*

He who does not kill hogs will not get black puddings.

1855 BOHN *Handbk. Prov.* 399. *Span.*

He who eats the meat, let him pick the bone.

1855 BOHN *Handbk. Prov.* 399. *Span.*

He who excuses himself, accuses himself.

[L. HIERONYMUS *Ep. 4 ad virginem* c. 3 *Dum excusare credis, accusas*. Fr. *Qui s'excuse, s'accuse.*] 1884 J. PAYN *Canon's Ward* xxxi It is very difficult for a person in my position to excuse without accusing himself.

He who gives fair words feeds you with an empty spoon.

1855 BOHN *Handbk. Prov.* 399.

He who greases his wheels helps his oxen.

1666 TORRIANO *Ital. Prov.* 241 Grease the wheel, if thou intend the cart shall go. 1732 T. FULLER *Gnom.* 99 He who greases his wheels helps his oxen.

He who has an art, has everywhere a part.

1666 TORRIANO *Ital. Prov.* 14 Who hath a trade, or an art, every where claims a livelyhood. 1855 BOHN *Handbk. Prov.* 399 *Ital.* He who has an art, has everywhere a part.

He who has but one coat cannot lend it.

1855 BOHN *Handbk. Prov.* 399. *Span.*

He who has not seen Seville has not seen a wonder.

1748 SMOLLETT tr. *Gil. Blas* X. x (1907) ii. 269 Thou wilt not be sorry to see that capital of Andalusia. He that hath not Seville seen (saith the proverb¹) Is no traveller, I ween. [¹ Quien no ha visto a Sevilla, No ha visto maravilla.]

He who makes no mistakes, makes nothing.

1911 *Times*, *Whly.* 3 Nov. 883 Of course, he has made mistakes such as all men make who ever make anything. 1925 *Times* 9 Nov. 17/4 The comforting assurance that 'a man who never makes mistakes never makes anything'.

He who marls sand may buy the land.

1917 J. C. BRIDGE *Chesh. Prov.* 72 He who marls sand may buy the land. . . . The marl acted as manure and was . . . of most value on sandy soil. . . . The whole proverb stands thus: 'He that marls sand may buy the land, He that marls moss, shall have no loss, He that marls clay, flings all away.'

He who never was sick, dies the first fit.

1732 T. FULLER *Gnom.* 100 He who was never sick, dies the first fit.

He who of plenty will take no heed, shall find default in time of need.

c. 1450 *Prov. of Wysdom* 159, 160 Who of plente wyll take no hede, Shal fynde defawte yn tyme of nede.

He who pays the piper may call the tune.

1895 *Daily News* 18 Dec. 9/1 Londoners had paid the piper, and should choose the tune. 1910 *Spectator* 22 Oct. 643 How the Irish Nationalist leader can combine 'loyalty' with the acceptance of Patrick Ford's dollars is a question. . . . 'He who pays the piper calls the tune.'

He who peeps through a hole may see what will vex him.

1855 BOHN *Handbk. Prov.* 401.

He who plants a walnut-tree expects not to eat of the fruit.

1732 T. FULLER *Gnom.* 99.

He who rides a tiger is afraid to dismount.

1902 A. R. COLQUHOUN *Mastery of Pacific* 410 These colonies are a constant and ever-increasing drain on France. They are for her the tiger which she has mounted (to use the Chinese phrase), and which she can neither manage nor get rid of.

He who rides behind another does not travel when he pleases.

1855 BOHN *Handbk. Prov.* 401 He who rides behind another does not travel when he pleases.

He who says what he likes, shall hear what he does not like.

[L. TERENCE *Qui pergit ea quæ vult dicere, ea quæ non vult audire.*] 1539 TAVERNER *Erasm. Prov.* (1552) 2 He that speaketh what he woll, shall hear what he woll not. Let men beware how they rail. 1588 *Greene Pandosto* Wks. (1881-3) IV. 293 Peace / husband . . . : speake no more than you should, least you heare what you would not. 1853 ABP TRENCH *Prov.* iv (1894) 86 *Who says what he likes, shall hear what he does not like*, gives a further motive for self-government in speech.

He who serves God, serves a good master.

1611 COTGRAVE s.v. *Maisire* The servant of God hath a good master. 1853 ABP TRENCH *Prov.* vi (1894) 146 We might . . . remind our hearers of that word: *He who serves God, serves a good master.*

He who serves is preserved.

1917 *Record* 7 June 414 There is an old Latin proverb—'He who serves is preserved'. It is profoundly true. The useless is cast aside—the useless man, the useless code, the useless people.

He who serves the public hath but a scurvy master.

1855 BOHN *Handbk. Prov.* 401.

He who shares has the worst share.

1855 BOHN *Handbk. Prov.* 401. *Span.*

**He who shareth honey with the bear
hath the least part of it.**

1732 T. FULLER *Gnom.* 100.

**He who stumbles twice over one
stone, deserves to break his shins.**

1580 LYLly *Euphues & his E.* (Arb.) 319 A burnt childe dreadeth the fire, he that stumbleth twice at one stone is worthy to breake his shins.

**He who swells in prosperity will
shrink in adversity.**

1855 BOHN *Handbk. Prov.* 401.

**He who wants a mule without fault
must walk on foot.**

1854 R. SURTEES *Hand. Cross* xvii There is an old saying in Spain, that a man wot would buy a mule without a fault must not buy one at all, and faultless 'osses are equally rare.

**He who will have a full flock, must
have an old stag¹ and a young
cock.**

a. 1697 J. AUBREY in Halliwell *Diet. Arch. & Prov. Wds.* (1889) ii. 794 Aubrey gives the following Lancashire proverb . . . He that will have a full flock Must have an old *stagge* and a young cock. *MS. Royal Soc.* p. 298. [¹ gander.]

**He who will stop every man's mouth,
must have a great deal of meal.**

1855 BOHN *Handbk. Prov.* 401.

**He who wills the end wills the
means.**

1910 *Spectator* 29 Oct. 677 We won at Trafalgar . . . because we not only meant to win, but knew how to win—because we understood . . . the maxim, 'He who wills the end wills the means'.

**He who would bring home the wealth
of the Indies, must carry the
wealth of the Indies with him.**

1778 JOHNSON in *Boswell* (1848) lxx. 597 As the Spanish proverb says, 'He who would bring home the wealth of the Indies must carry the wealth of the Indies with him'. So it is in travelling; a man must carry knowledge with him, if he would bring home knowledge. 1382 J. NICHOL *Amer. Lit.* 6 We can only gather interest on the capital we take with us. 'He that would bring home the wealth of the Indies must carry out the wealth of the Indies.'

**He who would climb the ladder must
begin at the bottom.**

1321 SCOTT *Kenilw.* vii I was the lowest of the four in rank—but what then?—he that climbs a ladder must begin at the first round.

**He who would wish to thrive, must
let spiders run alive.**

1867 N. & Q. 3rd Ser. xi. 32 The proverb so often used in Kent 'He who would wish to thrive Must let spiders run alive'

**He whose father is judge goes safe
to his trial.**

1732 T. FULLER *Gnom.* 99.

**He whose sheep stand and wives
die, must needs be rich.**

1617 MORYSON *Itin.* iii iii 148 (1907-8) IV. 168 Sheepe . . . enrich many, so as it is proverbially said, He whose Sheepe stand, and wives die (the husbands gaining their downies) must needs be rich. 1721 KELLY *Scot. Prov.* 314 The death of wives, and the standing of sheep, is the best thing ever came a poor man's gale. There is more jest than truth in this proverb.

He will be a man before his mother.

1721 KELLY *Scot. Prov.* 174 He'll be a man, before his mother. Spoken to ill grown children. 1883 STEVENSON *Black Arrow* iii 'I do but jest', said Dick 'Ye'll be a man before your mother, Jack.'

**He will be hanged for leaving his
liquor, like the saddler of Bawtry.¹**

1818 S. PEGGE *Curialia Mir* 310 This saying, often applied . . . to a man who quits his friends too early, and will not stay to finish his bottle; 'That he will be hanged for leaving his liquor, like the saddler of Bawtry'. [¹ Yorks.]

**He will bear it away, if it be not too
hot or too heavy.**

c. 1386 CHAUCER *Friar's T.* D 1436 I spare nat to taken, god it woot, But if it be to hevy or to hoot, What I may gete in conseil prively. 1542 UDALL *Apoph. Cicero* §50 A taker and a bribing [robbing] feloe, and one for whom nothing was to hotte nor to heauie. 1678 RAY *Prov.* 349 He'll bear it away, if it be not too hot or too heavy. Spoken of a pilferer.

**He will burn his house to warm his
hands.**

1481 CAXTON *Reynard* (Arber) 78 They retche not whos[e] hows brenneth so that they may warme them by the coles. 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 331.

**He will dress an egg and give the
offal to the poor.**

1678 RAY *Prov.* 90 A covetous person. . . . He'll dress an egg, and give the offal to the poor.

**He will faint at the smell of a wall-
flower.**

1787 GROSE *Provinc. Glos., London* (1811) 198 He will faint at the smell of a wall-flower. Intimating that the person so spoken of had been confined in the gaol of Newgate;

formerly styled the wall-flower, from the wall-flowers growing up against it.

He will find some hole to creep out at.

1678 RAY *Prov.* 253.

He will get the poor man's answer.

1721 KELLY *Scot. Prov.* 165 *He will get the poor man's answer.* That is, a flat denial; spoken when it is said that such a man will court a woman, whom we suspect he will not get.

He will go to hell for the house profit.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 54 *Of hypocrites.* . . . He will go to hell for the house profit. 1721 KELLY *Scot. Prov.* 156 *He will go to hell for the house profit.* Spoken of them that will do any thing for gain.

He will have enough one day when his mouth is full of mould.

1670 RAY *Prov.* 173 *He'll have enough one day, when his mouth is full of moulds.* 1721 KELLY *Scot. Prov.* 161 *He'll get enough one day, when his mouth's full of moulds.* Spoken of covetous people, who will never be satisfied while they are alive.

He will kill a man for a mess of mustard.

1646 J. HEYWOOD *Prov.* (1867) 160 *He will kill a man for a messe of mustard.*

He will let nothing go to the odd¹ for want of looking after it.

1721 KELLY *Scot. Prov.* 165 *He'll let nothing go to the odd for want of looking after it.* Spoken of scraping, careful people. [¹ be lost.]

He will (would) live as long as old Rosse (Russe) of Pottern,¹ who lived till all the world was weary of him.

1659 HOWELL *Eng. Prov.* 14/2 *He will live as long as old Russe of Pottern, who lived till all the world was weary of him.* 1678 RAY *Prov.* 80 *He would live as long as old Rosse of Pottern, who liv'd till all the world was weary of him.* [¹ near Devizes, Wilts.]

He will make a spoon or spoil a horn

[= achieve success or be a failure.] 1818 SCOTT *Rob Roy* xxii *Mr. Osbaldistone is a gude honest gentleman; but I aye said he was ane o' them wad make a spune or spoil a horn.* 1892 *Boys Own Paper* Dec. 87/1 *Your son . . . will turn out something some day. He'll make a spoon or spoil a horn.*

He will make nineteen bits of a bilberry.

1678 RAY *Prov.* 229 *He'll make 19 bits of a bilberry.* Spoken of a covetous person.

He will neither do right nor suffer wrong.

1678 RAY *Prov.* 266.

He will never dow¹, egg nor bird.

1678 RAY *Prov.* 355 *He'll never dow (i.e. be good) egg nor bird.* [¹ thrive.]

He will never go well, for he was foundered in his feet.

1721 KELLY *Scot. Prov.* 150 *He will never go well, for he was foundered in his feet.* Taken from horses, apply'd to them who have had an ill grounding in the beginning, whether in reading, or any other part of learning.

He will never send you away with a sore heart.

1721 KELLY *Scot. Prov.* 165 *He will never send you away with a sore heart.* Spoken of those who are ready at their promises, but slow in their performance.

He will not change his old Mumpsimus for the new Sumpsimus.

[In allusion to the story of an illiterate English priest, who when corrected for reading 'quod in ore mumpsimus' in the Mass, replied, I will not change my old mumpsimus for your new sumpsimus'] 1531 SIR T. ELYOT *Governour* III. xiv (1580) II. 289 *Them whome nothing contenteth out of their accustomed Mumpsimus* 1545 HEN. VIII *Parl. sp.* 24 Dec. in *Hall Chron.*, *Hen. VIII* (1550) 261 b *Some be to styff in their old Mumpsimus, other be to busy and curious in their newe Sumpsimus* 1820 SCOTT *Monast.* *Introd.* *Epist.* *How many gray heads he hath addled by vain attempts to exchange their old Mumpsimus for his new Sumpsimus.* 1862 KEBLE in Liddon, &c., *Pusey* (1897) IV. 1. 25 *I still hold to my old mumpsimus that . . . we cannot be unchurched.*

He will not give an inch of his will, for a span (an ell) of his thrift.

1520 R. WHITTINTON *Vulgaria* (E.E.T.S.) 91 *Many a man setteth more by an ynche of his wyl than an ell of his thryfte & thou art one of them.* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 46 *Of wilfull persons . . . He will not give an inch of his will, for a span of his thrift.* 1721 KELLY *Scot. Prov.* 150 *He will not give an inch of his will, for a span of his thrift.* Spoken of wilful and obstinate people, who will not comply with your most advantageous proposals, if contrary to their perverse humours.

He will not give his bone to the dog.

1721 KELLY *Scot. Prov.* 154 *He will not give his bone to the dog.* Spoken of sturdy people, who will not readily part with their interest, or be bullied out of it.

He will not let anybody lie by him.

1678 RAY *Prov.* 89 *A Liar . . . He'll not let any body lye by him.*

He will not lie where he was slain.

a. 1585 MONTGOMERIE *Cherrie and Slae* xxi. (1821) 20 He will not ly quhair he is slaine, That douttis befor he dies. 1721 KELLY *Scol. Prov.* 135 *He will not lye where he's slain.* Spoken of timorous people, as if their corpse would flee from the place where they should be kill'd.

He will not lose the droppings of his nose.

1659 HOWELL *Eng. Prov.* 12/1.

He will not part with the paring of his nails.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 33 She will not part with the parying of hir nayles. 1639 J. CLARKE *Paroem.* 37 He will not part with the paring of his nails. 1670 RAY. *Prov.* 184 He'll not lose the paring of 's nails.

He will not put off his clothes (doublet) before he goes to bed.

1603 FLORIO tr. *Montaigne* ii. viii (1897) III 102 That answer . . . which fathers have commonly in their mouths: *I will not put off my clothes before I be ready to go to bed.* 1662 FULLER *Worthies, Cumb.* (1840) i. 343 Archbishop Grindall . . . was willing to put off his clothes before he went to bed, and in his lifetime to resign his place to doctor Whitgift. 1678 RAY *Prov.* 239 He'll not put off his doublet before he goes to bed, i.e. part with his estate before he die. 1888 FREEMAN Wm. *the Conq* x. 176 Robert . . . demand[ed] . . . Normandy and Maine. William refused with many pithy sayings It was not his manner to take off his clothes till he went to bed.

He will not sell his hen on a rainy day.

1721 KELLY *Scol. Prov.* 378 *You will not sell your hen in a rainy day.* You will part with nothing to your disadvantage, for a hen looks ill on a rainy day. 1766 GOLDSMITH *Vicar W.* xii. Wks (Globe) 24/1 He knows what he is about. I'll warrant we'll never see him sell his hen of a rainy day. 1846 DENHAM *Prov.* 3 Never offer your hen for sale on a rainy day.

He will p— i' the wisp.

1721 KELLY *Scol. Prov.* 175 *He'll pish i' the wisp . . .* It signifies that such an one will not thrive in that trade, business, or office that they have taken in hand. And answers to the English, *He'll come home by weeping Cross.*

He (The devil) will play small game before he will sit out.

a. 1591 HY. SMITH *Serm.* (1866) ii. 108 The devil, or the world, or the flesh, will play small game, as we use to say, before they will sit out. If they cannot get full possession of our hearts, then they are content to have some part of our love. 1623 CAMDEN *Rem.* 270 He will play small game, before he sit out. 1631 R. BRAITHWAIT *Whimzies* (1859) 148 Now for the divel, he ha's so much to

do With roaring boys, he'll slight such babes as thou. Yet be not too secure, but put him to't, For he'll play at small game, e'er he sit out. 1655-62 GURNALL *Chrn. in Armour* (1865) i. 294 They would make us think, that here men played but at small game, and their souls were not at stake, as in other sins. 1721 KELLY *Scol. Prov.* 391 You will play small game before you stand out. 1827 SCOTT *Cannongate* 1 Some stuck to cards, and though no longer deep gamblers, rather played small game than sat out.

He will put over the borrowing days.

[i.e. the last three days of March (Old Style), said in Scottish folk-lore to have been borrowed by March from April, and supposed to be especially stormy.] 1721 KELLY *Scol. Prov.* 174 He'll put o'er the borrowing days Spoken upon some hopes of our sick friend's recovery; taken from weak cattle, who if they outlive the first nine days of April, we hope they will not die

He will ride backwards up Holborn Hill.

1787 GROSE *Province Glos., London* (1811) 197 He will ride backwards up Holborn-hill He will come to be hanged. Criminals . . . were, till about the year 1784, executed at Tyburn, the way to which from Newgate, was up Holborn-hill. They were generally conveyed in carts . . . with their backs towards the horses.

He will shoot higher who shoots at the moon (sun) than he who aims at a tree.

1590 SIDNEY *Arcadia* ii. vi. 2 (1912) 184 Who shootes at the mid-day Sunne, though he be sure he shall never hit the marke; yet as sure he is he shall shoote higher, than who aymes but at a bush. 1632 HERBERT *Priest to Temple*, Auth. to Rdr. I have resolved to set down the Form and Character of a true Pastor, that I may have a Mark to aim at which also I will set as high as I can, since he shoots higher that threatens the Moon, than he that aims at a Tree 1655-62 GURNALL *Chrn. in Armour* (1865) i. 365 He that aims at the sky, shoots higher than he that means only to hit a tree. 1721 KELLY *Scol. Prov.* 136 *He will shoot higher that shoots at the moon, than he that shoots at the midding, though he never hit the mark.* Spoken as an encouragement to noble designs and endeavours.

1593-4 SHAKS. *Tit. Andron.* IV. iii. 65 *Tit.* Now, masters, draw. [*They shoot.*] . . . Mar. My lord, I am a mile beyond the moon.

He will spend a whole year's rent at one meal's meat.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 331.

He will swear a dagger out of sheath.

1678 RAY *Prov.* 271 He'll swear dagger out of sheath.

He will swear the devil out of hell.

1678 RAY *Prov.* 271 He'll swear the devil out of hell.

He will swear through an inch board.

1678 RAY *Prov.* 271 He'll swear through an inch board 1728 EARL OF AILSBURY *Mem.* (1890) 372 Then he went through thick and thin, and, according to an old English phrase, swore through a two-inch board.

He will swear till he's black in the face.

1855 BOHN *Handbk. Prov.* 179

He will think his breeks a burden.

1721 KELLY *Scot. Prov.* 166 *He will think his breeks a burthen.* That is, he will be heartily wearied with such a thing.

He will wag as the bush wags.

1721 KELLY *Scot. Prov.* 140 *He'll wag as the bush wags with him.* That is, he will comply with all the changes of times, and parties.

He woos for cake and pudding.

1721 KELLY *Scot. Prov.* 172 *He woos for cake and pudding.* Spoken when people pretend courtship, to promote another interest.

He wots not whether he bears the earth, or the earth him.

1721 KELLY *Scot. Prov.* 174 *He wats not whether he bears the earth, or the earth him.* Spoken of excessive proud people

He would fain be forward if he wist how.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 46 *Of wilful persons.* . . . He wald fain be forward if he wist how. 1721 KELLY *Scot. Prov.* 172 *He would fain be forward if he wist how.* Spoken of pert, aspiring fellows.

He would fain fly, but he wanteth feathers.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 29 He would fayne flee, but he wanteth fethers. 1611 J. DAVIES *Scourge Pol. Prov.* 344 Wks. (Grosart) II. 49 'Some would faine fie but feathers they want'. 1670 RAY *Prov.* 91 He would fain fly, but he wants feathers. *Sine pennis volare haud facile est.* PLAUT. in *Poenulo* Nothing of moment can be done without necessary helps, or convenient means. 1591-2 SHAKS. I *Hen. VI* I. 1. 75 Another would fly swift, but wanteth wings.

He would fall on his back and break his nose.

1853 ABP. TRENCH *Prov.* I. (1894) 21 Of the man . . . to whom the most unlikely calamities . . . befall, they say: *He would fall on his back, and break his nose.* 1912 *Spectator* 18 May 788 'He who is born to misfortune falls on his back and fractures his nose' says a misanthropic humorist.

He would get money in a desert.

1813 RAY *Prov.* 196 He would get money in a desert . . . He would thrive where another would starve.

He would go a mile to flit¹ a sow.

1721 KELLY *Scot. Prov.* 158 *He would go a mile to flit a sow.* Spoken of sauntering persons, who would take any pretence to go from their proper business [¹ transport.]

He would have better bread than is made of wheat.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 66 Lyke one of fond fancy so fyne and so neate, That would have better bread than is made of wheate. 1580 LYLLY *Euphues Ep. Ded.* (Arb.) 204 Englishmen deserve to heare finer speech then the language will allowe, to eate finer bread then is made of wheat 1353 ABP. TRENCH *Prov.* IV (1894) 87 What warnings do many contain against . . . a looking for perfection in a world of imperfection . . . We say, *He expects better bread than can be made of wheat*

1601-2 SHAKS. *Troil. & Cres.* I. i. 15 He that will have a cake out of the wheat must tarry the grinding.

He would live in a gravel pit.

1678 RAY *Prov.* 72 He would live in a gravel-pit. Spoken of a wary, sparing, niggardly person.

He would not sup kail with him, unless he broke the dish on his head.

1721 KELLY *Scot. Prov.* 131 *He would not sup kail with him, unless he broke the dish on his head.* A disdainful answer to them who compare our friend to some unworthy inferior fellow.

He would rake hell for a bodle.¹

1832 A. HENDERSON *Scot. Prov.* (1881) 2 He wad rake hell for a bodle. [¹ one-sixth of a penny.]

He would skin a louse, and send the hide to market.

1813 RAY *Prov.* 323 He'd skin a louse, and send the hide and fat to market.

He writes a hand like a foot.

1738 SWIFT *Pol. Conversat.* i Wks. (1856) II. 335 *Lady A.* That's a billet-doux from your mistress. *Col.* . . . I don't know whence it comes; but who'er writ it, writes a hand like a foot.

He wrongs not an old man that steals his supper from him.

1640 HERBERT *Out Prov.* Wks. (1859) I. 331 He wrongs not an old man that steals his supper from him. 1737 FRANKLIN *Poor Rich. Alm.* Jan. He that steals the old man's supper do's him no wrong. 1855 BOHN *Handbk. Prov.* 31 Who steals an old man's supper, does him no wrong. *Span.*

Heading Halifax.

1613-22 DRAYTON *Polyolb.* XXVII. 59 And travelling along by Heading-Halifax. 1787 GROSE *Provinc. Gloss.* Yorks. (1811) 231 At Halifax persons taken in the act of stealing

cloth, were instantly, and without any process, beheaded, with an engine called a maiden.

Heads (Cross) I win, tails (pile) you lose.

[From deciding a matter by spinning a coin in the air and seeing whether the obverse or reverse falls uppermost.] 1678 BUTLER *Hud* III. III. 685 For matrimony, and hanging here, Both go by destiny so clear, That you as sure may pick and choose, As cross I win, and pile you lose 1846 DE RUTLAND in *Croker Papers* (1884) III XXIV. 59 A game which a sharper once played with a dupe, intituled, 'Heads I win, and tails you lose' 1926 *Times* 28 May 14/7 A better exposition of the unbusinesslike principle of 'heads you win; tails we lose', would be hard to conceive

Heal¹ sail is good sail.

1721 KELLY *Scot. Prov.* 143 *Heal sail is good sail* It is good merchandising when we can put off all our wares in one bulk. Spoken jocosely when we take all that is before us [2 whole.]

Health and money go far.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 338.

Health and sickness surely are men's double enemies.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 363.

Health is better than wealth.

1584 COGAN *Flav. of Health Ep. Ded* Health and strength is above all gold (as saith Jesus Syrach). 1678 RAY *Prov* 153 1855 BOHN *Handbk. Prov.* 364 Good health is above wealth.

Health without money is half an ague.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 341.

Hear all parties (both sides).

1481 CAXTON *Reynard* (Arb.) XXV. 57 There ben many that complayne on other and ben in the defeaute them self. Audi alteram partem, here that other partye. 1546 J. HEYWOOD *Prov.* (1867) I. XIII. 40 A man should here all partis, er he iudge any. 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 40. 1692 SIR R. L'ESTRANGE *Fables* XI (1738) 14 'Tis against common justice to pass sentence without hearing both sides. 1833 READE *Peril. Secret* VI I should wish you to hear both sides.

Hear and see and be still (say but little).

c. 1430 LYDGATE *Minor Poems* (Percy Soc.) 155 Here al thyng and kepe thy pacience. c. 1450 *Prov. of Wysdom* 99 *Hyre and se, and be styll. Ibid.* 95 *Hyre and se, and say nowght. Ibid.* 119 *Hyre and se, and say but lyte. c. 1470 Harl. MS. 3362* (ed. Forster) in *Anglia* 42. 199 Here se and sey nawt [all]. 1509 A. BARCLAY *Ship of Fools* (1874) I. 200 They that wyll lue in quyetnes and rest must here and se and hasty wordes refrayne.

1578 FLORIO *First Frutes* f. 10 Who heares, sees, and holds his peace, may alway lue in peace.

Hear and see and do (say) the best.

c. 1450 *Prov. of Wysdom* 127 *Hyre and se, say and do the best* 1639 J. CLARK *Paræm.* 102 Hear and see and say the best.

Hear much, speak little.

c. 1420 *Peter Idle's Instructions* (EETS) I 59 Telle neuer the more, though pou moche hure. 1562 J. HEYWOOD *Epigr.* (1867) 96 Who hereth oft, And speaketh séeld, Be witte aloft, He wynt the féeld. 1621 BURTON *Anat. Mel* II. III VII (1651) 360 Out of humane authors take these few cautions . . .

Hear much speak little

1600-1 SHAKS. *Ham* I. III 68 Give every man thine ear, but few thy voice.

Hearken to reason, or she will be heard.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 320

Hearken to reason, or she will be heard.

1758 FRANKLIN *Way to Wealth* (Clowell) 24 Remember . . . further, that *If you will not hear Reason, she will surely rap your knuckles.*

Hearken to the hinder end of it.

1721 KELLY *Scot. Prov.* 144 *Hearken to the hinder end of it* . . . Spoken when we suspect that such a project, or action, will have an ill consequence.

Hearts may agree, though heads differ.

1732 T. FULLER *Gnom.* 103.

Heaven (God) is above all.

1595-6 SHAKS. *Rich. II* III. III 17 *York.* The heavens are o'er our heads *Boling* I know it uncle, and oppose not myself Against their will. 1604-5 *Othello* II. II. 105 Well, God's above all; and there be souls must be saved, and there be souls must not be saved. 1612-13 *Hen. VIII* III. I. 99 Heaven is above all yet; there sits a judge That no king can corrupt

Heaven takes care of children, sailors, and drunken men.

1861 HUGHES *Tom Brown Oxf.* XII Heaven, they say, protects children, sailors, and drunken men; and whatever answers to Heaven in the academical system protects freshmen. 1865 G. MACDONALD *A. Forbes* LXXVI They say there's a special Providence watches ower drunk men and barns.

Heaven will make amends for all.

1732 T. FULLER *Gnom.* 103.

Hell and chancery are always open.

1732 T. FULLER *Gnom.* 103.

Hell is broke loose.

1594 GREENE *Friar Bacon* IV. I (Merm.) 283 Hell's broken loose; your Head speaks; and there's such a thunder and lightning, that I warrant all Oxford is up in arms. 1623 JONSON *Time Vind.* Wks. (1004) 171

How now! what's here! Is hell broke loose?
1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 339 Hey, what a clattering is here! one would think hell was broke loose. 1821 BYRON *Vis. Judg.* lviu Their . . . cries . . . realised the phrase of 'hell broke loose'. 1857 READE *White Lies* xxi A furious cannonade roared . . . till daybreak. Hell seemed broke loose.

1611-12 SHAKS *Tempest* I. ii. 214 Hell is empty, And all the devils are here.

Hell is full of good meanings and wishes.

1574 E. HELLOWES *Guevara's Epistles* 205 Hell is full of good desires. 1629 T. ADAMS *Serm.* (1861-2) ii 489 One said, that hell is like to be full of good purposes, but heaven of good works. 1640 HERBERT *Ouil. Prov.* Wks (1859) I. 325 Hell is full of good meanings and wishes. 1655-62 GURNALL *Chrn. in Armour* (1805) i. 412 The proverb saith, 'Hell is full of good wishes',—of such, who now, when it is too late, wish they had acted their part otherwise . . . than they did. And do you not think there are . . . good meanings also?

Hell is paved with good intentions.

1775 JOHNSON in *Boswell* (1848) xlix. 450 No saint . . . was more sensible of the unhappy failure of pious resolves than Johnson. He said one day, . . . 'Sir, hell is paved with good intentions'. 1819 SCOTT *Bride Lam.* vii 'Hell is paved with good intentions'—as much as to say, they are more often formed than executed. 1839 SIR C. NAPIER in *BUTLER Life* (1890) 96 Hell may be paved with good intentions, but it is assuredly hung with Manchester cottons. 1865 RUSKIN *Ethics of Dust* v Their best intentions merely make the road smooth for them . . . You can't pave the bottomless pit; but you may the road to it.

Hell or Connaught.

1896 W. O'C. MORRIS *Ireland 1494-1863* 154 Cromwell resolved . . . to compel the 'rebel' owners of land to take refuge in Connaught. . . 'Hell or Connaught', a phrase that has come down to this time. 1911 *Autobiog. of Sir W. F. Butler* xvi. 266 The alternative was like that which Cromwell gave, . . . only that Connaught was left out.

Hell will never be full till you be in it.

1721 KELLY *Scot. Prov.* 160 *Hell will never be full till you be in it.* A bitter reflection upon them who are very covetous, or very malicious.

Hell will never have its due, till it have its hold of you.

1855 BORN *Handbk. Prov.* 405.

Help, for help in harvest.

1721 KELLY *Scot. Prov.* 170 *Help, for help in harvest.* That is, help me now, and I will help you on your throngest¹ occasion. [¹ busiest.]

Help, hands; for I have no lands.

1591 TROUB. *Raigne K. John* (1611) 19 Help hands, I have no lands, Honor is my desire.

1608 ARMIN *Nest. Nin.* (1842) 47 Fool, says the jester, use thy hands, help hands, for I have no lands. 1754 FRANKLIN *Poor Rich. Alm.* Jan. Help, Hands; For I have no Lands.

Help is good at all plays, but at meat.

1721 KELLY *Scot. Prov.* 125.

Help one to salt, help one to sorrow.

1903 W. A. DUTT *Norfolk Broads* 338 That 'to help one to salt is to help one to sorrow' is as firmly credited as the belief that good luck attaches to the picking up of pins or cast horseshoes.

Help the (lame) dog over the stile.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 32 As good a déede, As it is to helpe a dogge ouer a stile. 1633 CHILLINGWORTH *Relig. Prof.* i. iii § 33. I once knew a man out of courtesy, help a lame dog over a stile, and he for requital bit him by the fingers. 1738 SWIFT *Pol. Conversat.* i. Wks (1856) II. 339 I know I shall always have your good word; you love to help a lame dog over the stile. 1857 KINGSLEY *Two Years Ago* xxv 'I can . . . help a lame dog over a stile'.

Hengsten Down well ywrought, is worth London town dear ybought.

1602 R. CAREW *Survey of Cornwall* (1811) 272 The country people have a bye-word, that Hengsten Down, well ywrought, Is worth London Town, dear ybought, Which grew from the store of tin, in former tmes, there digged up.

Henry Chick ne'er slew a man till he came near him.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 46 Henry Cheike never slew a man while¹ he came to him. 1721 KELLY *Scot. Prov.* 141 *Henry Cherk never slew a man till he come at him.* . . . Refers to him who threatens an absent person. [¹ until.]

Henry the Eighth pulled down monks and their cells, Henry the Ninth should pull down bishops, and their bells.

1608 J. HARRINGTON *Brief View State of Ch. Eng.* (1653) Title page. Written for the private use of Prince Henry, upon occasion of that Proverb, *Henry the eighth pull'd down Monks and their Cells. Henry the ninth should pull down Bishops, and their Bells.*

Hens are free of horse corn.

1721 KELLY *Scot. Prov.* 170 *Hens are free of horse corn.* Spoken of those who are free of what is not their own.

Her pulse beats matrimony.

1678 RAY *Prov.* 265.

Her tongue runs like the clapper of a mill.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 337 Her tongue runs like the clapper of a

mul; she talks enough for herself and all the company.

Her tongue runs on pattens (wheels).

c. 1450 *Partonope* (E.E.T.S.) I 10123 Suche mennes tonges gone euer on wheels. 1546 J. HEYWOOD *Prov.* (1867) II VII. 64 Her tong run on patens. a. 1553 UDALL *Roysler D* I. III. (Arb.) 20 Yet your tongue can renne on patins as well as mine. 1575 *Gam. Gurlon's* N. II. IV. 34 How she began to scolde! The tonge it went on patins 1639 J. CLARKE *Parcem.* 133 His tongue runs on wheels. 1670 RAY *Prov.* 196 His tongue runs on wheels (or at random).

Hercules was not begot in one night.

1674 MILTON *Dec. for Elect. of John III.* Prose Wks (1890) III. 481 It was not right that a hero . . . should in a moment . . . be made a king, whenas antiquity by an ancient proverb has delivered, 'that Hercules was not begot in one night'.

Hercules with the distaff.

1778 JOHNSON in *Boswell* (1848) LXV. 592 'You shall see what a book of cookery I shall make . . . ' Miss Seward 'That would be Hercules with the distaff indeed'.

Here comes John Black, and Gilbert Ram on his back.

1721 KELLY *Scot. Prov.* 157 *Here comes John Black, and Gilbert Ram on his back.* Spoken when we see black clouds portending rain.

Here I sit and here I rest, and this town shall be called Totnes'.

1850 N. & Q. 1st Ser. II. 511 When Brutus of Troy landed at Totnes, he gave the town its name; thus—'Here I sit, and here I rest, And this town shall be called Totnes'. [Devon.]

Here is a talk of the Turk and the Pope, but my next neighbour doth me more harm than either of them both.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 372.

Here is Gerard's bailiff, work or you must die with cold.

1678 RAY *Prov.* 355 *Somerset.*

Here is the door and there is the way.

? a. 1483 *Mankind* 154 *Nought.* Her ys the dore, her ys the wey! 1546 J. HEYWOOD *Prov.* (1867) I. XI. 29 Now here is the doore, and there is the wey, and so . . . farewell. 1625 JOHNSON *Staple of News* III. II. Pen. sen. There hes your way, you see the door.

1593-4 SHAKS. *Tam. Shrew* III. II. 213 The door is open, sir, there lies your way.

Here (There) the hare went (goes) away.

[= here or there the matter ended.] 1546 J. HEYWOOD *Prov.* (1867) II. V. 60 And here gothe the hare awaie. 1600 HOLLAND *Livy*

XXXV. xlv. 914 And here went the hare away. 1620 SHELTON *Quix.* II. XXX (1908) III 31 But where we least think there goes the hare away.

Here to-day and gone to-morrow.

1731 *Poor Robins Alm.* The world is full of *Vissitudes*, we are here to-day, and gone to-morrow, as the Shoe-maker said when he was going to run away.

Hereafter comes not yet.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 67 Though hereafter comes not yet. 1611 J. DAVIES *Scourge Folly*, *Prov.* 84 Wks. (Grosart) II. 43 Hereafter comes not. 1660 TATHAM *Rump.* III. I. Wks (1879) 234 *Bert.* We'll think on that hereafter. *Ihus.* Hereafter comes not yet, then, it seems? 1721 KELLY *Scot. Prov.* 144 *Hereafter comes not yet* . . . Spoken when we suspect that such a project, or action, will have an ill consequence.

Heresy and beer came hopping into England both in a year.

1599 BUIRES *Dyets Dry Dinner* G 4 I know not how it happened (as he merrily saith) that heresie and beere came hopping into England both in a yeere. 1646 *Ex-ale-tation of Ale* 6 For with this same beere came up heresies here, the old Catholike drink is a [pot of good Ale].

Heresy is the school of pride.

1851 HERBERT *Jac. Prud.* Wks (1859) I. 366.

Heresy may be easier kept out than shook off.

1851 HERBERT *Jac. Prud.* Wks. (1859) I. 366.

Hertfordshire clubs and clouted shoon.

1613-22 DRAYTON *Polyolb.* XXIII. 249, 50 (1876) III. 95 So *Hartford* blazon'd is, *The Club, and clowled Shooone.* 1662 FULLER *Worthies, Herts.* (1840) II. 39 'Hertfordshire clubs and clouted shoon'. Some will wonder how this shire, lying so near to London, should be guilty of so much rusticalness. But the finest cloth must have a list, and the pure peasants are of as coarse a thread in this county as in any other place.

Hertfordshire kindness.

1662 FULLER *Worthies, Herts.* (1840) II. 40 'Hertfordshire kindness'. The people in this county at entertainments drink back to those who drank to them. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 345 *Never.* This moment I did myself the honour to drink to your lordship. *Ld. S.* Why, then, that's Hertfordshire kindness.

Hew (climb, look) not too high lest the chips fall in thine eye.

c. 1330 BRUNNE *Chron.* (Hearne) I. 91 Sorow pan is his pyne, pat he was ouer his heued, þe chip falles in his me. c. 1350 MS. *Douce 52* (ed. Förster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 128 Whoso heweth to hye, þere falle chippis in his ye. c. 1370 *Sir*

Eglamour (Schleich) l. 70 The man þat hewes ouer-hey, þe chypis fallis in his eye. c. 1390 GOWER *Conf. Am.* i. 75 Full ofte he heweth up so highe, That chippes fallen in his eye. c. 1433 LYDGAIRE *Edmund & Tremund* iii. 5 I am ferful aboue myn hed to hewe, lyst froward chippis of presumpcioun sholde blynde myn eyen in ther fallying doon. a. 1530 R. HULL's *Commonpl. Bk.* (1858) 140 Clyme not to hye lest chypys fall yn thyn eie. 1546 J. HEYWOOD *Prov.* (1867) ii. vii. 67 But this prouerbe precheth to men haute or hye, Hewe not to hye, lest the chips fall in thine eye. 1580 LYLY *Euph. & his Eng.* (Arb.) 467 In the choyce of a wife . . . one looketh high as one yat feareth no chips. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 He that hewes ouer hie, the spail will fall into his eye. 1670 RAY *Prov.* 102 Look not too high, lest a chip fall in thine eye. *Noli altum sapere.*

Hickledy pickledy, one among another.

1678 RAY *Prov.* 349 Hickledy pickledy, one among another. We have in our language many the like . . . reduplications to signifie any confusion or mixture.

Hide nothing from thy minister, physician, and lawyer.

1578 FLORIO *First Fruits* f. 27 From the Phisition & Attorney, Keepe not the truth hidden. 1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 321 Deceive not thy physician, confessor, nor lawyer. 1670 RAY *Prov.* 103 Hide nothing from thy minister, phisitian, and lawyer. He that doth so, doth it to his own harm or loss, wronging thereby either his soul, body, or estate. 1748 FRANKLIN *Poor Rich. Alm.* July To friend, lawyer, doctor, tell plain your whole case; Nor think on bad matters to put a good face. 1834 EDGEWORTH *Helen* xxi Always tell your confessor, your lawyer, your physician, your friend, your whole case.

High and dry.

1894 DEAN HOLE *More Mem.* ii. 29 The clergy, . . . described by their critics as 'High and Dry', high in their self-esteem, and 'dry as a Monday bun' in their discourses. 1910 *Times Lit. Sup.* 9 Dec. What is usually called the 'High and Dry' section was in fact . . . a 'Low Church or Latitudinarian party, . . . content to leave things as they were'.

High buildings have a low foundation.

1623 CAMDEN *Rem.* 265 A high building, a low foundation. 1670 RAY *Prov.* 103 A high building, a low foundation. 1855 BOHN *Handbk. Prov.* 406.

High places have their precipices.

1732 FULLER *Gnom.* 104 High Places have their Precipices. 1813 RAY *Prov.* 121.

High regions are never without storms.

1855 BOHN *Handbk. Prov.* 406.

Highest in court (Nearest the King) nearest the widdie.¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 52 Nearest the King, nearest the widdie 1721 KELLY *Scot. Prov.* 126 *Highest in court nearest the widdie.* Witness the fatal fall of many courtiers. [¹ gallows.]

Highflying hawks are fit for princes. 1670 RAY *Prov.* 101.

Hills are green (blue) far away.

1887 H. CAINE *Deemster v. 'What's it saying';* they would mutter; 'a green hill when far from me; bare, bare when it is near'. 1914 *Spectator* 6 June, 955 It is the habit of the Celt to create fanciful golden ages in the past—'Blue are the faraway hills', runs the Gaelic proverb.

His back is broad enough to bear jests.

1670 RAY *Prov.* 163.

His bark is worse than his bite.

1816 SCOTT *Antiq.* xxii But they knew the nature of the man. 'Monkbarns's bark', said Miss Griselda Oldbuck . . . 'is muckle waur than his bite'. 1842 DE QUINCEY *Cicero* Wks. VI. 184 The bark of electioneering mobs is worse than their bite 1900 G. C. BRODRICK *Mem. & Impress* 253 [Freeman] was . . . an unscrupulous controversialist. . . . Yet his bark was worse than his bite, and he was essentially a kind-hearted man.

His bashful mind hinders his good intent.

1678 RAY *Prov.* 66.

His (My) belly cries cupboard.

1678 RAY *Prov.* 237 His belly cries cupboard. 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 344 *Foot.* Dinner's upon the table. *Col.* Faith, I'm glad of it; my belly began to cry cupboard.

His brains are addle.

1678 RAY *Prov.* 230.

His brains crow.

1678 RAY *Prov.* 230.

His brains will work without barm.

1678 RAY *Prov.* 230. *Yorksh.*

His bread is buttered on both sides.

1678 RAY *Prov.* 232 His bread is buttered on both sides. i.e. He hath a plentiful estate. he is fat and full. 1732 T. FULLER *Gnom.* 267 Your bread is buttered on both sides. 1837 LOCKHART *Scott* (1839) i. 206 *note.* Wherever Walter goes he is pretty sure to find his bread buttered on both sides.

His (My) breech makes buttons.

1562-3 *Jack Juggler* in HAZL. *O.E.P.* II. 121 His arse meketh buttons now, and who lusteth to feel. Shall find his heart creeping out at his heel. 1618-19 J. FLETCHER *Bonduca* ii. iii

My breech makes buttons. 1670 RAY *Prov.* 165 His breech makes buttons This is said of a man in fear. . . Vehement fear causes a relaxation of the *Spluncer ani* and involuntary dejection. 1702 *Mouse gown Rat* 23 My Breech began to make Buttons, I dreamt of nothing but Impeachments.

His calves are gone down to grass.

1678 RAY *Prov* 232 His calves are gone down to grass This is a jeer for men with over-slender legs

His candle burns within the socket.

1633 LD. BROOKE *Cælica* lxxxvii. 235 When as mans life. . . In socket of his earthly lanthorne burnes. 1670 RAY *Prov* 167 His candle burns within the socket. That is, he is an old man. Philosophers are wont to compare mans life to the burning of a lamp. 1827 SCOTT *Chron. Canongate* 1 The light of life. . . was trembling in the socket.

1590-1 SHAKS *3 Hen. VI* II. vi. 1 Here burns my candle out; ay, here it dies. 1597-8 *2 Hen. IV* I. ii. 179 What! you are as a candle, the better part burnt out 1605-6 *Macbeth* V. v 23 Out, out brief candle. *K. Lear* IV. vi. 40 If I could bear it longer, . . . My snuff and loathed part of nature should Burn itself out. 1606-7 *Ant. & Cleop.* IV. xiii. 84 Ah! women, women, look! Our lamp is spent, it's out.

His cockloft is unfurnished.

1621 J. HOWELL *Lett* 2 Feb. (1903) i. 102 'Sir', said Bacon, 'Tall men are like high houses of four or five storys, wherein commonly the uppermost room is worst furnished.' 1662 FULLER *Worthies, Westminster* (1840) II. 413 Edward the First . . . was very high in stature. And though ofttimes such . . . are observed to have little in their cock-loft, yet was he a most judicious man. 1678 RAY *Prov.* 235 His cockloft is unfurnished. *i.e.* He wants brains.

His cow hath calved.

1678 RAY *Prov.* 70 His cow hath calved, or sow pig'd He hath got what he sought for, or expected.

His eyes draw (gather, pick), straws.

[= to be sleepy.] 1691 MRS. D'ANVERS *Academia* 36 Their Eyes by this time all drew straws. 1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) II. 352 Miss. Indeed my eyes draw straws. *She's almost asleep.* 1796 J. WOLCOT (P. Pindar) *Orson & Ellen* v. 125 Their eyelids did not once pick straws. 1824 D. M. MOIR *Mansie W.* xxiv As I had been up since five in the morning . . . my een were gathering straws.

His fingers are all thumbs.

1546 J. HEYWOOD *Prov.* (1867) II. v. 54 Whan he should get ought, eche fynger is a thumbe. *a.* 1553 UDALL *Royster D.* i. iii (Arb.) 22 Ah, eche finger is a thombe to day me thinke. 1899 A. T. QUILLER-COUCH *Ship of Stars* xiii I think my fingers must be all thumbs.

His fingers are lime twigs.

a. 1534 *Hyckescorner* 651, 2 All my fyngers were arayed with lyne, So I conveyed a

cuppe manerly. 1596 HARRINGTON *Melam. Ajax* (1814) 65 A certain gentleman that had his fingers made of lime-twigs, stole a piece of plate 1670 RAY *Prov.* 175 His fingers are lime-twigs Spoken of a thievish person.

1611-12 SHAKS. *Tempest* IV. i. 246 Come, put some lime upon your fingers.

His hair grows through his hood.

c. 1450 in *Rel. Anlq.* (1843) II. 67 He that lovlyth welle to fare, / Ever to spend and never spare / But he have the more good / His here wol grow throw his hood. *c.* 1550 INGELEND *Disob. Child* in HAZL *O.E.P.* II 301 Therefore let him look his purse be right good, That it may discharge all that is spent, Or else it will make his hair grow through his hood. 1587 FULWELL *Like Willio L* in HAZL *O.E.P.* (1874) III. 325 So that my company they think to be so good, That in short space their hair grows through then hood. 1678 RAY *Prov* 73 His hair grows through his hood. He is very poor, his hood is full of holes.

His hand is in the creel¹.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 54 *Of drunkards.* His hand is in the creill. [¹pamer.]

His hat covers his family.

1558 SURTEES *Ask Mamma* xvi His hat had so long covered his family, that he hardly knew how to set about obtaining his own consent to marry. 1894 BLACKMORE *Perlycross* xl Jakes . . . sat down, thanking the crown of his hat that it covered the whole of his domestic interests.

His head is all of a lump.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 342 Nay, she must be hurt for certain; for you see her head is all of a lump.

His head is full of bees.

1513 DOUGLAS *Æneis* viii. Prol. 120 Quhat bern be thou in bed with heid full of beis? *a.* 1553 UDALL *Royster D.* I. iv (Arb.) 29 Who so hath suche bees as your maister in hys head, Had neede to haue his spirites with Musike to be fed. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 54 *Of drunkards.* His head is full of bees.

His head is screwed on the right way.

1843 *Life & Lett. of Mandell Creighton* (1904) i. 3 The father . . . had a . . . contempt for those without force of character or capacity . . . who . . . had not 'their head screwed on the right way'.

His heart is in his boots (shoes).

1863 SPEKE *Disc. of Nile* ii With 'my heart in my shoes', I gave what I thought their due . . . and motioned them to be off. 1891 A. FORBES *Barracks Bu. & Bal.* (1910) 2 Cholera was decimating the troop, and the hearts of brave men were in their boots.

His heart is in his heels.

1548 UDALL *Erasm. Par. Lxxii* 174 b Petur beeyng feared with this sayng of a woman . . . as if his herte had been in his

hele clene gon. 1563-87 FOXE A. & M. (1631) irr. xi. 253/2 When the Bishop heard this, . . . his heart was in his heeles, and . . . he with the rest of the Court beotooke them to their legges.

His heart is in his hose.

c. 1410 *Towneley Plays* (E.E.T.S.) 113 A, thy hart is in thy hose! 1546 J. HEYWOOD *Prov.* (1867) 30 Your hert is in your hose all in dispare. c. 1600 *Timon* i. v My hart is at the bottome of my hose. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 56 *Of fleitit persons*. His heart is in his hose. [¹ frightened.]

His heart is in his mouth.

1548 UDALL *Erasm. Par. Luke* xxiii. 199 Hauyng their herte at their veraui mouth for feare. 1718 ADDISON *Drummer* i. i And faith my heart was in my mouth; I thought I had tumbled over a spirit. 1856 WHYTE MELVILLE *Kate* Cov. xiii A ring at the door-bell brings everybody's heart into everybody's mouth.

His heart is on his halfpenny.

1590 LODGE *Rosalynde* Wks. (1883) I. 21 Saladin . . . thought to shake him out of his dumps thus . . . 'What, is your heart on your half penie, or are you saying a Dirge for your father's soule?' 1639 J. CLARKE *Paræm.* 36 His heart's on 's halfpenny.

His hobby runs away with him.

1834 EDGEWORTH *Helen* xvii Beauclerc's hobbies, I plainly see, will always run away with him headlong.

His horse got a bite of a cold bridle.

1721 KELLY *Scot. Prov.* 161 *His horse got a bite of a cold bridle.* That is, got neither hay, nor oats.

His horse's head is swollen so big that he cannot come out of the stable.

[= He can't pay the ostler.] 1659 HOWELL *Eng. Prov.* 6/1.

His house stands on my lady's ground.

1678 RAY *Prov.* 75.

His mill will go with all winds.

1625 JONSON *Staple of News* iii. i He . . . is turned The church's miller, grinds the catholic grist With every wind. 1689 SELDEN *Table-Talk* (Arb.) 32 Collonel Goring serving first the one side and then the other, did like a good Miller that knows how to grind which way so ever the Wind sits. 1732 T. FULLER *Gnom.* 104 His Mill will go with all Winds.

His money comes from him like drops of blood.

1678 RAY *Prov.* 90 *A covetous person.* His money comes from him like drops of blood. 1688 BUNYAN *Jer. Sinner Saved* Wks. (1855) I. 87 Niggardly rich men, whose money comes from them like drops of blood.

His name is up; he may lie abed till noon.

1659 HOWELL *Eng. Prov.* 3/2 Who hath once the fame to be an early riser, may sleep till noon. 1688 BUNYAN *Jer. Sinner Saved* Wks. (1855) I. 75 He that can do thus, . . . he shall have the name and fame he desires; he may lie a-bed till noon. 1729 SWIFT *An Epistle (Christmas-Box for Dr. Delany)* Wks. (1856) I. 667 How different is this from Smedley! (His name is up, he may in bed lie.)

His nose will abide no jests.

1593 PEELE *Edward 1st* (1883) 382 *Rice ap. Mer.* We are . . . disposed to be pleasant with thee a little; but I perceive, friar, thy nose will bide no jest. 1659 HOWELL *Eng. Prov.* 6/1 His nose will abide no jests.

His old brass will buy you a new pan.

1721 KELLY *Scot. Prov.* 163 *His old brass will buy you a new pan.* An encouragement to a young woman, to marry an old wealthy man because his riches will get her a new husband, when he shall die.

His own enemy is no one's friend.

1768 GOLDSMITH *Good-nat. Man* iv (Globe) 633 I see that it is in vain to expect happiness from him, who has been so bad an economist of his own; and that I must disclaim his friendship who ceases to be a friend to himself.

His provender pricketh him.

1546 J. HEYWOOD *Prov.* (1867) 164 His prouender prickth him, that hors must néede stur Prickt, with in with prouender, without with spur. 1650 BROME *Jov. Crew* i. (1708) 7 I left the merry grigs (as their provender has prickt 'em) in such a *Hough* yonder! such a frolic! 1670 RAY *Prov.* 190 Provender pricks him.

His purse and his palate are ill met.

1721 KELLY *Scot. Prov.* 154 *His purse and his palate are ill met.* Spoken when a poor man loves to eat good meat. 1732 T. FULLER *Gnom.* 104 His Purse and his Palate are ill met.

His purse is made of a toad's skin.

1678 RAY *Prov.* 90 *A covetous person.* His purse is made of a toads skin.

His room is better than his company.

1591 GREENE *Farewell to Forty* in Wks. (Grosart) IX. 329 I had a leife haue their roome as their companie. 1633 D. DYKE *School of Afflict.* 216 Many, . . . are rather like the Gadarenes, loving the ministers' room better than their company. 1662 FULLER *Worthies, Lancs.* (1840) ii. 211 Worthington perceiving his room more welcome than his company, embraced the next opportunity of departure. 1822 SCOTT *Nigel* xxvi The waterman declared he would rather have her room than her company.

His shoes be made of running leather.

1639 J. CLARKE *Paræm.* 159.

His tail will catch the Kin-cough¹

1678 RAY *Prov.* 82 His tail will catch the kin-cough. Spoken of one that sits on the ground. [¹ Kink cough or Whooping-cough.]

His (Your) tongue is no slander.

1670 RAY *Prov.* 196 His tongue's no slander
1692 R. L'ESTRANGE *Fables* ccccc (1738) 547 The best on't is, sirrah, *Your tongue's no slander* 1721 KELLY *Scot. Prov.* 390 *Your tongue is no slander* Because you are known to be a liar 1738 SWIFT *Pol. Conversat* 1 Wks (1856) II. 335 Well, my comfort is, your tongue is no slander.

1599-1800 SHAKS. *Twelfth N. I.* v. 101 There is no slander in an allowed fool, though he do nothing but rail.

His (Your) tongue runs before his (your) wit.

c. 1350 *Pearl* (1921) I. 294 Thy worde by-fore by wytte con fle. 1546 J. HEYWOOD *Prov.* (1867) II. iv. 52 Your tounoges run before your witis. 1659 HOWELL *Eng. Prov.* 7/1 His tongue runs before his wit. 1710 STEELE *Tatler* No. 235 If Mrs. Rebecca is not so talkative . . . she knows better what she says when she does speak. If her wit be slow, her tongue never runs before it.

His Welsh blood is up.

1662 FULLER *Worthies, Wales* (1840) III 488 'His Welsh blood is up'. A double reason may be rendered why the Welsh are subject to anger.

History repeats itself.

1885 A. JESSOPP *Daily Life in a Med. M.* 163 That age has passed away for ever. History repeats itself, it is true, but history will not bear mimicry. 1902 J. K. LAUGHTON in *Lect. Hist. 19th Cent.* 87 Should we again be at war with France, history would repeat itself in many of its phases.

Hit a man your own size.

1850 SMEDLEY *Frank Fairlegh* XXXIII Hit a man your own size, you great big monster.

Hit him hard: he has no friends.

1850 D. M. MULOCK *Woman's Thoughts* 156 The poor costermonger, who shouts after the little pugilistic sweep the familiar tragicomic saying: 'Hit him hard, he's got no friends!'

Hit or miss.

1705 HICKERINGILL *Priest-cr.* I. (1721) 14 Do we all march towards Heaven hit or miss, and by guess? 1873 OUIDA *Pascarel* II. 42 It is not the happy-go-lucky hit-or-miss sort of thing that you may fancy.

1601-2 SHAKS. *Tr. & Cr.* I. iii. 384 But, hit or miss, Our project's life this shape of sense assumes.

Hit or miss for a cow-heel.

1678 RAY *Prov.* 73.

Hobson's choice.

[Tobias Hobson, the Cambridge carrier, who let out horses, compelled customers to take the horse which happened to be next the

stable-door, or go without.] 1660 S. FISHER *Rustick's Alam Wks.* (1679) 128 If in this Case there be no other (as the Proverb is) then Hobson's choice . . . which is, chuse whether you will have this or none. a. 1708 T. WARD *Eng. Ref.* (1716) 326 Where to elect there is but one, 'Tis Hobson's choice, Take that or none. 1858 R. SURIFES *Ask Mamma* xliii It was a case of Hobson's choice with them.

Hogs Norton, where Pigs play on the Organ.

c. 1554 *Interlude of Youth* in HAZL O E P. (1874) II. 31 Wert thou born in Trumpington, And brought up at Hoggessnorton? 1639 J. CLARKE *Paræm.* 7 A pig playes on the organs 1659 HOWELL *Eng. Prov.* 16/1 I think thou wast born at Hoggss-Norton, where piggs play upon the Organs. 1662 FULLER *Worthies, Ox.* (1840) III. 5 'You were born at Hogs-Norton.' This is a village, properly called Hoch-Norton, whose inhabitants (it seems formerly) were so rustical in their behaviour, that boorish and clownish people are said to have been born at Hogs-Norton. 1881 A. B. EVANS *Leicestershire Wds.* (E D S.) 301 'Hogs Norton, where Pigs play on the Organ'. . . . To say that a man comes from Hog's Norton is simply equivalent to saying that he snores.

Hoist with his own petard.

1826 SCOTT *Woodst.* XXXIII 'Tis sport to have the engineer Hoist with his own petard, as our immortal Shakespeare has it. 1885 c. LOWE *Bismarck* (1898) 322 The Chancellor had been caught in his own trap, hoist, so to speak, with his own petard.

1600-1 SHAKS. *Hamlet* III iv. 207 For 'tis the sport to have the engineer Hoist with his own petar.

Hoist your sail when the wind is fair.

1583 MELBANCKE *Philotimus* 24 Yt is well, therefore, to make hay while the sunne shines, when winde is at will to hoysse vp sale. 1732 T. FULLER *Gnom.* 105 Hoist your sail when the wind is fair. 1822 SCOTT *Nigel, Introd. Ep.* A man should strike while the iron is hot, and hoist sail while the wind is fair.

Hold fast when you have it.

1546 J. HEYWOOD *Prov.* (1867) I. x. 24 Hold fast whan ye haue it (quoth she) by my lyfe. 1639 J. CLARKE *Paræm.* 233 Hold fast while you have it. 1878 MRS. BANKS *Manx.* Man x Then, . . . rang, clear and distinct, Humphry Chetham's motto—'Quod tuum tene!' (What you have, hold!)

Hold him to it buckle and thong.

1678 RAY *Prov.* 73.

Hold up your dagger hand.

1678 RAY *Prov.* 88 *Phrases* . . . belonging to . . . drinking. Hold up your dagger hand.

Hold your hand, your father slew a whaup.¹

1721 KELLY *Scot. Prov.* 141 *Ha'd your hand, your father slew a whaup.* A ridicule upon

them that threaten hard, and dare not execute. [¹curlaw.]

Hold your hands off other folks' bairns, till you get some of your own.

1855 BOHN *Handbk. Prov.* 408.

Hold your tongue, husband, and let me talk that have all the wit.

1678 RAY *Prov.* 84

Home is home, though it be never so homely.

1670 RAY *Prov.* 103 Home is home though it be never so homely. 1692 R. L'ESTRANGE *Fables* clxxxv (1738) 198 'Why truly', says the tortoise, 'I was at home, . . . and Home is home let it be never so homely'. 1883 J. PAYN *Thicker than W.* ix 'Home is home, no matter how homely', and the sitting-room and two bedrooms . . . were as much their home as though they possessed a house in the neighbouring square.

Home is homely.

1546 J. HEYWOOD *Prov.* (1867) I. iv. 9 And home is homely, though it be poore in syght. 1611 COTGRAVE s.v. *Pouvoir*, When all is done home's homelie. 1732 KELLY *Scot. Prov.* 132 Home is a homely word. 1832 MOTHERWELL *Introd.* to HENDERSON'S *Scot. Prov.* (1881) xix Nothing more bitter was ever uttered . . . against our Supreme Court of Judicature, than the saying . . . Home is homely, quo' the Deil, when he fand himself in the Court of Session.

Home Rule, Rome Rule.

1911 *Spectator*, Suppt 29 Apr. 628 Ireland is now ruled partially by the priests, and may be so entirely in the near future if it is true that 'Home Rule is Rome Rule'.

Home-keeping youths have ever homely wits.

1830 MARRYAT *King's Own* xxxvii 'Home-keeping youths have ever homely wits', they say.

1594-5 SHAKS *Two Gent.* I. i 2 Home-keeping youth have ever homely wits.

Homer sometimes nods.

[An echo of HORACE *Ars Poet.* 359 (*dormitat Homerus*).] 1621 BURTON *Anat. Mel. Democr.* to Rdr. (1651) 78 The very best may sometimes err; *aliquando bonus dormitat Homerus*. 1674 DRYDEN *Apol. Heroic Poetry* Horace acknowledges that honest Homer nods sometimes: he is not equally awake in every line. 1887 HUXLEY in *19th Cent.* Feb. 196 Scientific reason, like Homer, sometimes nods.

Honest men marry soon, wise men not at all.

1670 RAY *Prov.* 17. *Ital.*

Honesty is no pride.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 Honestie is na pride. 1721 KELLY *Scot. Prov.*

148 *Honesty is no pride*. Spoken to them that go too careless in their dress; intimating that it is no sign of pride to go decently.

Honesty is the best policy.

1599 SANDYS *Europæ Spec.* (1632) 102 Our grosse concepts, who think honestie the best polieie. 1662 FULLER *Worthies, Warwicks.* (1840) III. 274 This his plain-dealing so wrought on his adversaries (honesty at long running is the best policy) that he was . . . continued . . . in his bishopric. 1773 BYROM *Poems (The Nimmers)* i. 75 I'll filch no filching,—and I'll tell no lye; Honesty's the best Policy—say I. 1904 *Spectator* 18 June 953 Archbishop Whately's saying that 'honesty is the best policy, but he is not an honest man who is honest for this reason'.

1607-8 SHAKS. *Coriol.* III. ii. 42 I have heard you say, Honour and policy, like unsever'd friends, I' the war do grow together.

Honesty (credit) keeps the crown of the causeway.

1721 KELLY *Scot. Prov.* 155 *Honesty keeps the crown of the causeway*. An honest man has nothing to be ashamed of, and so cares not whom he meets. *Ibid.* 317 Truth and honesty, &c. 1832 A. HENDERSON *Scot. Prov.* (1881) 9 Credit keeps the crown o' the causey.

Honesty may be dear bought, but can never be an ill pennyworth.

1721 KELLY *Scot. Prov.* 162 *Honesty may be dear bought, but can never be an ill pennyworth*. For it will be sure to make a man a gainer at the last.

Honey in the mouth saves the purse.

1855 BOHN *Handbk. Prov.* 408. *Ital.*

Honey is not for the ass's mouth.

1620 SHELTON *Quix* IV. xxv (1908) II. 177 'Honey is not made for the ass's mouth', quoth Sancho; 'wife, thou shalt know it in good time'. 1732 T. FULLER *Gnom.* 106 Honey is not for the Ass's mouth.

Honey is sweet, but the bee stings.

1670 RAY *Prov.* 13.

Honour a physician before thou hast need of him.

1678 RAY *Adag. Hebr.* 411 Honour a Physitian before thou hast need of him. That is, we must honour God in our health and prosperity that he may be propitious to us in our adversity.

Honour and ease are seldom bedfellows.

1639 J. CLARKE *Paræm.* 137.

Honour and profit lie not in one sack.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 327.

Honour buys no beef in the market.

1668 SHADWELL *Sullen Lov.* v. iii I am not ambitious of that. As the excellent proverb says, 'Honour will buy no beef'.

Honour (gentility) is but ancient riches.

c. 1386 CHAUCER *W. of Bath's T.* D 117 Crist wol, we clayme of him our gentillesse, Nat of our eldres for his old richesse. 1618 N. BRETON *Courtier & Countryman* (Roxb. rep.) 190 An-other of an excellent wolds wit, . . . would say, that honour was but ancient riches. 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 365 Gentility is nothing but ancient riches.

Honour shows the man.

1612-15 BP. HALL *Contempl* XIII v (1825) I. 389 Honour shows the man, and if there be any blemishes of imperfection, they will be seen in the man that is unexpectedly lifted above his fellows.

Honour without maintenance is like a blue¹ coat without a badge.

1660 TATHAM *The Rump* III. i (1870) 239 I have heard some say, that honour without maintenance is like a blew coat without a badge. [¹ blue was the common colour for a servant's livery.]

Honour without profit is a ring on the finger.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 327.

Honours change manners.

[*L. Honores mutant mores*] 1548 HALL *Chron.* (1809) 387 But when he¹ was once crowned king . . . he cast a way his old cōditions as ye adder doeth her skynne, verelieng ye old prouerbe, honoures change maners. 1629 T. ADAMS *Serm.* (1861-2) II. 418 Honours change manners; and we will not know those in the court who often fed us in the country. 1670 RAY *Prov.* 104 Honours change manners. . . As poverty depresseth and debaseth a man's mind. So great place and estate advance and enlarge it; but many times corrupt and puff it up. 1757 JOHNSON 21 June in *Boswell* (1848) XII. 108 You might write to me now and then, . . . But *honores mutant mores*. Professors forget their friends. [¹ Richard III.]

Hop whore, pipe thief.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 71 Now go to thy derlyngis, and declare thy grēefe. Where all thy pleasure is, hop hoore, pipe theefe.

Hope (well) and have (well).

1576 W. HUNIS in *Paradise Dayntie Deuses* (1810) 57 Hope well and haue well (Title). 1600 A. FRAUNCE in *Eng. Parnassus* (1913) 107 Hope and haue, in time a man may gaine any woman. 1614 CAMDEN *Rem.* 307 Hope well, and haue well. 1721 KELLY *Scot. Prov.* 290 *Spee¹ well and hae well* . . . That is, hope and expect good things, and it will fall out accordingly. [¹ bode.]

1594 SHAKS. *Lucrece* 137 And so, by hoping more, they have but less.

Hope deferred maketh the heart sick.

1382 WYCLIF *Prov.* XIII. 12 Hope that is deferrid tormenteth the soule. 1616 DRAKE *Anc. Adag.* 42 Long hope is the fanning of

the soule. 1836 MARRYAT *Midsh Easy* XXIX How true it is that hope deferred maketh the heart sick! . . . the buoyant calculations of youth had been . . . crushed, and now, . . . he dared not hope.

Hope for the best.

1726 *Adv. Capt. R. Boyle* 16 Come, hope for the best, said I.

Hope is a good breakfast but a bad supper.

1625 BACON *Apoph.* in *Mor & Hist. Wks.* (1894) 170 Saith the fisherman, 'We had hope then to make a better gain of it'. Saith Mr Bacon. . . 'Hope is a good breakfast, but it is a bad supper'.

Hope is a lover's staff.

1855 BOHN *Handbk. Prov.* 408.

Hope is the poor man's bread.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 340 Hope is the poor man's bread. 1650 JER. TAYLOR *Holy Liv.* II. VI (1850) 98 Please thyself with hopes of the future. La speranza è il pan de poveri.

Hope of long life beguileth many a good wife.

c. 1300 *Hending* 39 Hope of long lyf Gyleth mony god wyfe.

Hope often deludes the foolish man.

c. 1300 *Havelock* 307 (E E T S.) 10 'I hope maketh fol man ofte blenkes'.

1602-3 SHAKS. *All's Well* II. i. 145 Oft expectation fails.

Hopers go to hell.

1721 KELLY *Scot. Prov.* 164 *Hopers go to hell.* Spoken when they, whom we are reproving for their carelessness, and negligence, say they hope to do well enough.

Hops make or break.

1902-4 V. S. LEAN *Collect.* I. 419 Hops make or break The yield is most uncertain and the cultivation most expensive; the value of the land may be won in a single year or its whole expenditure lost.

Horn mad (wood).

1546 J. HEYWOOD *Prov.* (1867) II. x. 82 She was (as they say) horne wood.

1592-3 SHAKS. *Com. Err.* II. i. 57 Why, mistress, sure my master is horn-mad. . . I mean not cuckold-mad; but, sure, he is stark mad. 1598-9 *Much Ado* I. i. 280 If this should ever happen, thou wouldst be horn-mad. 1600-1 *Merry W.* I. iv. 51 If he had found the young man, he would have been horn-mad. *Ibid.*, III. v. 155 If I have horns to make me mad, let the proverb go with me; I'll be horn-mad.

Horner, Popham, Wyndham, and Thynne, when the abbot went out, then they went in.

1902-4 V. S. LEAN *Collect.* I. 187 Horner, Popham, Wyndham, and Thynne, when the Abbot went out, then they went in.—Higson [*MSS. Coll.*] 173.—The four families

to whom Glastonbury Abbey estate was granted at the Dissolution 1927 *Times* 1 Apr. 163 John Horner, traditionally said to have been steward to the Abbot of Glastonbury. . . . An old local rhyme records that—Windham, Horner, Popham, and Thynne, When the Abbot went out, they came in'.

Horns and gray hairs do not come by years.

1678 RAY *Prov.* 156.

Hot love, hasty vengeance.

1721 KELLY *Scot. Prov.* 163 *Hot love, hasty vengeance.* The love that's too violent will not last long.

Hot love is soon cold.

1546 J. HEYWOOD *Prov.* (1867) i. ii. 5 Than perceive they well, hotte love soone colde. 1579 LYLY *Euphues* (Arb.) 95 I hope that such hot love cannot be so soone colde. 1670 RAY *Prov.* 45 Hot love is soon cold.

Hot sup, hot swallow.

c. 1400 MS. *Latin* no. 394, J. Rylands Libr. (ed. Pantin) in *Bull. J. R. Libr.* XIV 26 Drynke hoot and swolow hoot. 1639 J. CLARKE *Paræm.* 239.

Hounds and horses devour their masters.

1639 J. CLARKE *Paræm.* 325

House goes mad when women gad.

1822 SCOTT *Nigel* iv Let your husband come to me, good dame, . . . The proverb says, 'House goes mad when women gad'.

Hout¹ your dogs, and bark yourself.

1721 KELLY *Scot. Prov.* 160 *Hout your dogs, and bark yourself.* A sharp return to those that say, Hout, to us, which is a word of contempt; in Latin, *apage!* [¹ a word used to dogs to make them give over barking.]

How by yourself, burn'd be the mark.

1721 KELLY *Scot. Prov.* 164 *How by yourself, burn'd be the mark.* The Scots when they compare person to person, or lumb to lumb, will say, *Dist be the mark.* This is spoken when other people throws up to us, what we think agrees better to themselves, and, instead of the blessing, add this imprecation.

How came you and I to be so great?

1721 KELLY *Scot. Prov.* 164 *How came you and I to be so great?* Spoken when our inferiors are too familiar with us.

How can the cat help it if the maid be a fool?

1678 RAY *Prov.* 109 How can the cat help it if the maid be a fool? . . . Not setting up things securely out of her reach or way.

How can the foal amble if the horse and mare trot?

1546 J. HEYWOOD *Prov.* (1867) i. xi. 27 The litter is lyke to the syre and the damme. How

can the fole amble, if the hors and mare trot? 1553 T. WILSON *Rhet.* 61 Trotte sire and trotte damme, how should the fole amble? 1621 BURTON *Anat. Mel.* iii. iii. iv ii (1651) 625 If the dam trot, the foale will not amble. 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 96 Trot mother, trot father, how can the foal amble?

How do you after your oysters?

1678 RAY *Prov.* 78.

How does he go through dirt?

1917 J. C. BRIDGE *Cnesh. Prov.* 75 How does he go through dirt? How does he bear suffering or temptation?

How doth your Whither go you?

1678 RAY *Prov.* 346 How doth your whither goe you? (Your wife.)

How much the fool who goes to Rome excels the fool who stays at home.

1666 TORRIANO *Ital. Prov.* 240 Who goes a beast to Rome, a beast returns

How was Rome bigged.¹

1721 KELLY *Scot. Prov.* 142 *How was Rome bigged.* An answer to them that ask how such a thing will be done, intimating that time and industry will do any thing. [¹ built.]

Hull cheese.

1678 RAY *Prov.* 340 You have eaten some Hull cheese i.e. Are drunk, Hull is famous for strong ale.

Humble hearts have humble desires.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 317.

Hunger breaks (pierces) stone walls.

c. 1350 MS. *Douce* 52 (ed. Forster) in *Festschr.* z. zu *Deutschen Neuphilogentage*, no. 28 Hunger breketh stone and walle. 1546 J. HEYWOOD *Prov.* (1867) i. xi. 39 Some saie, and I feele hunger perseth stone wall. 1634 P.R.O. *State Papers Dom.* CCLXXI July 1 no. 3. 128 Capt. Henry Bell to Abp. Laud . . . Deseeches the Archbishop to . . . consider the old proverb 'Hunger breaketh stone walls'. 1677 YARRANTON *England's Improvement* 179 Hunger will brake stone walls. 1787 GROSE *Prov. Gloss. Suff.* (1811) 224 Hunger will break through stone walls, or any thing except a Suffolk cheese. Suffolk cheese is, from its poverty, the subject of much low wit. It is by some represented as only fit for making wheels for wheelbarrows. 1839 T. C. CROKER *Pop. Songs of Ireld.* 38 A facetious essayist . . . observes . . . 'the Irish might have attempted to satisfy hunger with trefoil,¹ . . . for hunger will break through a stone wall'. [¹ shamrock.]

1607-8 SHAKS. *Cor.* I. i. 211 They said they were an-hungry; sigh'd forth proverbs: That hunger broke stone walls.

Hunger drops out of his nose.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 32 Hunger droppeth euen out of bothe their noses. 1605 CHAPMAN, & C. *Easw. Hoe* iv. i Come away, I say, hunger drops out at his nose.

Hunger fetches the wolf out of the woods.

1567 PAINTER *Pal of Pleasure* (Jacobs) III. 216 Now I well perceive that Hunger forceth the Woulf oute of his Denne 1666 TORRIANO *Ital Prov.* 83 Hunger drives the woulf out of the forest. 1748 SMOLLETT tr. *Gil Blas* XII VII (1907) II. 385 This one . . . I own is the child of necessity. Hunger, thou knowest, brings the wolf out of the wood.

Hunger is good kitchen¹ meat.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 38 Hunger is good kitchine meat. 1721 KELLY *Scot. Prov.* 127 *Hunger is good kitchin meat.* The same with the English, *Hunger is good sauce.* [¹ anything eaten with bread as a relish.]

Hunger is hard in a hale¹ maw.

1641 D. FERGUSSON *Scot. Prov.* 44 Hunger is hard in a hail maw. 1721 KELLY *Scot. Prov.* 127 Hunger is hard for a heal maw. [¹ sound.]

Hunger is the best sauce.

[L. CICERO *Fames optimum condimentum.*] 1362 LANGLAND P. Pl. VI. 4324 (Wright) I. 133 Er hunger thee take, And sende thee of his sauce. 1555 EDEN *Decades* 62 *marg.* Hunger is the best sauce. 1564 UDALL *Erasm. Apoph.* (1877) 2 Socrates said, the best sauce in the world for meates, is to bee houngric 1642 FULLER II. & P. *State* II. XIX (1841) 109 God is not so hard a Master, but that he alloweth his servants sauce (besides hunger) to eat with their meat. 1850 KINGSLEY *Alton L.* IX If hunger is, as they say, a better sauce than any Ude invents.

Hunger knows no friend.

1719 DE FOE *Crusoe* II. II Hunger knows no friend.

Hunger makes dinners, pastime suppers.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 355.

Hunger makes hard beans sweet.

c. 1350 MS. *Douce* 52 (ed. Förster) in *Festschr. z. zw. Deutschen Neuphilologentage*, no. 29 Hungur makyth harde benys swete. a. 1530 R. Hill's *Commonpl. Bk.* (E.E.T.S.) 133 Hungre maketh hard bones [read benes] softe. Dura hœt faba denti sic salus esurienti. 1546 J. HEYWOOD *Prov.* (1867) I. x. 24 Hunger makth hard beanes swēete. 1670 RAY *Prov.* 107 Hunger makes hard bones sweet beans . . . Erasmus relates as a common Proverb. . . . Hunger makes raw beans relish well or taste of Sugar.

Hunger thou me and I'll harry¹ thee.

1721 KELLY *Scot. Prov.* 127 *Hunger thou me, and I'll harrie thee.* If servants get not their meat honestly and decently, they will neglect their master's business, or embezzle his goods. [¹ run.]

Hunger waits only eight days.

1837 A. LEIGHTON in *Tales of Borders* III. 239 'Hunger waits only eight days, as the sayin' is', replied he, 'an' ye'll live mair than that time, I hope'.

Hungry bellies have no ears.

[L. CATO THE ELDER *Venter famelicus auriculis caret.* A hungry belly hath no ears.] 1539 TAVERNER *Erasm. Prov.* (1552) 47 *Venter auribus caret.* The belly hath no ears. When the belly's matter is in hand, honest reasons be not admitted, nor heard. 1653 WALTON *Angler* 144 It is a hard thing to persuade the belly, because it hath no ears. a. 1673 ABP. LEIGHTON *Theol. Lect.* XXII. Wks (1819) IV. 230 Consider 'that, as Cato said, the belly has no ears', but it has a mouth, into which a bridle must be put 1853 ABP. TRENCII *Prov.* II. (1894) 27 When we have . . . the English, *Hungry bellies have no ears*, and . . . the Latin, *Jejunus venter non audit verba libenter*, who can doubt that the first is the proverb, and the second only the versification of the proverb?

Hungry dogs will eat dirty puddings.

1546 J. HEYWOOD *Prov.* (1867) I. v. 11 What, hungry dogges will eate dirty puddyns man. 1600 DEKKER *Old Fort.* II. II The horse . . . has his head ever in the manger; . . . and a hungry dog eats dirty puddings. 1670 RAY *Prov* 82 Hungry dogs will eat dirty pudding. *Jejunus raro stomachus vulgaria temnit.* 1830 G. COLMAN (Jr.) *Random Rec.* I. 37 'Hungry dogs eat dirty pudding', which is a satire upon the distress of epicures, during the scarcity of provisions 1832 A. HENDERSON *Scot. Prov.* (1881) 34 Hungry dogs are blythe o' bursten puddins.

Hungry flies bite sore.

1546 J. HEYWOOD *Prov.* (1867) 75 On suche as shewe, that hungry flies bite sore. 1678 RAY *Prov.* 159 Hungry flies bite sore. The horse in the fable with a gall'd back desired the flies that were full might not be driven away, because hungry ones would then take their place.

Hungry stewards wear many shoon.¹

1721 KELLY *Scot. Prov.* 139 *Hungry stewards wear many shoon.* Because they bing so little at a time, they must go off again for more. [¹ shoes]

Hunting, hawking, and paramours, for one joy a hundred displeasures.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 42 Hunting, hawking, and paramours, for ane joy, a hundred displeasures.

Hurry no man's cattle; you may come to have a donkey of your own.

1869 W. C. HAZLITT *Eng. Prov.* (1907) 236 Hurry no man's cattle; you may come to have a donkey of your own. Sometimes said to an impatient child.

Husband, don't believe what you see, but what I tell you.

1732 T. FULLER *Gnom.* 107.

Husbands are in heaven whose wives scold (chide) not.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 70 Husbandes are in heauen (quoth he) whose wiues scold not. 1670 RAY *Prov.* 14 Husbands are in heaven whose wives chide not.

I

I am a Dutchman.

1848 A. SMITH *Chris Tadpole* lvm If that don't do it, I'm a Dutchman! 1868 LES STEPHEN in MAITLAND *Life & Lett.* (1906) x. 184 If I don't come out to the United States next year, I'm a Dutchman.

I am a fool: I love anything (everything) that is good.

1678 RAY *Prov.* 247 I am a fool, I love any thing that is good. 1738 SWIFT *Pol. Conversat.* 1. Wks. (1856) II. 335 Col. I'm like all fools, I love everything that's good.

I am as God made me.

1738 SWIFT *Pol. Conversat.* 1. Wks. (1856) II. 339 Spark. They said that you were a complete beauty. Miss. My lord, I am as God made me.

I am at Dulcarnon.¹

c. 1374 CHAUCER *Troilus* III. 930 I am, til God me better munde sende. At Dulcarnon, right at my wittes ende. 1852 N. & Q. 1st Ser. v. 180 The other day . . . a person . . . declaring he was at his wit's end, exclaimed, 'Yes, indeed I am at Dulcarnon'. [¹ From Arabic *two-horned*, applied to Euclid i. 47; hence a problem, difficulty.]

I am loth to change my mill.

1678 RAY *Prov.* 349 I am loth to change my mill. Somerset *i.e.* Eat of another dish.

I am not everybody's dog that whistles.

1639 J. CLARKE *Parcem* 232 1826 SCOTT *Woodstock* (1908) ix. 138 'You are sure he will come, like a dog at a whistle,' said Wildrake.

I am not so blind as I am blear-eyed.

1721 KELLY *Scot. Prov.* 199 *I am not so blind, as I am blear ey'd.* I may think it proper to hold my tongue, but yet I can very well observe how things go.

I am not the first, and shall not be the last.

c. 1200 *Ancrene Riwe* 86 Nert tu nout, i disse þinge, þe uorne,¹ ne þe laste. 1678 RAY *Prov.* 74. [¹ first.]

I am sorry for you, but I cannot weep.

1584 *Three Ladies of Lond.* in HAZL. O.E.P. VI 319 Alas! Lucre, I am sorry for thee, but I cannot weep. 1611 BEAUM. & FL. *Knt. Burn.* *Pesile* i. 1 Lucre. Beshrew me, sir, I'm sorry for your losses, But as the proverb says, I cannot cry.

I am speaking of hay, and you of horse corn.

1721 KELLY *Scot. Prov.* 201 *I am speaking of hay, and you of horse corn.* Spoken when people answer cross purposes.

I am the worst carver in the world: I should never make a good chaplain.

1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 345 I can just carve pudding and that's all; I am the worst carver in the world; I should never make a good chaplain.

I am very wheamow, quoth the old woman, when she stepped into the milk bowl.

1678 RAY *Prov.* S4 I am very wheamow (*i.e.* numble) quoth the old woman, when she step't into the milk-bowl. *Yorksh.* 1817 J. C. BRIDGE *Chesh. Prov.* 79 I'm very wheamow (active) as the old woman said when she step't into the middle of the buttl'n (milk-bowl). . . . As *wheamow* is not a common Cheshire word the proverb has doubtless come to us from a neighbouring county.

I am welly¹ brosten².

1738 SWIFT *Pol. Conversat.* ii. Wks (1856) II. 348 *A foolman brings a great whole cheese . . .* Sir J. Well: I'm welly brosten, as they say in Lancashire. [¹ almost. ² burst.]

I bake no bread by your shins.

1721 KELLY *Scot. Prov.* 206 *I bake no bread by your shins.* I do not understand the phrase, but it means, I get no advantage by you.

I bear him on my back.

1670 RAY *Prov.* 164 I bear him on my back. That is, I remember his injuries done to me with indignation and grief, or with a purpose of revenge.

I believe you are a witch.

1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) II. 351 *Lady S.* Guess again. Miss. A girl, then. *Lady S.* You have hit it; I believe you are a witch.

I can see as far into a millstone as another man.

[= to display acuteness; but it is often used ironically.] 1546 J. HEYWOOD *Prov.* (1867) i. x. 21 She thought Ales, she had séene far in a milstone, When she got a husbände. 1577 STANYHURST *Descr. Irel.* in HOLINSHED (1808) vi. 18 He would see further in a milstone than others. 1625 HART *Anat. Ur.* ii. vii. 92 They . . . could see as farre into a milstone as any of our . . . Physitians. 1668 SHADWELL *Sullen Lov.* iv. 1 He's resolved to have satisfaction . . . ; and, if I can see as far into a millstone as another, he's no bully Sandy. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 338 I'd hold a wager there will be a match between her and Dick Dolt: and I believe I can see as far into a millstone as another man.

I cannot be your friend and your flatterer too.

1669 PENN *No Cross, No Crown* II. xix Phocion . . . was honest and poor . . . Anti-

pater, pressing him to submit to his sense, he answered, 'Thou canst not have me for thy friend and flatterer too'. 1732 T. FULLER *Gnom.* 108 I can't be your friend and your flatterer too. 1744 FRANKLIN *Poor Rich Alm.* Sept. The same man cannot be both friend and flatterer.

I care not three skips of a louse.

1633 JONSON *T. Tub* II. 1 I care not I, sir, not three skips of a louse for you.

I care not whether the tod¹ worry the goose, or the goose the tod.

1721 KELLY *Scot. Prov.* 206 *I care not whether the tod worry the goose, or the goose the tod* Spoken when two people are contending, whom we equally undervalue. [¹ fox.]

I cry you mercy; I have killed your cushion.

1594 LYLly *Moth. Bomb* IV. II. Wks (1902) III. 549 *Half* On thy conscience tell me what tis a clock? *Silena* I cry you mercy, I have killed your cushion. [Note. *Silena* is probably garbling the expression 'missed the cushion' or mark in archery.]

I cry you mercy; I took you for a joint-stool.¹

[cf 1670 RAY *Prov.* 68 Cry you mercy, killed my cat . . . spoken to them who do one a shrewd turn, and then make satisfaction with asking pardon or crying mercy.] 1594 LYLly *Moth. Bomb.* IV. II (Wks.) 1902 III 549 *Accius.* You need not be so lusty, you are not so honest. *Silena.* I cry you mercy, I took you for a joynd stool. [Note. Proverb for an unfortunate apology or a pett reply.] 1634 WITHAL'S *Dict.* 553 *Ante hoc te cornua habere putabam,* I cry you mercy, I took you for a joynd stool. [¹ A stool made of parts joined or fitted together.]

1605-6 SHAKS. *K. Lear* III. VI. 55 *Fool.* Cry you mercy, I took you for a joint-stool

I do not like (love) thee, Dr. Fell; the reason why I cannot tell.

[The translation of Martial's epigram *Non amo te, Sabidi*, &c., made by Tom Brown on Dr. Jno. Fell, Dean of Christ Ch., Oxon. (1660-86), who had threatened to expel him.] 1850 CARLYLE *Lit. D. Pam.; Parliaments* (1885) 206 'I do not like thee, Dr. Fell; the reason why I cannot tell'—and perhaps indeed there is no reason. 1906 *Spectator* 5 May The representatives of the Church of England have not thought out a stable basis for their opposition. It is a case of—'I do not like thee, Dr. Fell—The reason why I cannot tell'.

I do what I can (my endeavour, good will), quoth the fellow, when he threshed in his cloak.

1602 MANNINGHAM *Diary* (Camd. Soc.) 131 'I will doe myne endeavor' quoth he that thrasht in his cloke. 1639 J. CLARKE *Parcem.* 155 I do what I can, quoth the fellow, when he threshed in his cloak. 1670 RAY *Prov.* 247 I'll do my good will, as he said that

thresht in's cloak This was some Scotchman, for I have been told, that they are wont to do so.

I escaped the thunder, and fell into the lightning.

1651 HERBERT *Jac. Prud* Wks. (1859) I. 367.

I fear the Greeks, even when bringing gifts.

[L VIRGIL *Aeneid* II. 49 *Timeo Danaos, et dona ferentes.*] 1777 JOHNSON *Let* 3 May in *Boswell* (1818) LVII. 530 Tell Mrs Boswell that I shall taste her marmalade cautiously at first *Timeo Danaos et dona ferentes.* Beware, says the Italian proverb, of a reconciled enemy. 1929 *Times* 26 Oct. 13/3 MR MOSES . . . must now be reflecting on the wisdom of the advice to 'fear the Greeks even when they bring gifts'.

I fear we part not yet, quoth the baker to the pillory.

[There were severe penalties for impurity of bread or shortness of weight.] 1546 J. HEYWOOD *Prov.* (1867) II. II. 47 And so late met, that I feare we parte not yete, Quoth the baker to the pylorie 1659 HOWELL *Eng. Prov.* II He take no leave of you, quoth the Baker to the Pillory.

I found Rome brick, I leave it marble.

[L *Urben lateritiam invenit, marmoream reliquit*.] 1828 (Feb.) BROUGHAM *Speech in Ho. of Commons on Law Reform* It was the boast of Augustus . . . that he found Rome of brick, and left it of marble . . . Much nobler will be the sovereign's boast . . . that he found law dear, and left it cheap. [¹ Adapted from SUTTONIUS *Aug.* 28.]

I gave the mouse a hole, and she is become my heir.

1640 HERBERT *Oull. Prov* Wks. (1859) I. 321.

I had rather ask of my fire brown bread, than borrow of my neighbour white.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 392.

I had rather my bannock should burn than you should turn it.

1721 KELLY *Scot. Prov.* 192 *I had rather my bannock should burn, than you should turn it.* Spoken to those whose intermeddling with our business we think not for our profit.

I have a good bow, but it is in the castle.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 I have a good bow, but it is in the castle. 1721 KELLY *Scot. Prov.* 183 *I have a good bow, but it is in the castle.* Spoken to them who say that they have a thing very proper for the business, but it is not at hand.

I have a workman's eye in my head.

1721 KELLY *Scot. Prov.* 224 *I have a workman's eye in my head.* Spoken when we nicely discern a thing a little wrong done.

I have brought an ill comb to my own head.

1721 KELLY *Scot. Prov.* 204 *I have brought an ill comb to my own head*. That is, I have engaged myself in a troublesome business.

I have cured her from lying in the hedge, quoth the good man, when he had wed his daughter.

1678 RAY *Prov.* 56.

I have dined as well as my Lord Mayor of London.

1662 FULLER *Worthies, Lond.* (1840) II 346 'I have dined as well as my Lord Mayor of London'. That is, as comfortably, as contentedly, according to the rule, 'satis est quod sufficit' (enough is as good as a feast). 1738 SWIFT *Pol. Conversat.* II Wks. (1856) II. 347 *Never*. I have dined as well as my lord mayor.

I have eggs on the spit.

1598 JONSON *Ed. Man in Hum.* III. III I have eggs on the spit; I cannot go yet, sir. 1678 RAY *Prov.* 241 I have eggs o' th' spit. I am very busie. Eggs if they be well roasted require much turning. 1711 SWIFT *Jrnl. to Stella* 27 Dec We have eggs on the spit, I wish they may not be addled. [¹ rotten]

I have good broad shoulders.

1721 KELLY *Scot. Prov.* 196 *I have good broad shoulders*. I can bear all the calumnies that you can load me with.

I have lived too near a wood to be frightened by owls.

1738 SWIFT *Pol. Conversat.* III. Wks. (1856) II. 352 *Spark*. Never fear him, miss. Miss. . . . Do you think I was born in a wood, to be afraid of an owl? 1855 BORN *Handbk. Prov.* 411 I have lived too near a wood to be frightened by owls.

I have lost all and found myself.

1639 J. CLARKE *Parœm.* 198.

I have other eggs to fry.

1659 HOWELL *Eng. Prov.* 12/2.

I have other fish to fry.

[= other business to attend to.] 1660 EVELYN *Mem.* (1857) III. 132 I fear he hath other fish to fry. 1710-11 SWIFT *Jrnl. to Stella* 8 Feb I have other fish to fry; so good morrow my ladies all. 1889 MRS. OLIPHANT *Poor Gent.* xiv I've got other things in hand. . . . I've got other fish to fry.

I have other fish to fry than snigs¹ without butter.

1917 J. C. BRIDGE *Chesh. Prov.* 78. [¹ eels.]

I have said my prayers in the other corner.

1869 W. C. HAZLITT *Eng. Prov.* (1882) 221 I have said my prayers in the other corner. *Devon*. This phrase is in common use in cases where a person only partially fills any utensil, as a jug or a milk-bowl.

I have saved (kept) the bird in my bosom.

1550 HALL *Chron.* 2 Saying, when he was dying I have saved the bird in my bosom: meaning that he had kept both his promise and oath. 1662 FULLER *Worthies, Leic.* (1840) II 253 Burdet [in 1477] patiently and cheerfully took his death, affirming he had a bird in his breast (his own innocence) that sung comfort unto him. 1820 SCOTT *Abbot viii* Thou hast kept well . . . the bird in thy bosom. . . . Thou hast kept thy secret and mine own amongst thine enemies. *Note* An expression used by Sir Ralph Percy, slain in the battle of Hedgely-moor in 1464, to express his having preserved unstained his fidelity to the House of Lancaster. 1902 *Spectator* 24 May Queen Christina may say . . . that she 'has kept the bird in her bosom', an indefeasible loyalty to her task.

I have seen as full a haggis toomed¹ on the midden.²

1721 KELLY *Scot. Prov.* 194 *I have seen as full a haggish toom'd on the midding*. . . I have seen as rich people brought to poverty. [¹ emptied. ² dunghill]

I have seen as light green.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66.

I have shot my bolt.

[= made my endeavour.] 1577 STANYHURST *Deser. Irel* in Holmshed (1508) I. 11 But if I may craue your patience till time you see me shoot my bolt. 1901 *Daily Express* 28 Feb. 4/5 The home players had shot their bolt, and in thirty minutes the Birmingham team added two goals.

I have taken the sheaf from the mare.

1721 KELLY *Scot. Prov.* 210 *I have taken the sheaf from the mare*. That is, I have stop'd my intended journey. A man going a journey, gave his mare a sheaf of oats, that she might perform the better: but altering his mind, he ordered the sheaf to be taken from her.

I have (know) the bent of his bow.

c. 1430 LYDGATE *Lydgate's Mumming at Hertford* 198 We knowe to well the bent of Jackys bowe. 1546 J. HEYWOOD *Prov.* (1867) I xi 30 Though I, hauning the bent of your vnclow bow, Can no way bryng your bolte in the but to stand. 1670 RAY *Prov.* 228 To have the bent of ones bow. 1783 AIRSWORTH *Lat. Dict.* (Morell) I. s.v. *Bent*. I have got the bend of his bow, *ego illius sensum pulchrè calleo*.

I have victualled my camp.

1678 RAY *Prov.* 345 I have victualled my camp (*filled my belly*).

I hold blench of him.

1670 BLOUNT *Law Dict.* s.v. To hold Land in Blench, is by payment of a Penny . . . or such like thing, if it be demanded. 1721 KELLY *Scot. Prov.* 209 *I hold blench of him*. An

allusion to the different tenures by which lairds hold their lands, some ward, some black ward, some blench. This last pays no service.

I hope better, quoth Benson, when his wife bade him, Come in, cuckold.

1678 RAY *Prov.* 86.

I killed her for good will, said Scot, when he killed his neighbour's mare.

1678 RAY *Prov.* 85.

I know best where the shoe wringeth me.

[L. PLUTARCH *Vita Aemili* c. 5; Hieronymus, *Adv. Jov.* i. 48 *Nemo scit praeter me ubi me (soccus) premat.*] c. 1386 CHAUCER *Merch. T.* 1553 But I woot best where wryngeth me my sho. c. 1510 DUNBAR *Whs.* (Schipper) 356 Thow knawis best quhan bindis the thi scho. 1546 J. HEYWOOD *Prov.* (1867) ii. v. 57 My selfe can tell best, where my shooe doth wryng mée. 1620 SHELTON *Quar.* iv. v (1908) I 309 As though I knew not . . . where the shoe wrests me now. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66 I wot where my awn shoe bindes me 1749 SMOLLETT *Gil Blas* viii. vi I did not feel where the shoe pinched. 1895 J. PAYN *In Market O.* xxvi Dives . . . does not see where the shoe of poverty pinches, and this ignorance . . . is often the cause of deplorable sins of omission.

I know him not, should I meet him in my pottage dish.

1678 RAY *Prov.* 265.

I know no more than the Pope of Rome about it.

1664 BUTLER *Hudibras* ii. iii. 195 That durst upon a truth give doom, He knew no more then th' Pope of Rome. 1678 RAY *Prov.* 255 To know one no more than he does the Pope of Rome. 1863 N. & Q. 3rd Ser. iii. 470 Persons when professing entire ignorance of any subject, exclaim, 'I know no more than the Pope of Rome about it'; . . . the expression [is] especially current . . . in Pembroke-shire.

I know what I know.

c. 1592 MARLOWE *Jew of Malta* iv. i Do nothing; but I know what I know; he's a murderer. 1905 WEYMAN *Starvewog F.* xxviii Therefore I'll spare speech, But—I know what I know.

I know your meaning by your mumping (gaping)¹.

1670 RAY *Prov.* 186 One may know your meaning by your gaping. 1721 KELLY *Scot. Prov.* 183 *I know your meaning, by your mumping.* I know by your motions and gestures what you would be at, and what you design. a. 1734 NORTH *Exam.* i. iii. § 46 We are to understand his Meaning by his Mumping. [¹ grumacing.]

I know your thoughts as well as if I were within you.

1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) II. 350 *Lady S. Madam,* I fancy I know your thoughts, as well as if I were within you.

I live, and lords (the best) do no more.

1599 PORTER *Angry Wom. Abingd.* ii. ii (Merm.) 131 *Fran.* Well, how doth thy master? *Nich.* Forsooth, live, and the best doth no better. 1721 KELLY *Scot. Prov.* 400 Even living, and Lauds do no more. 1732 T. FULLER *Gnom.* 109 I live, and Lords do no more.

I love his little finger more than thy whole body.

1659 HOWELL *Eng. Prov.* 15/1.

I love thee like pudding; if thou wert pie I'd eat thee.

1678 RAY *Prov.* 349.

I love to begin a journey on Sunday.

1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 349 *Col* Now I always love to begin a journey on Sunday, because I shall have the prayers of the church to preserve all that travel by land or by water.

I love what nobody else loves.

1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 344 *Col.* [To *Neverout*] Prithce, Tom, send me the two legs . . . of that pigeon; for, you must know, I love what nobody else loves.

I may see him need, but I'll not see him bleed.

1670 RAY *Prov.* 187 I may see him need, but I'll not see him bleed. Parents will usually say this of prodigal or undutiful children; meaning, I will be content to see them suffer a little hardship, but not any great calamity.

I must (will) not hang all my bells upon one horse.

1659 HOWELL *Eng. Prov.* 14/2 I must not hang all my bells upon one horse; viz. Give all away to one son.

I name no names.

1614 BEAUM. & FL. *Wit at S.W.* ii. i. *Clown.* So serving-man Pompey Doodle may be respected as well with ladies (though I name no parties) as Sir Gregory Fop. 1633 SHIRLEY *Willy Fair One* v. iii *Brains.* Somebody hath been cozened, I name nobody. 1858 C. READE *Jack of All T.* v Mr. Yates, who could play upon the public ear better than some fiddles (I name no names).

I never fared worse than when I wished for my supper.

1623 CAMDEN *Rem.* 272 I neuer fared worse, then when I wisht for my supper. 1670 RAY *Prov.* 157.

I never liked a dry bargain.

[L. *Venalia, sine vino, expediti non possunt.*]1721 KELLY *Scot. Prov.* 201 *I never lik'd a dry bargain.* Spoken when people that are about a bargain, propose to take a glass of ale.I never loved 'bout gates¹, quoth the good wife, when she harled² the good man o'er the fire.1721 KELLY *Scot. Prov.* 205 *I never loved 'bout gates, quoth the good wife, when she harled the good man o'er the fire.* The second part is added only to make it comical; it signifies . . . I always lov'd plain dealing. [¹ circuitous ways. ² dragged.]I never loved meat that crowed in my crop.¹1721 KELLY *Scot. Prov.* 206 *I never lov'd meat that crow'd in my crop.* Spoken when people has done you service, and afterwards upbraids you with it. [¹ crow]

I never loved them that find fault with my shoes, and give me no leather.

1721 KELLY *Scot. Prov.* 224 *I never lov'd them that find fault with my shoon, and give me no leather.* Apply'd to them that find fault with some part of our habit, yet contribute nothing to make it better.

I now see which leg you are lame of.

1732 T. FULLER *Gnom.* 109.

I proud (stout) and thou proud (stout), who shall bear the ashes out?

1546 J. HEYWOOD *Prov.* (1867) II. x. 22 *I proud, and thou proud, who shall beare thashes out.* 1732 T. FULLER *Gnom.* 282 *I stout, and thou stout; Who shall carry the dirt out?* 1853 ABP. TRENCH *Prov.* IV (1894) 83 *The Gallegas proverb, You a lady, I a lady, who shall drive the hogs a-field? . . . So too our own: I stout and you stout, who will carry the dirt out?*

I say little (nothing) but I think the more.

1546 J. HEYWOOD *Prov.* (1867) II. II. 47 *I say little (said she) but I thinke more.* 1599 PORTER *Angry Wom. Abingd.* IV. III (Mermaid) 176 *Well, I say little, but I think the more.* 1721 KELLY *Scot. Prov.* 182 *I will say nothing, but I will yerke¹ at the thinking . . . I will at present conceal my resentments, but I will watch an opportunity for retaliation.* 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 336 *Newer.* Miss says nothing; but I warrant she pays it off with thinking. 1861 G. J. WHYTE-MELVILLE *Market Harb.* xviii *Cissy . . . said nothing; perhaps she thought the more.* [¹ be busy.]

I scratch (claw) where it itches not.

1514 A. BARCLAY *Egloges* (E.E.T.S.) 143 *But Codrus I clawe oft where it doth not itche.*1546 J. HEYWOOD *Prov.* (1867) II. VII. 70 *Thou makest me claw where it itcheth not.* 1589 PUTTENHAM *Eng. Poetrie* III. XXIII (Arb.) 279 *The French King . . . said somewhat sharply, I pray thee good fellow clawe me not where I itch not with thy sacred maiestie.* 1836 CAMDEN *Rem. Prov.* 299. 1678 RAY *Prov.* 296 *It would make a man scratch where it doth not itch, To see a man live poor to die rich, Est furor haud dubius simul et manifesta phrenesis, ut locuples moriatis egeni vivere falo.*—Juvenal.

I see, and approve, the better course; [but] I follow the worse.

[L. OVID *Metamorph.* VII. 20 *Video meliora proboque; Deteriora sequor.*] 1827 HARE *Guesses at Truth* (1859) I. 139 *The mind, when allowed its full and free play, prefers moral good, however faintly, to moral evil. Hence the old confession, Video meliora, proboque: and hence are we so much better judges in another's case than our own.*

I shall sleep without rocking.

1738 SWIFT *Pol. Conversat.* III Wks. (1856) II. 352 *Lady S. I'm sure I shall sleep without rocking.*

I sucked not this out of my fingers' ends.

1670 RAY *Prov.* 25.

I taught you to swim, and now you'd drown me.

1732 T. FULLER *Gnom.* 110.

I think this is a butcher's horse, he carries a calf so well.

1678 RAY *Prov.* 232. 1855 BOHN *Handbk. Prov.* 492 *Sure, that's a butcher's horse, he carries a calf so well.*

I thought I had given her rope enough, said Pedley, when he hanged his mare.

1678 RAY *Prov.* 267.

I thought I would give him one and lend him another.

1670 RAY *Prov.* 177 *I thought I would give him one, and lend him another. i.e. I would be quit with him.*

I to-day, you to-morrow.

[L. *Hodie mihi, cras tibi.* To-day it is my turn, to-morrow yours.] c. 1200 *Ancrene Riwe* 278 *'Ille hodie, ego cras';* pet is, 'He to date, ich to morwen.' c. 1592 MARLOWE *Jew of Malta* IV. IV *Whom I saluted with an old hempen proverb, Hodie tibi, cras mihi.* 1596 SPENSER *Fairy Q* VI. I. 41 *What haps to-day to me, to-morrow may to you.* 1639 J. CLARKE *Parcem.* 124 *I to-day, you to-morrow.* 1721 KELLY *Scot. Prov.* 350 *What is my turn to-day, may be yours to-morrow.* 1927 E. V. LUCAS in *Times* 11 Mar. 15/6 *To-morrow . . . hardly occupies the Jamaican mind at all. . . . There is even a native proverb: 'To-day fo' me; to-morrow fo'*

you.' 1927 *Times* 15 Mar. 16/5 The Upper House of Congress . . . when the dignity and privileges of a Senator are concerned . . . can translate *Hodie mihi, cras tibi* as well as any Latinist.

I told you so.

1827-48 HARE *Guesses at Truth* If a misfortune which a man has prognosticated, befalls his friend, the monitor . . . will often exclaim . . . *Didn't I tell you so?* 1872 w. BLACK *Adv. Phaeton* xv The man who would triumph over the wife of his bosom merely to have the pleasure of saying 'I told you so', does not deserve . . . such tender companionship.

1604-5 SHAKS *Meas. for Meas.* II. i. 262 If you live to see this come to pass, say, Pompey told you so.

I took her for a rose, but she breedeth a burr.

1546 J. HEYWOOD *Prov.* (1867) I. x. 21 I take her for a rose, but she breedeth a burr. She cometh to sticke to me nowe in hir lacke.

I warrant, what you have to say will keep cold.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 349 Miss. Don't ask questions with a dirty face I warrant, what you have to say will keep cold.

I was by, quoth Pedley, when my eye was put on.

1813 RAY *Prov.* 192 I was by, quoth Pedley, when my eye was put on. This Pedley was a natural fool, of whom go many stories.

I was not born yesterday.

1837 MARRYAT *Snarl.* XII The widow read the letter, and tossed it into the fire with a 'Pish! I was not born yesterday, as the saying is'. 1894 BLACKMORE *Perlycross* XXI You know that my eyes are pretty sharp, and that I wasn't born yesterday.

I was taken by a morsel, says the fish.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 346.

I wept when I was born, and every day shows why.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 326 I wept when I was born, and every day shows why. 1768 GOLDSMITH *Good-nat. Man* (Globe) 613 *Hon.* Nothing can exceed the vanity of our existence, but the folly of our pursuits. We wept when we came into the world, and every day tells us why.

1605-6 SHAKS. *K. Lear* IV. vi. 187 When we are born, we cry that we are come To this great stage of fools.

I will be daddy's bairn and minnie's¹ bairn.

1721 KELLY *Scot. Prov.* 223 *I'll be daddy's bairn and minnie's bairn.* Spoken by them who have no intention to embark into the interest of any of the contending parties. [¹ mother's.]

I will chance it, as Parson Horne (or Old Horne) did his neck.

1878 N. & Q. 5th Ser. x 10 'I'll chance it, as old Horne did his neck', or, as parson Horne did his neck'. Horne was a clergyman in Nottinghamshire Horne committed a murder. He escaped to the Continent. After many years' residence abroad he determined to return. In answer to an attempt to dissuade him, . . . , he said, 'I'll chance it' . . . was tried, condemned, and executed.

I will do as Mackissock's cow did, I'll think more than I say.

1721 KELLY *Scot. Prov.* 183 *I will do as Mackissock's cow did, I'll think more than I say.* . . . I will . . . conceal my resentments; but I will watch an opportunity for retaliation.

I will do as the cow of Forfar did, I'll take a standing drink.

1721 KELLY *Scot. Prov.* 208 *I'll do as the cow of Forfar did, I'll take a standing drink.* Spoken when we come into company by chance, or refuse to sit down. A woman in Forfar set out her wort to cool, a cow came by and drank it out. The owner was sued for damages, but was acquit because the cow took but a standing drink.

I will do as the man did that sold the land.

1721 KELLY *Scot. Prov.* 218 *I'll do as the man did that sold the land.* That is, I will not do it again, for selling of an estate is a fault that few are twice guilty of.

I will either grind or find.

1670 RAY *Prov.* 178.

I will first see thy neck as long as my arm.

1678 RAY *Prov.* 261.

I will foreheet (foreswear) nothing but building churches and louping¹ over them.

1678 RAY *Prov. Northern* 355 *I'll foreheet* (i.e. predetermine) *nothing but building churches and louping over them* 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 349 *Lady S.* I hear . . . you have foreswore the town. *Sir. J.* No, madam; I never foreswore anything but the building of churches. [¹ leaping.]

I will give you a meeting, as Mortimer gave his mother.

1721 KELLY *Scot. Prov.* 224 *I'll give you a meeting, as Mortimer gave his mother.* A threatening to be up with us, when occasion shall offer, but I know not the original.

I will go twenty miles on your errand first.

1670 RAY *Prov.* 177.

I will keep my mind to myself, and tell my tale to the wind.

1721 KELLY *Scot. Prov.* 182 *I will keep my mind to myself, and tell my tale to the wind . . . I will . . . conceal my resentments; but I will watch an opportunity for retaliation.*

I will keep no more cats than will catch mice.

1678 RAY *Prov. Somerset* 350 *I will keep no more cats than will catch mice (i.e. no more in family then will earn their living). 1861 C. READE *Cloister & H. in Now, Martin, you must help. I'll no more cats than can slay mice 1898 F. T. BULLEN 'Cachalot' 25 In the ordinary merchantman there are decidedly no more cats than can catch mice.**

I will lay my hand on my halfpenny ere I part with it.

1678 RAY *Prov.* 250.

I will make a shaft¹ or a bolt² of it.

[= I will take the risk, whatever may come of it.] 1608 MIDDLETON *Trick to Catch II. 1 Freedom. I'll quickly make a bolt or a shaft on 't. 1687 R. L'ESTRANGE *Ans. Dissenter* 46 One might have made a Bolt or a Shaft on 't. [¹ arrow for a long-bow. ² arrow for a cross-bow.]*

1600-1 SHAKS. *Merry W. III iv. 24* I'll make a shaft or a bolt on 't. 'Shld, 'tis but venturing.

I will make a shift, as Macwhid did with the preaching.

1721 KELLY *Scot. Prov.* 188 *I'll make a shift, as Macwhid did with the preaching* Alexander Macwhid was a knowing countryman. . . . At the Restoration, clergymen being scarce, Bishop Taylor ask'd him if he thought he could preach, he answered that he could *Make a shift*. . . . The proverb is spoken when we promise to do as well as we can.

I will make Cathkin's covenant with you, Let abee for let abee.

[= mutual forbearance.] 1857 DEAN RAMSAY *Remin. v (1911) 204* *I'll mak' Cathkin's covenant with you, Let abee for let abee. . . . The laird of [Hamilton] had . . . been addicted to intemperance. One of his neighbours, . . . personating the devil, claimed a title to carry him off. . . . The laird showed fight . . . when a parley was proposed, and the issue was, 'Cathkin's covenant, Let abee for let abee.'*

I will make him dance without a fiddle (pipe).

a. 1625 J. FLETCHER *The Chances I. viii Pet. Are ye well arm'd? Ant. Never fear us. Here's that will make 'em dance without a fiddle. 1678 RAY *Prov.* 71 I'll make him dance without a pipe. i.e. I'll do him an injury, and he shall not know how.*

I will make him fly up with Jackson's hens.

1678 RAY *Prov.* 86 *I'll make him fly up with Jackson's hens, i.e. undo him. 1887 T.*

DARLINGTON *Folk-Speech of S. Chesh. (E.D.S.)* 192 *Fly up . . . to be bankrupt. The full phrase 'to fly up with Jackson's hens' is more frequently heard.*

I will make him know churning days.

1678 RAY *Prov.* 235.

I will make him water his horse at Highgate.

1678 RAY *Prov.* 86 *I'll make him water his horse at Highgate. i.e. I'll sue him, and make him take a journey up to London.*

I will make one, quoth Kirham, when he danced in his clogs.

1670 RAY *Prov.* 182 *I'll make one (quoth Kirham) when he danc't in his clogs. Chesh.*

I will make you know your driver.

1678 RAY *Prov.* 345 *I'll make you know your driver. Somerset.*

I will neither (not) meddle nor make.¹

1564 Child *Marr (1897) 123* *I will neither make nor meddle with her. 1661 PEPYS *Diary* 7 Nov. Pegg kite now hath declared she will have the beggarly rogue the weaver, and so we are resolved neither to meddle nor make with her. 1678 RAY *Prov.* 68 *Quoth the young Cock, I'll neither meddle nor make. When he saw the old cocks neck wrung off for taking part with the master, and the old hens, for taking part with the dame. Ibid., 260 I will neither meddle nor make, said Bill Heaps, when he spilled the butter-milk. 1849 C. BRONTE *Shirley* xxi Moore may settle his own matters hence-forward for me; I'll neither meddle nor make with them further. [¹ interfere]**

1598-9 SHAKS. *Much Ado III. iii. 55* *The less you meddle or make . . . the more is for your honesty. 1600-1 Merry W. I. iv. 114 I vil teach a . . . priest to meddle or make. 1601-2 *Troil & Cres.* I. i. 14 I'll not meddle nor make no further. *Ibid.*, I. i. 85 I'll meddle nor make no more in the matter.*

I will never lout¹ so low and lift so little.

1721 KELLY *Scot. Prov.* 184 *I will never lout so leagh,² and lift so little. . . . Returns of a haughty maid to them that tell her of an unworthy suitor. [¹ stoop ² low.]*

I will never (not) put a churl (carl) upon a gentleman.

1586 L. EVANS *Wilhals Dict. Revised* sig. D 7 *Lay not a Churle upon a Gentleman, drinke not beere after wine. 1721 KELLY *Scot. Prov.* 186 I will never put the carle above the gentleman. Spoken when we offer ale to them that have been drinking claret. 1738 SWIFT *Pol. Conversat. II. Wks. (1856) II. 348 Smart.* Will you taste a glass of October¹? *Never.* No, faith, my lord; I like your wine, and won't put a churl upon a gentleman; your honour's claret is good enough for me. [¹ ale.]*

I will not change a cottage in possession for a kingdom in reversion.

1678 RAY *Prov.* 116.

I will not dance to every fool's pipe.

1732 T. FULLER *Gnom.* 110.

I will not keep a dog and bark myself.

1583 MELBANCKE *Philolomus* 119 It is small reason you should kepe a dog, and barke your selfe 1670 RAY *Prov.* 81 What? Keep a dog and bark myself. That is, must I keep servants, and do my work myself. 1721 KELLY *Scot. Prov.* 203 I'll never keep a dog and bark myself. If I keep servants, they shall do my work for me. 1738 SWIFT *Pol. Conversat.* 1. Wks (1856) II. 334 Lady A. Good miss, stir the fire. . . . Miss. Indeed, your ladyship could have stirred it much better. Lady A. . . . I won't keep a dog and bark myself.

I will not make a toil of a pleasure, (quoth the good man when he buried his wife).

1603 N. BRETON *Dial. of Pille* in Wks (Gros) II. 7 I doo not loue so to make a toyle of a pleasure 1721 KELLY *Scot. Prov.* 192 I will not make a toil of a pleasure, quoth the good man, when he buried his wife. A man going under his wife's head to the grave, was bid go faster, because the way was long, and the day short; [he] answered, I will not make a toil of a pleasure.

I will not make my dish-clout my table-cloth.

1678 RAY *Prov.* 125.

I will not play with you for shoe-buckles.

1678 RAY *Prov.* 347 I'll not play with you for shoobuckles.

I will not pull the thorn out of your foot and put it into my own.

1633 D. DYKE Wks. *Philemon* 279 When thou . . . becomest surety for another, let it be for no more than thou art willing and well able to part withall. A man is not bound to pluck a thorn out of another man's foot, to put it into his own. 1678 RAY *Prov.* 273 I'll not pull the thorn out of your foot and put it into my own.

I will not want when I have, and when I haven't too.

1678 RAY *Prov.* 344 I will not want when I have & when I han't too. *Somerset.*

I will not wear the wooden dagger.

1678 RAY *Prov.* 276 I'll not wear the wooden dagger, i.e. lose my winnings.

I will please, what so betide.

c. 1450 *Prov. of Wysdom* 19 'I wyll please, what so betyde'. If thou wyll please, lay truthe, a syde.

I will see his (your) nose cheese first.

1721 KELLY *Scot. Prov.* 221 I would sooner see your nose cheese, and my self the first bite. A disdainful rejecting of an unworthy proposal. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 343 Miss. I'll see your nose cheese first and the dogs eating it. 1816 SCOTT *Let.* 29 Apr in *Lochhart* XXXVII (1860) 334 He proposes they shall have the copyright for ever I will see their noses cheese first.

I will tell the bourd¹ but not the body.

1721 KELLY *Scot. Prov.* 203 I'll tell the bourd but not the body. I will tell you the story, but not name the person. [¹ jest, story.]

I will tent¹ thee, quoth Wood: if I can't rule my daughter, I'll rule my good.

1670 RAY *Prov.* 52 I'll tent thee, quoth Wood, If I can't rule my daughter, I'll rule my good. *Chesh.* [¹ attend to, take heed.]

I will thank you for the next, for this I am sure of.

1678 RAY *Prov.* 273 I'll thank you for the next, for this I am sure of 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 349 Sir J. [He gets a bumper and drinks it off.] . . . Your wine is excellent good, so I thank you for the next, for I am sure of this.

I will throw you into Harborough field.

1678 RAY *Prov.* 317 *Leicestershire* I'll throw you into Harborough field. A threat for children, Harborough having no field.

I will trust him no further than I can fling him (throw a mill-stone).

1670 RAY *Prov.* 197 I'll trust him no further than I can fling him. 1678 — *Prov.* 274 I'll trust him no further then I can throw a millstone.

I will vease thee.

1678 RAY *Prov.* 345 I'll vease thee. (i.e. hunt, drive thee.) *Somerset.*

I will venture it, as Johnson did his wife, and she did well.

1678 RAY *Prov.* 83.

I will warrant you for an egg at Easter.

1670 RAY *Prov.* 214.

I will wash my hands and wait upon you.

1678 RAY *Prov.* 353.

I wiped his nose on it.

1678 RAY *Prov.* 343 I wip't his nose on't.

I wish my head may never ache till that day.

1738 SWIFT *Pol. Conversat.* 1. Wks. (1856) II. 336 *Lady A.* Miss is in love *Miss.* I wish my head may never ache till that day.

I wish you may have Scotch to carry you to bed.

1721 KELLY *Scot. Prov.* 222 *I wish you may have Scotch to carry you to bed* Spoken when our companions, beginning to take with the drink, begin to speak Latin.

I wot well how the world wags, he is best loved that hath most bags.

1639 J. CLARKE *Paræm.* 97 I wot well how the world wags, Hee's best loved that hath most bags. 1837 BLACKMORE *Springhaven* XXXI We must wag as the world does, and you know the proverb, 'What makes the world wag, but the weight of the bag?'

I would cheat mine own father at cards.

1678 RAY *Prov.* 68.

I would I had as mickle pepper as he counts himself worthy mice dirt.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66 I wald I had as meikle pepper as he compts himself worthy myse dirt.

I would not call the king my cousin.

1721 KELLY *Scot. Prov.* 225 *I would not call the king my cousin.* Added when we say, Had I such a thing, could I get such a place, or effect such a project. I would think myself so happy, that I would flatter no body. 1914 K. F. PURDON *Folk of Furry F.* 1 There's the way it is wid women. When they get a daughter marrit, no matter to who, they'll be that proud, . . . that they wouldn't call the King their cousin.

I would not touch him with a pair of tongs.

1670 RAY *Prov.* 196 I'de not touch him with a pair of tongs. 1688 BUNYAN *Jer. Sinner Saved* Wks. (1855) I. 98 We are scarce for touching of the poor ones that are left behind; no, not with a pair of tongs. 1801 EDGEWORTH *Out of Debt* 1 She, who had formerly been heard to say 'she would not touch him with a pair of tongs', now unreluctantly gave him her envied hand at a ball. 1854 DICKENS *Hard Times* I. iv I was so ragged and dirty, that you wouldn't have touched me with a pair of tongs.

Idle folks have the least leisure.

1853 SURTEES *Sponge's Sport T.* III 'Got a great deal to do', retorted Jog, who, like all thoroughly idle men, was always dreadfully busy. 1908 *Spectator* 10 Oct. The difference between leisurelessness and laziness runs parallel with that between quickness and haste. 'Idle people', says the proverb, 'have the least leisure'.

Idle folks (people) have the most labour (or take the most pains).

1678 RAY *Prov.* 161 Idle folks have the most labour. 1732 T. FULLER *Gnom.* 128 Idle people take the most pains.

Idle folks lack no excuses.

1639 J. CLARKE *Paræm.* 234.

Idleness is the key of beggary.

1670 RAY *Prov.* 14.

Idleness is the root (mother) of all evil (sin, vice).

1205 LAYAMON *Brut* (Madden) II. 624 Idelnesse maketh mon His monscope leose. Idelnesse maketh cuhte For-leosen his rihte. c. 1386 CHAUCER *Sec Nun's Prol.* G. 2 The ministe and the norice un-to vyces, which that men clepe in English Ydelnesse. c. 1430 LYDGATE *Fall of Princes* (E.E.T.S.) I. II. 2249 First this kyng ches to been his guide Moodir off vices, callid idilnesse 15.. REDFORD *Wyt & Sci.* 347 For that common trumpet, Idelines. The verye roote of all vyciousnes? 1599 JAMES VI *Basil. Dor.* (Arb.) 155 For bamshing of idleness (the mother of all vice). 1856 FROUDE *Hist. Eng.* I. 54 Every child . . . was to be trained up in some business or calling, 'idleness being the mother of all sin'.

1606-7 SHAKS. *Ant. & Cleop.* I. II. 138 Ten thousand harms, more than the ills I know, My idleness doth hatch.

Idleness must thank itself if it go barefoot.

1813 RAY *Prov.* 126.

Idleness turns the edge of wit.

1670 RAY *Prov.* 14.

If a cuckold come, he'll take away the meat, if there be no salt on the table.

1678 RAY *Prov.* 69 If a cuckold come he'll take away the meat. *viz.* If there be no salt on the table. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 344 *Col.* Here's no salt; cuckolds will run away with the meat.

If a good man thrive, all thrive with him.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 349.

If a lie could have choked him, that would have done it.

1678 RAY *Prov.* 89.

If a lie had worried you, you had been dead long since.

1721 KELLY *Scot. Prov.* 201.

If a woman were as little as she is good, a pease-cod would make her a gown and a hood.

1591 FLORIO *Sec. Frules* 175 If women were as little as they are good, a pease-cod would

make them a gowne and a hood. 1678 RAY *Prov.* 64 If a woman were as little as shee is good, A peas-cod would make her a gown & a hood *Se la donna fosse piccola come è buona, la minima foglia la farebbe una veste & una corona Ital*

If a word be worth one shekel,
silence is worth two.

1678 RAY *Adag Hebr.* 405.

If all fools had baubles, we should
want fuel.

c 1350 MS Douce 52 (ed Forster) in *Festschr. z. 211. Deutschen Neuphilologenlage*, no 109 A fole sholde neuer have a babulle in hande. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 320.

If all fools wore white caps, we should
seem a flock of geese.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 341.

If an ass goes a-travelling, he'll not
come home a horse.

1732 T. FULLER *Gnom.* 111 If an Ass goes a travelling, he'll not come an Horse. 1852 E. FITZGERALD *Polonius* xlii 'You must swear by Allah, smoke chibouques, and spell Pasha differently from every predecessor, or we shall scarce believe you have been in a harem!' 'NEVER WENT OUT ASS, AND CAME HOME HORSE.'

'If' and 'An' spoils many a good
charter.

[*L. Suppositio nihil ponit in re*] 1721 KELLY *Scot. Prov.* 209 If, and An, spoils many a good charter. Spoken when a thing is promised upon such a condition, If they can, If they have time. Taken from the *Clauses Irritant* in a Conveyance.

If any thing stay, let work stay.

1678 RAY *Prov.* 278.

If Belvoir hath a cap, yon churls of
the Vale look to that.

1662 FULLER *Worthies, Leic.* (1840) II. 226 'If Bevoir have a cap, You churls of the vale look to that'. That is, when the clouds . . . hang over the towers of the castle, it is a prognostic of much rain . . . to . . . that fruitful vale, lying in the three counties of Leicester, Lincoln, and Nottingham 1848 A. B. EVANS *Leic. Words, &c.* (1881) 300 I have heard the proverb . . . always in the form: 'When Belvoir wears his cap, Yon churls of the Vale look to that'; and . . . when an Albion or a Ros 'wore his cap' in the Manor Court, or rode . . . to the chase . . . there was good cause for the 'churls of the Vale' to look to it.

If Brayton barch, and Hambleton
hough, and Burton bream, were
all in thy belly, it would never
be team.¹

1670 RAY *Prov. Yorks.* 257 If Brayton barch, and Hambleton hough, and Burton bream, Were all in thy belly 'it would never be

team It is spoken of a covetous and unsatiable person, whom nothing will content. Brayton and Hambleton and Burton are places between Cawood and Pontefraet in this County. Brayton Barch is a small hill. [¹ full]

If Cadbury Castle and Dolbury Hill
dolven¹ were, All England might
plough with a golden shaere.

1630 T. WESTCOTE *View of Devonshire* (1845) 110 Cadberry, alias Caderbyr. . . . The castle [is] . . . a high . . . hill, . . . anciently fortified . . . Of this hidden treasure this rhyming proverb goes commonly and anciently—'If Cadbury Castle and Dolbury Hill dolven¹ were All England might plough with a golden share'. [¹ delved.]

If Candlemas day¹ be fair and bright,
winter will have another flight:
If on Candlemas day it be shower
and rain, winter is gone, and will
come not again.

1612 WEBSTER *White Devil* v. 1 Let all that belong to great men remember the old wives' tradition, to be like the lions' the Tower on Candlemas-day, to mourn if the sun shine, for fear of the pitiful remainder of winter to come. 1678 RAY *Prov.* 51 If Candlemas day be fair and bright Winter will have another flight: If on Candlemas day it be shovre and rain, Winter is gone and will not come again. This is a translation . . . of that old Latin Distich; *St Sol splendescat Maria purificante, Major erit glacies post festum quam fuit ante* 1847 R. CHAMBERS *Pop. Rhymes Scot.* 366 A frosty Candlemas-day is found to be . . . generally indicative of cold for the next six weeks or two months . . . If Candlemas-day be fair and bright, Winter will have another flight. [¹ 2nd Feb.]

If cold wind reach you through a
hole, say your prayers, and mind
your soul.

1846 M. A. DENHAM *Prov.* (Percy Soc.) 16.

If each would sweep before his own
door, we should have a clean city
(or street).

1629 T. ADAMS *Serm.* (1861-2) II. 307 When we would have the street cleansed, let every man sweep his own door, and it is quickly done. 1650 FULLER *Pisgah Sight* III. v. 327 How soon are those streets made clean, where every one sweeps against his own door? 1666 TORRIANO *Ital. Prov.* 41 If every one will sweep his own house, the City will be clean. 1732 T. FULLER *Gnom.* 183 Sweep before your own Door. 1856 ABP. WHATELY *Annot. Bacon's Ess.* (1876) 287 No one of us but what ought to engage in the important work of self-reformation. . . . 'If each would sweep before his own door, we should have a clean street.' 1930 *Times* 25 Mar. 10/5 It appears to be hard to draw a clear distinction between deciding a question of right and wrong for one's self and deciding it for others. . . . 'If every man would sweep his own doorstep the city would soon be clean.'

If ever I get his cart whemling¹, I'll give it a putt².

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 If I can get his cart at a walter¹, I shall lend it a putt. 1721 KELLY *Scot. Prov.* 197 *If ever I get his cart whemling, I'll give it a putt* If I get him at a disadvantage, I'll take my revenge on him. [¹ overturning. ² push]

If ever you make a lucky pudding, I shall eat the prick¹.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66 If ever ye make a luckie pudding I shall eat the prick. 1721 KELLY *Scot. Prov.* 193 If ever you make a good pudding, I'll eat the prick. That is, I am much mistaken if ever you do good. [¹ skewer.]

If every bird take back its own feathers, he'll (you'll) be naked.

1579-80 LODGE *Def. Poetry* (Shaks. Soc.) 3 Though men . . . polish their writings with others sentences, yet the simple truth will . . . bestowing every feather in the body of the right M. turn out the naked dissembler into his own coat. 1629 T. ADAMS *Serm.* (1861-2) i. 203 Some he steals from the Jew, . . . much from idolatry, . . . If every bird should fetch her own feathers, you should have a naked Pope 1732 T. FULLER *Gnom.* 112 If every bird take back its own feathers, you'll be naked.

1607-8 SHAKS. *Timon* II. i. 30 When every feather sticks in his own wing, Lord Timon will be left a naked gull.

If every man mend (amend) one, all shall be mended (amended).

1546 J. HEYWOOD *Prov.* (1867) 129 If every man mende one, all shall be mended. 1579 LYLY *Euphues* (Arb.) 142 Let vs endeaour euery one to amend one, and we shall all soone be amended. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 Ilk man mend ane, and all will be mendit. 1670 RAY *Prov.* 20 If every one would mend one, all would be amended. 1852 E. FITZGERALD *Polonius* cxi To two bad verses which I write Two good shall be appended: If every man would mend a man, Then all mankind were mended.

If folly were grief, every house would weep.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 335.

If fools should not fool it, they shall lose their season.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 350.

If fools went not to market, bad wares would not be sold.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 320 Were there no fools, bad ware would not pass. 1670 RAY *Prov.* 10. *Hispan.*

If fortune favour I may have her, for I go about her: if fortune fail, you may kiss her tail, and go without her.

1670 RAY *Prov.* 212.

If gold knew what gold is, gold would get gold, I wis.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 364.

If grass look green (grow) in Janiveer, 'twill look (grow) the worser all the year.

1670 RAY *Prov.* 40 If the grass grow in Janiveer, It grows the worse for't all the year. 1732 T. FULLER *Gnom.* 273.

If great men would have care of little ones, both would last long.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 350.

If he bind the poke, she'll sit down on it.

1721 KELLY *Scot. Prov.* 219 *If he bind the poke, she'll sit down on it.* Spoken when a miggardly man is married to a more miggardly woman. The Scots call a miggardly man, A bind poke.

If he can climb over May-hill, he'll do.

1846 DENHAM *Prov.* (Percy Soc.) 43 He'll never climb May-hill, or, If he can climb over May-hill he'll do May is considered a *trying month* for health

If he were as long as he is lither,¹ he might thatch a house without a ladder.

1678 RAY *Prov. Chesh.* 257 [¹ lazy.]

If his cap be made of wool.

1662 FULLER *Worthies, Herts.* (1840) II. 68 [In] the reign of King Henry the Eighth, . . . velvet caps becoming fashionable for persons of prime quality, discomposed the proverb, 'If his cap be made of wool', as formerly comprising all conditions of people how high and haughty soever. 1670 RAY *Prov.* 167 If his cap be made of wool . . . was as much to say . . . As sure as the clothes on his back.

If I be hanged, I'll choose my gallows.

1659 HOWELL *Eng. Prov.* 16/2 If I be hang'd Ile chuse my gallowes. 1738 SWIFT *Pol. Conversat. n. Wks.* (1856) II. 343 Never, Well, miss, if I must be hanged, I won't go far to choose my gallows; it shall be about your fair neck.

If I do, dog worry my uncle.

1847 HALLIWELL *Dict. s v. Dog* (1889) i. 308 *If I do, dog worry my uncle*, a phrase implying refusal on being asked to do anything contrary to one's wishes.

If I had not lifted up the stone, you had not found the jewel.

1678 RAY *Adag. Hebr.* 399 If I had not lifted up the stone you had not found the Jewell. It is used when one man reaps the fruit of the labours of another.

If I had you at Meggy Mills's house,
I would get my word about.

1721 KELLY *Scot. Prov.* 215 *If I had you at Meggy Mills's house, I would get my word about* Spoken when we are in a presence where it does not become us to speak. It took its rise from a country fellow, who hearing his minister, in the pulpit, say something that he thought reflected on him, bawl'd out this proverb. Thinking that if he was at the ale-house with him, he would tell him his own.

If I have lost the ring, yet the fingers
are still here.

1853 ABP. TRENCH *Prov.* v (1894) 117 This Italian and Spanish . . . *If I have lost the ring, yet the fingers are still here.* In it is asserted the comparative indifference of that loss which reaches but to things external to us, so long as we ourselves remain, and are true to ourselves.

If I live another year, I'll call this
year fern¹ year.

1721 KELLY *Scot. Prov.* 204 *If I live another year, I'll call this year fern¹ year.* That is, I will order my affairs so, that the next year shall appear quite another year [¹ fern year = the preceding year.]

If I may not keep (kep¹) goose, I
shall keep (kep) gosling.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 If I may not keep goose, I shall keep gesline. 1721 KELLY *Scot. Prov.* 177 *If I cannot kep goose, I'll kep goslin.* If I cannot work my revenge upon the principal author of my injury, I will upon his children, relations, or friends. [¹ catch.]

If I were to fast for my life, I would
take a good breakfast in the morn-
ing.

1678 RAY *Eng. Prov.* 67 If I were to fast for my life I would eat a good breakfast in the morning. 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 346 If I were to fast for my life, I would take a good breakfast in the morning, A good dinner at noon, and a good supper at night.

If ifs and an's were pots and pans,
there'd be no trade for tinkers.

1850 KINGSLEY *Alton Locke* x 'If a poor man's prayer can bring God's curse down . . . 'If ifs and ans were pots and pans.' 1886 *N. & Q.* 7th Ser. i. 71 There is also the old doggerel—If ifs and ands Were pots and pans Where would be the work for Tinkers' hands?

If it be a fault, it is no farlie¹.

1721 KELLY *Scot. Prov.* 190 *If it be a fault, it is no farlie.* Spoken in excuse for doing a thing, bad indeed, but common, and usual. [¹ miracle, wonder.]

If it be not Bran, it is Bran's brother.

1814 SCOTT *Waverley* xlv 'You shout . . . as if the Chieftain were just come to your head. 'Mar e Bran is e a brathair, If it be not Bran,

it is Bran's brother', was the proverbial reply of Maccombich. [Bran was the famous dog of Fingal.]

If it had been a wolf it would have
worried you.

1721 KELLY *Scot. Prov.* 196 *If it had been a wolf, it would have worried you.* Spoken when one hath, to no purpose, sought a thing, that was afterwards found hard by them.

If it rains when the sun is shining,
the devil is beating his wife.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 334 *Col.* It rained and the sun shone at the same time. *Never.* Why, then the devil was beating his wife behind the door with a shoulder of mutton. 1828 LYTON *Pelham* lxii Sharp shower coming on. 'The devil will soon be beating his wife with a leg of mutton', as the proverb says.

If it should rain pottage, he would
want his dish.

1678 RAY *Prov.* 266.

If it were a bear it would bite you.

1639 J. CLARKE *Paræm* 6 If 't were a beare 't would bite you. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 337 *Col.* I have been searching my pockets for my snuff-box, and, egad, here it is in my hand. *Miss.* If it had been a bear, it would have bit you.

If it were not for hope, the heart
would break.

c. 1200 *Ancrene Riwe* 80 Ase me seið, 3if hope nere, heorte to breke. c. 1350 *MS. Douce 52* (ed. Forster) in *Festschr. z. zu. Deutschen Neuphilologenlage*, no. 127. Hope ne were, hert brostun were. c. 1440 *Gesta Rom.* (E E T.S.) 228 Yf hope were not, hert shulde breke. c. 1470 *Harl MS.* 3362 f. 4a 3yf hope nere hert wolde toberste. 1614 *CAMDEN Rem* 314 Without hope the heart would break. 1636 s. *WARD Serm* (1862) 60 Were it not for hope in small pressures, we say heart would burst. 1660 *TATHAM The Rump* ii i (1879) 222 If it were not for hope, the heart would break, they say. 1894 *LD. AVEBURY Use of Life* xv There is an old proverb that if it were not for Hope the heart would break. Everything may be retrieved except despair.

If it were not for the belly the back
might wear gold.

1732 T. FULLER *Gnom.* 112.

If it will not be a good shoe, let it
go down i' the heel.

1721 KELLY *Scot. Prov.* 185 *If it will not be a good shoe, let it go down i' the heel.* If a thing would not do as you would have it, do the next best with it.

If it will not be spun, bring it not to
the distaff.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 348 That which will not be spun, let it not come between the spindle and the distaff. 1855 *BOHN Handbk. Prov.* 416.

If it will not sell, it will not sour.

1721 KELLY *Scot. Prov.* 214 *If it will not sell, it will not sour.* Spoken when people will not give a price for those wares that will keep without loss.

If it won't pudding, it will froize.

1830 FORBY *Vocab. E. Angl.* 427 'If it won't pudding, it will froize'. i.e. If it won't do for one thing, it will for another.

If Jack's in love, he's no judge of Jill's beauty.

1732 T. FULLER *Gnom.* 112.

If Janiveer's calends be summerly gay, 'twill be winterly weather till the calends of May.

1686-7 J. AUBREY *Rem. Gent. & Jud.* (1881) 7 There is a proverb in Welsh of great antiquity, sc. *Haf hyd gatan Gaiaf hyd Fay.* That is, if it be somerly weather till the Kalends of January, it will be winterly weather to the Kalends of May. 1732 T. FULLER *Gnom.* 296 If Janiveer's calends be summerly gay, 'twill be winterly weather till the calends of May.

If London Bridge had fewer eyes, it would see better.

1869 W. C. HAZLITT *Eng. Prov.* (1907) 246 If London Bridge had fewer eyes, it would see better. In allusion to the numerous and narrow openings for vessels.

If money be not thy servant, it will be thy master.

1666 TORRIANO *Ital. Prov.* 64 Money is a Servant to him who can make use of it, otherwise it is a Master. 1732 T. FULLER *Gnom.* 113 If money be not thy servant, it will be thy master. 1887 LD. AVEBURY *Pleas. of Life* II. II This is of course on the supposition that you are master of money, that the money is not master of you.

If my aunt had been a man, she'd have been my uncle.

1813 RAY *Prov.* 202 *If my aunt had been a man, she'd have been my uncle.* Spoken in derision of those who make ridiculous surmises. 1910 A. C. BENSON *Silent Isle* XXII. 145 A speaker was recommending a measure . . . that . . . would be a very satisfactory one if only the conditions . . . were different. 'As much as to say', said Whately . . . 'that if my aunt were a man, he would be my uncle.'

If my shirt knew my design, I'd burn it.

1633 JONSON *T. Tub* I. i *Hugh.* My cassock shall not know it; If I thought it did, I'd burn it. 1710 SWIFT *Jrnl. to Stella* 30 Nov. He know my secrets? No; as my Lord Mayor said, 'No; if I thought my shirt knew', &c. 1732 T. FULLER *Gnom.* 113 If my Shirt knew my Design, I'd burn it.

If not chastely, yet charily.

1587 GREENE *Penelope's Web* in Wks. (Gros) V. 209 Offences are not measured by the proportion but by the secrecie *Si non caste, tamen caute* if not chastely, yet charily. 1604 WEBSTER &c. *Malcontent* IV. 1 If not chastely, yet charily.

1604-5 SHAKS *Othello* III. 1. 204 In Venice they do let heaven see the pranks They dare not show their husbands; their best conscience Is not to leave't undone, but keep't unknown.

If on the eighth of June it rain, it foretells a wet harvest men sain.

1732 T. FULLER *Gnom.* 277.

If one knew how good it were, to eat a hen in Janivere; had he twenty in the flock, he'd leave but one to go with the cock.

1670 RAY *Prov.* 213.

If one sheep leap o'er the dyke¹, all the rest will follow.

1721 KELLY *Scot. Prov.* 179 *If one sheep loup o'er the dike, all the rest will follow.* Shewing the influence of evil example. 1816 SCOTT *Old Mort.* xxxvi Call in the other fellow, who has some common sense One sheep will leap the ditch when another goes first. [¹ ditch.]

If one, two, or three tell you, you are an ass, put on a bridle (tail).

1678 RAY *Adag. Hebr.* 396 If any say that one of thine ears is the ear of an ass, regard it not: If he say so of them both, procure thyself a bridle: That is, it is time to arm ourselves with patience when we are greatly reproached. 1732 T. FULLER *Gnom.* 113 If one, two, or three tell you, you are an ass, put on a tail. 1903 *Brit. Whly.* 9 Apr. 673 The outsider's judgment is usually safe. It is written in the Talmud, 'If thy friends agree in calling thee an ass, go and get the halter round thee'. 1911 A. COHEN *Ancl. Jew. Prov.* 89 If one person tell thee thou hast ass's ears, take no notice; should two tell thee so, procure a saddle for thyself.

If one will not, another will; (so are all maidens married).

1546 J. HEYWOOD *Prov.* (1867) I. iii 6 Sens that that one will not, on other will. 1639 J. CLARKE *Paræm.* 17 What one will not, another will. 1670 RAY *Prov.* 158 The world was never so dull but if one will not another will. 1721 KELLY *Scot. Prov.* 182 If one will not, another will; so are all maidens married.

If one will not, another will; the morn's¹ the market day.

1721 KELLY *Scot. Prov.* 182. [¹ to-morrow.]

If phisic do not work, prepare for the kirk.

c. 1386 CHAUCER *Knight's Tale* A. 2759 And certainly, ther nature wol nat wirche, Farwel, phisyk! go ber the man to chirche! 1678 RAY *Prov.* 189.

If Poole was a fish-pool, and the men
of Poole fish, there'd be a pool for
the devil and fish for his dish.

1787 GROSE *Provinc. Glos., Dorset* (1811) 169
If Pool was a fish-pool, and men of Pool fish,
There'd be a pool for the devil, and fish for
his dish. This satirical distich was written a
long time ago. Pool is, at present, a respect-
able place, and has in it several rich merchants
trading to Newfoundland.

If red the sun begins his race, expect
that rain will flow apace.

1846 DENHAM *Prov.* (Percy Soc.) 11

If Rivington Pike do wear a hood,
be sure that day will ne'er be
good.

1670 RAY *Prov., Lancs.* 236 If Riving pike
do wear a hood, Be sure that day will ne'er
be good. A mist on the top of that hill is a
sign of foul weather.

If she was my wife, I would make a
queen of her.

1721 KELLY *Scot. Prov.* 212 *If she was my
wife, I would make a queen of her.* That is, I
would leave her the whole kingdom to herself,
leave her, and go to another.

If size cinque will not, and deuce ace
cannot, then quatre trey must.

[Taken from *dicinaq.*] 1602-3 *Diary of Jno.
Manningham* (Camd. Soc.) 81 'Size ace
will not, deuce ace cannot, qualter tree must',
quothe Blackborne, when he sent for wine;
a common phrase of subsidies and such
taxes, the grate ones will not, the little ones
cannot, the meane men must pay for all.
1678 RAY *Prov.* 348 If size cinque will not,
and deuce ace cannot, then quatre trey must.
The middle sort bear publick burthens,
taxes, &c. most. *Deux ace non possunt &
size cinque solvere nolunt: Est igitur notum
quatre trey solvere lotum.*

If Skiddaw hath a cap, Scruffel
[Criffel] wots full well of that.

1586 CAMDEN *Britann., Cumb.* (1722) i. 1006
*If Skiddaw hath a cap, Scruffel wots full well
of that.* 1662 FULLER *Worthies, Cumb.* (1840) i.
340 'If Skiddaw hath a cap, Scruffel wots
full well of that'. These are two neighbour
hills, the one in this county, the other in
Annandale in Scotland. If the former be
capped with clouds and foggy mists, it will not
be long before rain falls on the other. 1818
SCOTT *H. Midl.* xi. When a Sark-foot wife
gets on her broomstick, the dames of Allonby
are ready to mount, just as sure as the by-
word gangs o' the hills—If Skiddaw hath a
cap, Criffel wots full well of that. 1791
I. DISRAELI *Curios. Lit.* (1858) iii. 55 When
Scotland, in the last century, felt its allegiance
to England doubtful, and when the French
sent an expedition to the Land of Cakes, a
local proverb was revived to show the identity
of interests which affected both nations: If
Skiddaw hath a cap, Scruffel wots full well
of that.

If St. Paul¹ be fair and clear, then
betides a happy year.

1686-7 J. AUBREY *Rem. Gent. & Jud.* (1881)
94 The old verse so much observed by
Country people: 'If Paul's day be faire and
cleare It will betyde a happy yeare.' 1732
T. FULLER *Gnom.* 273 *If St. Paul* be fair and
clear, Then betides a happy Year; If the
Wind do blow aloft, Then of Wais we shall
hear full oft, If the Clouds make dark the Sky,
Great store of People then will die, If there
be either Snow or Rain, Then will be dear all
sorts of Grain. 1846 DENHAM *Prov.* (Percy
Soc.) 24 *If St. Paul's day* be fine and clear,
It doth betide a happy year, But if by chance
it then should rain, It will make dear all
kinds of grain, And if the clouds make dark
the sky, Then neat² and fowls this year shall
die, If blustering winds do blow aloft, Then
wars, shall trouble the realm full oft. 1866
N. & Q. 3rd Ser. ix. 118 A Huntingdonshire
cottager said to me: 'We shall have a fine
spring. Sir There is an old proverb that
says: "If Paul's day is fine, it will be a fine
spring"'. [¹ 25 Jan. ² cattle.]

If St. Vitus's day¹ be rainy weather,
it will ram for thirty days together.

1846 DENHAM *Prov.* (Percy Soc.) 49. [¹ 15
June.]

If strokes be good to give, they are
good to get.

1721 KELLY *Scot. Prov.* 186 *If strokes be good
to give, they are good to get.* Spoken to those
whom we beat for beating of others.

If that glass either break or fall,
farewell the luck of Edenhall.

1794 W. HUTCHINSON *Hist. Cumberland* i. 269
An old painted drinking glass, called the
Luck of Edenhall, is preserved with great
care [in the Musgrave family]. . . . The legend-
ary tale is, that the butler, going to draw
water, surprised a company of faeries . . .
near the well he seized the glass . . . they
tried to recover it, but, after an ineffectual
struggle, flew away, saying, If that glass
either break or fall, Farewel the luck of
Edenhall.

If that the course be fair, again and
again quoth Bunny to his bear.

1639 J. CLARKE *Parcem.* 179.

If the adder could hear, and the
blindworm could see, neither man
nor beast would ever go free.

1856 N. & Q. 2nd Ser. i. 331 There is a
Kentish proverb about the adder . . . 'If I
could hear as well as see, Nor man nor beast
should pass by me.' 1869 HAZLITT *Eng. Prov.*
(1882) 228 'If I could hear, and thou couldst
see, there would none live but you and me,
as the adder said to the blindworm. 1879
G. JACKSON *Shropshire Word-Bk.* 135 Shrop-
shire rustics say—'If the ether 'ad the blind-
worm's ear, An' the blindworm 'ad the ether's
eye, Neither mon nor beast could safe pass
by'. 1883 C. S. BURNE *Shrop. Folk Lore*, 239 I

learnt this version when young—'If the adder could hear, and the blindworm could see, Neither man nor beast would ever go free'. Current near London.

If the ball does not stick to the wall, it will at least leave a mark.

1732 T. FULLER *Gnom.* 113 If the ball does not stick to the wall, yet 'twill leave some mark. 1823 J. COLLINS *Span. Prov.* 346 'If this ball does not stick to the wall, it will at least leave a mark'.—It alludes to defamation.

If the beard were all, the goat might preach.

1662 FULLER *Worthies, Wales* (1840) III. 484 Goats . . . afterwards put on . . . great gravity. . . . If that ornamental excrement which growth beneath the chin be the standard of wisdom, they carry it from Aristotle himself. 1690 D'URFEY *Collin's Walk* II. 120 If Providence did Beards devise, To prove the wearers of them wise, A fulsome Goat would then by Nature Excel each other human Creature.

If the bed could tell all it knows, it would put many to the blush.

1670 RAY *Prov.* 3.

If the Bermudas let you pass, / you must beware of Hatteras.

1840 DANA *Two Years XXXV* We passed inside of the Bermudas, and notwithstanding the old couplet, . . . 'If the Bermudas let you pass, You must beware of Hatteras'—we were to the northward of Hatteras, with good weather.

If the blind lead the blind, both shall fall into the ditch.

995 *Ang.-Sax. Gosp., Matt.* xv. 14 Se blinda gyf he blindne læt, hig feallap begen on ænne pytt. 1389 WYCLIF—Sothely gif a blynd man geue ledyng to a blynd man, bothe fallen down in to the diche. 1546 J. HEYWOOD *Prov.* (1867) II. v. 55 Where the blynd leade the blynd, both fall in the duke. 1614 CAMDEN *Rem.* 312 The blind leade the blind and both fall into the ditch. 1678 BUNYAN *Pilgr.* I (1877) 64 That ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. 1868 W. COLLINS *Moonstone* I. x Mr. Franklin . . . said he had often heard of the blind leading the blind, and now . . . he knew what it meant.

If the brain sows not corn, it plants thistles.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 364. 1659 HOWELL *Eng. Prov.* 6/2 The brain that sows not corn plants thistles, viz. *If there be not good thoughts, there are bad.*

If the cap fits, wear it.

1748 RICHARDSON *Clarissa H.* (1785) VII. x If indeed thou findest . . . that the cap fits thy own head, why then . . . e'en take and clap it on. 1816 'quizz' *Grand Master* III. 55

If the cap fits him, he may wear it. 1827 SCOTT *Surg. D. x* 'If Captain Middlemas,' he said, 'thought the cap fitted, he was welcome to wear it'. 1887 BLACKMORE *Springhaven* IV Put the cap on if it fits.

If the cock crows on going to bed, he's sure to rise with a watery head.

1846 DENHAM *Prov.* (Percy Soc.) 18 If the cock crows on going to bed, He's sure to rise with a watery head. i.e. it will be rain next morning.

If the cock moult before the hen, we shall have weather thick and thin: but if the hen moult before the cock, we shall have weather hard as a block.

1670 RAY *Prov.* 43.

If the counsel be good, no matter who gave it.

1732 T. FULLER *Gnom.* 113.

If the devil be a vicar, thou wilt be his clerk.

1670 RAY *Prov.* 171 If the Devil be a vicar, thou wilt be his clerk. 1721 KELLY *Scot. Prov.* 196 *If the Dee'l be Vicar, you'll be Clerk.* Spoken of trummers, turn-coats, and time-servers.

If the devil find a man idle, he'll set him to work.

c. 1386 CHAUCER *Melibeus B* 2785 Therefore seith seint Ierome: 'doth sornme gode dedes, that the devel which is our enemy ne finde you nat unoccupied.' 1721 KELLY *Scot. Prov.* 221 If the Devil find a man idle, he'll set him on work. 1837 LD. AVEBURY *Pleas. of Life* II. x An old saying tells us that the Devil finds work for those who do not make it for themselves.

If the doctor cures, the sun sees it; but if he kills, the earth hides it.

1623 WEBSTER *Devil's Law Case* II. iii You that dwell neere these graves and vaults, Which oft doe hide Physicians faults. 1721 KELLY *Scot. Prov.* 184 *If the Doctor cures, the Sun sees it; but if he kills, the Earth hides it.* Spoken to dissuade ignorant people from quacking, because they cannot kill with license, as doctors may.

If the dog bark, go in; if the bitch bark, go out.

1678 RAY *Adag. Hebr.* 398 If the dog bark, go in; if the bitch bark, go out. 1911 A. COHEN *Anct. Jew. Prov.* 51 If the dog bark at thee, go in; if the bitch bark at thee, go out. You can endure a quarrelsome son-in-law, but not a quarrelsome daughter-in-law.

If the first of July, it be rainy weather, 'twill rain more or less for four weeks together.

1732 T. FULLER *Gnom.* 294.

If the hen does not prate, she will not lay.

1830 FORBY *Vocab. E. Angl.* 427 'If the hen does not prate, she will not lay'. i.e. Scolding wives make the best housewives.

If the husband be not at home, there is nobody.

1640 HERBERT *Oull Prov. Wks.* (1859) I 361.

If the lad go to the well against his will, either the can will break or the water will spill.

1721 KELLY *Scot. Prov.* 185 *If the lad go to the well against his will, Either the can will break, or the water will spill.* Spoken when people mismanage a business, that they were forc'd to go about against their mind.

If the laird slight the lady, so will all the kitchen boys.

1721 KELLY *Scot. Prov.* 185 *If the laird slight the lady; so will all the kitchen boys* If people despise their own, so will other persons

If the lion's skin cannot, the fox's shall.

[Fr. (1538) *Où il ne peut prévaloir du cuir de lion, il faut que l'applique à son entente le peau de renard*] 1594 *Salmus* 1733 I like Lysander's counsel passing well; 'Il that I cannot speed with lion's force, To clothe my complots in a fox's skin'. 1621 HOWELL *Lett.* 30 Nov. (1903) I 95 The Duke of Savoy . . . though he be valiant enough, yet he knows how to patch the lion's skin with a fox's tail. 1670 RAY *Prov.* 184 If the lions skin cannot, the foxes shall. *Si leonina pellis non salis est, assuenda vulpina*. . . . To attempt or compass that by craft, which we cannot obtain by force. 1700 TIRRELL *Hist. Eng.* II. 847 When the Lyon's Skin alone would not serve turn, he knew how to make it out with that of the fox. 1906 ALEX. MACLAREN *Expos., Deut.* I Sam. 359 He had a streak of oriental craft, and stood on the moral level of his times and country, in his readiness to eke out the lion's skin with the fox's tail.

If the mountain will not come to Mahomet, Mahomet must go to the mountain.

1625 BACON *Ess., Boldness* (Arb.) 519 *Mahomet* cald the Hill to come to him, . . . And when the Hill stood still, he was neuer a whit abashed, but said; *If the Hill will not come to Mahomet, Mahomet wil go to the hil.* 1732 T. FULLER *Gnom.* 113 If the Mountain will not come to Mahomet, Mahomet must go to the Mountain. 1757 GOLDSMITH *Lett. to D. Hodson*, 27 Dec. As the mountain will not come to Mahomet, why Mahomet shall go to the mountain; . . . as you cannot . . . pay me a visit, . . . next summer . . . I shall spend three [weeks] among my friends in Ireland. 1849 LYTTON *Carltons* VI. iv Neither Kitty nor I can change our habits, even for friendship. . . . Mountains cannot stir, . . . but Mahomet can come to the mountain as often as helikes.

If the oak's before the ash, then you'll only get a splash; if the ash precedes the oak, then you may expect a soak.

1852 N. & Q. 1st Ser. v. 581 When the oak comes out before the ash, there will be fine weather in harvest. I . . . find it generally correct 1911 *Times Lit. Sup.* 4 Aug. 285 One of the commonest weather rhymes in most parts of England deals with the budding of the oak and the ash.—When the oak's before the ash Then you'll only get a splash, When the ash is before the oak Then you may expect a soak. But in North Germany the signs are exactly inverted, and also in Cornwall.

If the old dog bark, he gives counsel.

[L. *Prospectandum velulo latrante.* When the old dog barks it is time to look out.] 1640 HERBERT *Oull Prov. Wks.* (1859) I. 326 If the old dog bark, he gives counsel. 1885 E. P. HOOD *World of Prov. & Par.* 229 Some scamp of a fellow . . . might learn something . . . from another old proverb, 'If an old dog barks, he gives counsel'.

If the ox falls, whet your knife.

1678 RAY *Adag. Hebr.* 405 When the Ox falls, there are many that will help to kill him. The meaning is, that there are many ready to trample upon him that is afflicted 1855 BOHN *Handbk. Prov.* 276.

If the partridge had the woodcock's thigh, it would be the best bird that ever did fly.

1670 RAY *Prov.* 44.

If the pills were pleasant, they would not want gilding.

1639 J. CLARKE *Parcem.* 108 Apothecaries would not give pills in sugar unless they were bitter. 1732 T. FULLER *Gnom.* 114.

If the rain comes before the wind, lower your topsails, and take them in; if the wind comes before the rain, lower your topsails, and hoist them again.

1853 N. & Q. 1st Ser. VIII. 218.

If the robin sings in the bush, then the weather will be coarse; but if the robin sings on the barn, then the weather will be warm.

1830 FORBY *Vocab. E. Angl.* 416.

If the sky falls we shall catch (have) larks.

a. 1530 R. HILL's *Common-Pl. Bk.* (1858) 140 And hevyn fell we shall have meny larkys. 1567 *Appius & Virginia* (Mal. Soc.) I. 407 If hap the skie fall, we hap may have Larkes. 1611 DAVIES *Scourge Folly* 169, no. 294 Wee shall have larkes when the sky doth fall. 1670 RAY *Prov.* 143 If the sky falls we

shall catch larks. 1721 KELLY *Scot. Prov.* 343 *What if the lift¹ fall, you may gather laverocks.*² Spoken when people make silly, frivolous excuses and objections. 1837 CARLYLE *Fr Rev.* I VII. 1 'If the King gets this Veto, what is the use of National Assembly?' . . . 'Friends, if the sky fall, there will be catching of larks' [¹ sky. ² larks.]

If the staff be crooked, the shadow cannot be straight.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 344

If the sun in red should set, the next day surely will be wet; if the sun should set in grey, the next will be a rainy day.

1846 DENHAM *Prov.* (Percy Soc.) 10

If the twenty-fourth of August be fair and clear, then hope for a prosperous autumn that year.

1732 T. FULLER *Gnom.* 295.

If the whole world does not enter, yet half of it will.

1678 RAY *Adag. Hebr.* 406 If the whole world does not enter yet half of it will 'Tis meant of calumny and reproach, where many times some part is believed though all be not. *Calumniare fortiter, & aliquid adhaerebit.*

If the wise erred not, it would go hard with fools.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 341.

If the world will be gulled, let it be gulled.

1621 BURTON *Anat. Mel.* III. IV. I ii (1632). 646 Austin . . . censures Scævola saying . . . that it was a fit thing cities should be deceived by religion, according to the diverbe, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled.

If there be a rainbow in the eve, it will rain and leave; but if there be a rainbow in the morrow, it will neither lend nor borrow.

1670 RAY *Prov.* 43.

If there be no remedy, then welcome Pilvall.

1670 RAY *Prov.* 189.

If they blow in April, you'll have your fill; but if in May, they'll all go away.

1735 S. PEGGE *Kenticisms, Prov.* (E.D.S.) 75 *Cherries: If they blow in April, You'll have your fill, But if in May, They'll all go away.* . . . In the year 1742 it was otherwise. For, tho' . . . the trees were not in bloom till late in May, I had a great quantity of White and Black Hearts.

If they come, they come not; if they come not, they come.

1670 RAY *Prov. Northumberland* 248 *If they come they come not . . . and If they come not they come* The cattel of people living hereabout, turn'd into the common pasture, did by custome use to return to their home at night, unless intercepted by the Freebooters and borgerers. If therefore those *Borderers* came, their *cattel* came not: if they came not, their *cattel* surely returned.

If they do these things in a green tree, what shall be done in the dry?

995 *Ang.-Sax. Gosp., Luke xxiii.* 31 *Fordám gif hig on grénnum treowe das ping dóp, hwæt dóp hig on ðam drigum?* 1389 *WYCLIF* —For if thei don thes thingis in a grene tree, what schal be don in a drye? 1926 *Times* 12 July 15 '4 That is the view . . . which the Labour Party would be wise to accept. 'If they do these things in the green tree, what shall be done in the dry?'

If they would drink nettles in March, and eat mugwort in May, so many fine maidens wouldn't go to the clay.

[1747 WESLEY *Prim. Physick* (1762) 35 Take an ounce of Nettle juice. 1753 CHAMBERS *Cycl. Sapp.* Mugwort has long been famous as an uterine and antispasmodic.] 1846 DENHAM *Prov.* (Percy Soc.) 38 If they would drink nettles in March, and eat mugwort in May, so many fine maidens wouldn't go to the clay.

If things did not break, or wear out, how would tradesmen live?

1738 SWIFT *Pol. Conversat.* 1 Wks. (1856) II. 335 *Lady A.* How came you to break your cup? . . . *Lady S.* Why, if things did not break, or wear out, how would tradesmen live?

If things were to be done twice, all would be wise.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 350.

If thou be hungry, I am angry; let us go fight.

1678 RAY *Prov.* 65.

If thou dealest with a fox, think of his tricks.

1732 T. FULLER *Gnom.* 114.

If thou do no ill, do no ill like.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 If thou do na ill, do na ill like.

If thou hadst the rent of Dee mills, thou wouldst spend it.

1670 RAY *Prov.* 171 If thou hadst the rent of Dee mills, thou would'st spend it. *Chesh. Dee* is the name of the river on which the city *Chester* stands: the mills¹ thereon yield a very great annual rent. [¹ Pulled down in 1910.]

If thou hast increased thy water,
thou must also increase thy meal.

1678 RAY *Adag. Hebr.* 407 If thou hast increased thy water, thou must also increase thy meal. Thus he that iusteth many objections is obliged to find solutions for them also 1911 A. COHEN *Ancl Jew Prov.* 117 Thou hast added water, add flour also. . . . Used of a person who is constantly asking questions, but rarely ventures to add anything more substantial to the conversation or discussion.

If thou hast not a capon, feed on an onion.

1670 RAY *Prov.* 4.

If thou must deal, be sure to deal
with an honest man.

1678 RAY *Adag. Hebr.* 413.

If thou steal not my kail, break not
my dyke.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62.

If thou suffer a calf to be laid on
thee, within a little they'll clap
on the cow.

1653 ABP. TRENCH *Prov.* iii (1894) 68 The Italian, *If thou suffer a calf to be laid on thee, within a little they'll clap on the cow . . . Undue liberties are best resisted at the outset.*

If thou thyself canst do it, attend no
other's help or hand.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 354.

If thy cast (hand) be bad, mend it
with good play.

1732 T. FULLER *Gnom.* 114. 1902-4 LEAN *Collect* IV. 5 If your hand¹ be bad, mend it with good play. [¹ i e at cards.]

If thy daughter be marriageable, set
thy servant free, and give her to
him in marriage.

1678 RAY *Adag. Hebr.* 409.

If to-day will not, to-morrow may.

1732 T. FULLER *Gnom.* 114.

If two men ride on a horse, one must
ride behind.

1874 WHYTE-MELVILLE *Uncle John* x An old adage . . . affirms . . . that 'when two people ride on a horse, one must ride behind'. In that sentence is condensed the whole science of domestic government. 1927 *Times* 16 Feb. 10/4 'When two men ride a horse, one must ride behind' . . . It is . . . the wife who must yield when conflict arises.

1598-9 SHAKS. *Much Ado* III. v. 40 An two men ride of a horse, one must ride behind.

If we are bound to forgive an enemy,
we are not bound to trust him.

1732 T. FULLER *Gnom.* 114.

If we buy the devil, we must sell the
devil.

1838 J. C. APPERLEY *Nimrod's North. Tour* 152 There is a saying amongst horse-dealers . . . namely, 'If we buy the devil, we must sell the devil', but who was the purchaser of this 'devil' I know not.

If we have not the world's wealth,
we have the world's ease.

1721 KELLY *Scot. Prov.* 213 *If we have not the world's wealth, we have the world's ease.* Spoken by those who live happily, in a mean condition.

If we would avoid a mischief, we
must not be very kind and familiar
with an evil man.

c. 1400 *Rom. Rose* 3146 Who serveth a feloun is yvel quit. 1678 RAY *Adag. Hebr.* 412.

If well and them cannot, then ill and
them can.

1670 RAY *Prov.* 155. *Yorksh.*

If wise men play the fool, they do it
with a vengeance.

1855 BOHN *Handbk. Prov.* 419.

If wishes were butter-cakes, beggars
might bite.

1678 RAY *Prov.* 219.

If wishes were horses, beggars would
ride.

1721 KELLY *Scot. Prov.* 178 If wishes were horses, beggars would ride. 1844 ILLIWEILL *Nursery Rhymes of Eng.* 217 If wishes were horses, Beggars would ride; If turnips were watches, I would wear one by my side. 1912 *Brit. Wkly.* 18 Jan If wishes were horses Unionists would ride rapidly into office.

If wishes were thrushes (truths), then
beggars would eat birds.

1623 CAMDEN *Rem.* 272 If wishes were truths beggars would eat birds. 1636 *Ibid.*, 300 (thrushes).

If wishes would bide, beggars would
ride.

1670 RAY *Prov.* 157 If wishes would bide, beggars would ride. Si souhaits furent vras pastoureaux seroyent rois, *Gall.* If wishes might prevail, shepherds would be kings.

If ye would know a knave, give him
a staff.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.

If you always say 'No', you'll never
be married.

1721 KELLY *Scot. Prov.* 298 Say ay No, and you'll never be married. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 334 *Miss. No.* I thank your lordship. . . . *Spark.* Well; but if you always say no, you'll never be married.

If you are too fortunate, you will not know yourself; if you are too unfortunate, nobody will know you.

1732 T. FULLER *Gnom.* 115.

If you be angry, you may turn the buckle of your girdle behind you.

1621 BURTON *Anat. Mel. Democ. to Rdr.* (1651) 77 If any man take exceptions, let him turn the buckle of his girdle, I care not. 1659 HOWELL *Eng. Prov.* 12/2 If you are angry, turn the buckle of your girdle behind you. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 341 *Lady A.* If miss will be angry for nothing, take my counsel, and bid her turn the buckle of her girdle behind her. 1813 SCOTT *Rob Roy* xxv Nay, never look . . . grim at me, man—if ye're angry, ye ken how to turn the buckle o' your belt behind you.

1598-9 SHAKS. *Much Ado* V. i. 144 *D. Pedro.* I think he be angry indeed. *Claud.* If he be, he knows how to turn his girdle.

If you be not pleased, put your hand in your pocket and please yourself.

1678 RAY *Prov.* 79 If you be not pleased put your hand in your pocket and please your self. A jeering expression to such as will not be pleased with the reasonable offers of others.

If you beat spice it will smell the sweeter.

1732 T. FULLER *Gnom.* 115.

If you bleed your nag on St. Stephen's day, he'll work your work for ever and aye.

1552 LATIMER *Serm. on St. Stephen's Day* Wks. (1824) II. 321 Upon this day we were wont to let our horses bleed. 1846 DENHAM *Prov.* (Percy Soc.) 66 If you bleed your nag on St. Stephen's day, he'll work your work for ever and aye. *Hospiman* quotes . . . from *Naogeorgus*, . . . translated by *Barnaby Googe*:—Then followeth St. Stephen's day, whereon doth every man, His horses jaunt and course abroad, as swiftly as they can, Until they do extremely sweat, and then they let them bleed.

If you buy the cow, take the tail into the bargain.

1721 KELLY *Scot. Prov.* 190 *It is a shame to eat the cow, and worry on the tail.* It is a shame to perform a great task all but a little, and then give it over. 1732 T. FULLER *Gnom.* 115. 1824 D. M. MOIR *Mansie Wauch* xlii *Peter Farrel* was a . . . thorough-going fellow, and did not like half-measures, such as swallowing the sheep and worrying on the tail.

If you can spend much, put the more to the fire.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 If ye may spend meikle, put the more to the

fire. 1721 KELLY *Scot. Prov.* 181 *If you can spend much, put the more to the fire.* That is, if you have a great income spend accordingly. Some have it *Put the more to the fore*, that is, lay up the more, and do accordingly.

If you cannot bite, never show your teeth.

1639 FULLER *Holy War* II. viii (1840) 59 *Bernard*, . . . set his tittle on foot, and then quietly let it fall to the ground, as counting it no policy to show his teeth where he durst not bite. 1670 RAY *Prov.* 63 If you cannot bite, never shew your teeth. 1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) II. 352 *Miss.* I'm sure you show your teeth when you can't bite. 1936 IAN HAMILTON *Staff Off. Scrap.* Bk. 77 The bark-without-preparing-to-bite system of drifting towards war which prevails in England and America.

If you carry a nutmeg in your pocket, you'll be married to an old man.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 342 *Miss* searching her pocket for a tumble, brings out a nutmeg *Never.* O, miss, have a care; for if you carry a nutmeg in your pocket, you'll certainly be married to an old man.

If you could run as you drink, you might catch a hare.

1640 HERBERT *Oull Prov.* Wks. (1859) I 335.

If you cut down the woods, you'll catch the wolf.

1732 T. FULLER *Gnom.* 115.

If you cut oats green, you get both king and queen.

1839 E. PEACOCK *Lincolnshire Glos.* (E.D.S.) 379 'If you cut oats green You get both king and queen'. That is, if *oats* be not cut before they seem fully ripe, the largest grains which are at the top of the heads will probably fall out and be lost.

If you don't like it, you may look off it.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 335 *Never.* I don't much like the colour of that ribbon. *Miss.* . . . If you don't much like it, you may look off it.

If you don't like it, you may lump¹ it.

1833 NEAL *Down Easters* i. vii. 104 Let 'em lump it if they don't like it. 1864-5 DICKENS *Our Mut. Fr.* iv. in 'I'm a-going to call you Boffin, for short, . . . If you don't like it, it's open to you to lump it.' [¹ put up with it]

If you drink in your pottage, you'll cough in your grave.

1670 RAY *Prov.* 133 If you drink in your pottage, you'll cough in your grave. 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 847 *Smart.* You ha'n't tasted my cider yet. *Never.* No, my lord; I have been just eating soup; and they say, if one drinks with one's porridge, one will cough in one's grave.

If you eat a pudding at home, the
dog shall have the skin.

1623 CAMDEN *Rem* 272.

If you give (make) a jest, you must
take a jest.

1738 SWIFT *Pol Conversat* 1. Wks (1856) II. 338 *Col* I'll give you as good as you bring what! if you give a jest you must take a jest.

If you go into a labyrinth, take a
clew with you.

1580 LVLV *Euphues & his Eng* (Arb) 393 Theseus woulde not goe into the Laborinth without a threede that might shew him the way out. 1732 F. FULLER *Gnom.* 116

If you go nutting on Sundays, the
devil will come to help and hold
the boughs for you.

1894 A. J. C. HARE *Sussex* 43 Hazel copses . . . are . . . abundant. 'If you go nutting on Sundays, the devil will come to help, and hold down the boughs for you', is an old Sussex proverb.

If you grease a cause well, it will
stretch.

1732 T. FULLER *Gnom.* 116.

If you had all the wit in the world,
fools would fell you.

1721 KELLY *Scot. Prov* 185 *If you had all the wit in the world, fools wo'd fell you.* Spoken disdainfully, to them that think themselves very wise.

If you had as little money as you
have manners, you would be the
poorest man of your kin.

1721 KELLY *Scot. Prov* 205 *If you had as little money as you have manners, you would be the poorest man of your kin.* Spoken to wealthy people, when they behave themselves rudely, haughtily, or insolently

If you had stuck a knife to my heart,
it would not have bled.

1721 KELLY *Scot. Prov.* 192 *If you had stuck a knife to my heart, it would not have bled* Intimating that the thing was a great surprise. 1853 READE *Jack of All Trades* XII A chill came over me. If you had stuck a knife in me I shouldn't have bled.

If you have done no ill the six days,
you may play the seventh.

1732 T. FULLER *Gnom.* 116

If you have no enemies, it's a sign
fortune has forgot you.

1732 T. FULLER *Gnom.* 116.

If you have offended a cleric, kill
him; else you will never have peace
with him.

1853 ABP. TRENCH *Prov.* IV (1894) 79 This Bohemian one, pointing at the clergy, . . .

argues no very forgiving temper . . . : *If you have offended a cleric, kill him; else you will never have peace with him.*

If you have swallowed the devil,
you may swallow his horns.

1853 ABP. TRENCH *Prov.* VI (1894) 151 In this too there speaks out a just scorn of those who, having entertained no scruple about a sin, reserve all their scruples for some trifling adjunct of the sin *If you have swallowed the devil, you may swallow his horns.*

If you kill one flea in March you kill
a hundred.

1902-4 LEAN *Collect* III 512.

If you know not me, you know
nobody.

1605-6 T. HEYWOOD *If you know not me, you know no bodie.* (Title of play.)

If you leap into a well, Providence
is not bound to fetch you out.

1732 T. FULLER *Gnom.* 118.

If you lie upon roses when young,
you'll lie upon thorns when old.

1635 QUARLES *Emblems* I. VII And he repents in thorns, that sleeps in beds of roses. 1732 T. FULLER *Gnom.* 116 If you lie upon roses, when young, you'll lie upon thorns, when old.

If you look at your corn in May,
you'll come weeping away; if you
look at the same in June, you'll
come home in another tune.

1639 J. CLARKE *Paræm* 307 They that go to their corn in May / may come weeping away: they that go in June / may come back with a merry tune 1670 RAY *Prov* 41 Look at your corn in May, and you'll come weeping away; look at the same in June, and you'll come home in another tune. 1864 DENHAM *Prov.* (Percy Soc.) 46.

If you lose your time, you cannot
get money nor gain.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 332.

If you love me, kythe¹ that.

1721 KELLY *Scot. Prov.* 187 *If you love me, kythe that.* If you have a value for me, show it by your deeds When one professeth kindness for another, he will answer, *What says the bird?* alleging that there is a bird whose note is *kythe that* [¹ make it appear.]

If you love the boll you cannot hate
the branches.

1639 J. CLARKE *Paræm.* 285.

If you make not much of threepence,
you'll ne'er be worth a groat.

1878 RAY *Prov.* 210.

If you make your wife an ass, she
will make you an ox.

1732 T. FULLER *Gnom.* 117.

If you must fly, fly well.

1640 HERBERT *Outl. Prov. Wks* (1859) I 364.

If you pay not a servant his wages,
he will pay himself.

1732 T. FULLER *Gnom.* 117.

If you put nothing into your purse,
you can take nothing out.

1732 T. FULLER *Gnom.* 117.

If you run after two hares, you will
catch neither.

[*L. Duos qui sequitur lepores neutrum capit.*] 1580 LVLV *Euphuës & his E.* (Arb.) 394 Yet one thing maketh [mee] to feare, that in running after two Hares, I catch neither. 1658-9 BURTON *Diary* 9 Mar. (1825) iv. 108 Keep to your debate. You have two heres a-foot. You will lose both. 1732 T. FULLER *Gnom.* 117 If you run after two hares, you will catch neither.

If you sell your purse to your wife,
give your breeks into the bargain.

1721 KELLY *Scot. Prov.* 195 *If you sell your purse to your wife, give your breeks into the bargain.* For if your wife command your purse, she will certainly have the mastery in everything else.

If you sing before breakfast you'll
cry before night.

1530 PALSGRAVE *L'Éclaircissement de la Langue Française* (1852) 776 You waxe mery this morning, God gyue grace you wepe nat or nyght.

If you sneeze on Monday, you sneeze
for danger; sneeze on a Tuesday,
kiss a stranger: sneeze on a
Wednesday, sneeze for a letter:
sneeze on a Thursday, something
better: sneeze on a Friday, sneeze
for sorrow: sneeze on a Saturday,
see your sweetheart to-morrow.

1846 HALLIWELL *Nurs. Rhymes in HAZL. Eng. Prov.* (1869) 227.

If you squeeze a cork, you will get
but little juice.

1732 T. FULLER *Gnom.* 118.

If you steal for others you shall be
hanged yourself.

1732 T. FULLER *Gnom.* 118

If you swear, you'll catch no fish.

a. 1625 J. FLETCHER *Mons. Thomas* i. iii No swearing; He'll catch no fish else. 1630 J. TAYLOR (Water P.) *Wks.* I. 117/2 The Prouerbe sayes, If you sweare you shall catch no fish. 1790 J. WOLCOT (P. Pindar) *Benev. Ep. to Syb. Urb.* Besides, a proverb, suited to my wish, Declares that swearing never catcheth fish.

If you take away the salt you may
throw the flesh to the dogs.

1678 RAY *Adag. Hebr.* 402 *If you take away the salt you may throw the flesh to the dogs.* 1911 A. COHEN *Anc. Jew. Prov* 33 Shake the salt off and throw the meat to the dog. . . . When the soul leaves the body what remains is worthless. The soul is the preservative of the body in the same way as all salt is a preservative for meat.

If you take my fair daughter, take
her foul tail.

1721 KELLY *Scot. Prov.* 185 *If you take my fair daughter, take her foul tail.* If you get some great advantage, take some small inconveniences that may attend it.

If you toil so for trash, what would
you do for treasure?

1639 J. CLARKE *Paræm.* 194.

If you touch pot you must touch
penny.

1678 RAY *Prov.* 351 *If you touch pot you must touch penny.* Somers. (Pay for what you have) 1822 SCOTT *Nigel* xvi Every man . . . with his purse in his hand is as free to make new laws as he, . . . since touch pot touch penny makes every man equal.

If you trust before you try, you may
repent before you die.

1670 RAY *Prov.* 149.

If you want a pretence to whip a
dog, it is enough to say he eat up
the frying-pan.

1732 T. FULLER *Gnom.* 118.

If you want a thing (well) done, do it
yourself.

1902-4 LEAN *Collect.* iv. 3 *If you want a thing well done, do it yourself.* 1927 *Times* 14 Nov. 15/3 Lastly there is the illustration of the great principle. if you want a thing done, do it yourself.

If you want (wish) a thing done,
go; if not, send.

1743 FRANKLIN *Poor Rich. Alm.* Nov. *If you'd have it done, Go: If not, send* 1858 MRS. CRAIK *A Woman's Thoughts* ii 'If you want a thing done, go yourself; if not send'. This pithy axiom, of which most men know the full value, is by no means so well appreciated by women

If you wanted me and your meat,
you would want one good friend.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66 *If ye wanted me and your meat, ye wald want ane good friend.* 1721 KELLY *Scot. Prov.* 198 *If you wanted me, and your meat, you would want one good friend.* Facetiously meaning by, the one good friend, his meat.

1738 SWIFT *Pol. Conversat* i Wks (1856) *Never*. If you wanted me and your victuals, you'd want your two best friends

If you will have a good cheese and have'n old, you must turn'n seven times before he is cold.

1678 RAY *Prov.*, *Somerset* 352.

If you will live a little while, go to Bapchild; If you'd live long, go to Tenham or Tong.

1736 s. PEGGE *Kenticisms, Prov* (E.D.S.) 67 If you'll live a little while, Go to Bapchild, If you'd live long, Go to Tenham or Tong. . . . Bapchild is indeed a bad and unhealthy situation. [It is adjacent to Tong, which adjoins Teynham.]

If you wish for peace, be prepared for war.

[*L. Si vis pacem, para bellum*] 1835 C. LOWE *Bismarck* (1898) vii Lord Beaconsfield had acted on the maxim that 'if you want peace, you must prepare for war'.

If you wish good advice, consult an old man.

c. 1386 CHAUCER *Melibeus* B² 2354 For the book seith that 'in olde men is the sapience, and in longe tyme the prudence'. 1813 RAY *Prov* 1. *Lusit*.

If you would a good hedge have, carry the leaves to the grave.

1678 RAY *Prov* 350.

If you would be a merchant fine, beware of old horse, herring, and wine.

1721 KELLY *Scot. Prov* 192 If you would be a merchant fine, beware of old horse, herring, and wine. Old horse will die, herrings stink, and wine sour; but the whole is for the sake of the first.

If you would be at ease, all the world is not.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 364.

If you would fruit have, you must bring the leaf to the grave.

1678 RAY *Prov* 53 If you would fruit have, You must bring the leaf to the grave. That is, you must transplant your trees just about the fall of the leaf, . . . not sooner, because of the motion of the sap, nor later, that they may have time to take root before the deep frosts.

If you would go to a church miswent, you must go to Cuckstone in Kent.

1736 s. PEGGE *Kenticisms, Prov* (E.D.S.) 69 If you would go to a church miswent, You must go to Cuckstone in Kent. 'Or very unusual in proportion, as Cuckstone church in Kent, of which it is said—"if you would goe", &c.' Dr. Plot's Letter to Bp. Fell, in LELAND, *Itin.* ii, p. 137 [... It refers to Cuxton, near Rochester.]

If you would have a good servant, take neither a kinsman nor a friend.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 354 A kinsman, a friend, or whom you entreat, take not to serve you, if you will be served neatly 1855 BOHN *Handbk. Prov.* 422.

If you would know secrets, look them in grief or pleasure.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 334.

If you would know the value of a ducat, try to borrow one.

1732 T. FULLER *Gnom.* 118.

If you would live ever, you must wash milk from your liver.

1678 RAY *Prov* 36 If you would live ever, you must wash milk from your liver. Vin sur lait c'est souhait, Lait sur vin c'est venin. *Gall*. This is an idle old saw, for which I can see no reason but rather the contrary.

If you would live well for a week, kill a hog; if you would live well for a month, marry; if you would live well all your life, turn priest.

1809 s. PEGGE *Anonymous* II. XIX. 64 If you would live well for a week, kill a hog; if you would live well for a month, marry; if you would live well all your life, turn priest. . . . Turning priest . . . alludes to the celibacy of the Romish Clergy, and has a pungent sense, as much as to say, do not marry at all.

If you would make an enemy, lend a man money, and ask it of him again.

1813 RAY *Prov* 7. *Lusit*.

If you would not live to be old, you must be hanged when you are young.

1670 RAY *Prov* 126.

If you would wish the dog to follow you, feed him.

1855 BOHN *Handbk. Prov.* 422.

If your luck goes on at this rate, you may very well hope to be hanged.

1732 T. FULLER *Gnom.* 119.

If your meet-mate and you meet together, then shall we see two men bear a feather.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 35 If your meete mate and you meete together, Than shall we see two men beare a fether. [Of means employed altogether disproportionate to the end in view. FARMER'S *Heywood*, 140.]

If your plough be jogging you may
have meat for your horses.

1859 HOWELL *Eng. Prov.* 11/1.

If youth knew what age would crave,
it would both get and save.

1870 RAY *Prov.* 160.

'Ifs' and 'ands'.

1513 MORE *Rich.* III (1853) 47 What, quod
the protectour, thou seruest me, I vene, with
iffes and with andes. 1592 KYD *Span. Trag.*
(Boas) II. i. 77 What, Villaine, ifs and ands?
1678 CUDWORTH *Intell. Syst.* 723 Absolutely,
and without any ifs and ands.

Ignorance is the mother of devotion.

1573 *New Custom* I. i. in HAZL. O. E. P. III. 10
That I, Ignorance, am the mother of true
devotion 1621 BURTON *Anat. Mel.* III. iv. i.
ii (1651) 653 The best meanes . . . is to keep
them still in ignorance: for *Ignorance is the
mother of devotion*, . . . This hath been the
divels practice. 1629 T. ADAMS *Serm.* (1861-2)
II. 411 Sing not, thou Roman siren, that
ignorance is the dam of devotion, to breed it.

Ignorance is the mother of impu-
dence.

1855 BOHN *Handbk. Prov.* 422.

Ignorance of the law excuses no man.

[Law Maxim *Ignorantia legis neminem
excusat*] 1629 T. ADAMS *Works; Med. upon
Creed* 1099 But if the King make speciall
lawes, . . . euery subject is bound to know
that. *Ignorantia Iuris* will excuse no man.

Ilka man as he loves, let him send
to the cooks.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62
Ilke [each] a man as he loves, let him send to
the cooks.

Ill air slays sooner than the sword.

a. 1450 *Ratis Raving* i. 167 (1870) 30 Tras
weil the philosophur is word, Than sonar
slais ill air na suord. 1576 PETTIE *Petite
Pallace* (Gollancz) II. 52 The air whereby
we live, is death to the diseased or wounded
man.

1590-1 SHAKS. 3 *Hen.* VI II. vi. 27 The
air hath got into my deadly wounds. 1604-5
Othello V. i. 104 What! look you pale? O!
bear him out o' the air.

Ill bairns are best heard at home.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64
Ill bairnes are best heard at home. 1721
KELLY *Scot. Prov.* 187 *Ill bairns are best
heard at home.* A discouragement to extrava-
gant boys, who are fond of travelling.

Ill comes in by ells, and goes out by
inches.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 325.

Ill (Ill news) comes often on the back
of worse.

1721 KELLY *Scot. Prov.* 201 *Ill news comes
often upon worse back.* Spoken when one mis-

fortune succeeds another. 1737 A. RAMSAY
Scot. Prov. Wks. (1819) III. 186 Ill comes
upon waur's back.

Ill counsel mars all.

1639 J. CLARKE *Parcem* 22.

Ill counsel will gar¹ a man stick his
ain mare.

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III.
186. [¹ cause]

Ill deemed, half hanged.

1721 KELLY *Scot. Prov.* 195 *Ill deem'd half
hang'd.* A man that is vehemently suspected,
will soon be found guilty.

Ill doers are ill deemers (dreaders).

1576 PETTIE *Petite Pallace* (Gollancz) II. 119
For *mala mens, malus animus*, an evil dis-
position breedeth an evil suspicion' 1721
KELLY *Scot. Prov.* 176 Ill doers, ill deemers.
1737 A. RAMSAY *Scot. Prov. Wks.* (1819)
III. 186 Ill doers are ay ill dreaders.
1738 SWIFT *Pol. Conversat.* i. Wks (1856) II.
341 *Never.* Madam, they say ill-doers are
ill-deemers. 1824 FERRIER *Inheritance* II.
xxxiv 'They say ill-doers are ill-dreaders',
retorted his antagonist. 1886 STEVENSON
Kidnapped xxvii If you were more trustful,
it would better befit your time of life. . . .
We have a proverb . . . that evil-doers are
aye evil-dreaders.

Ill egging¹ makes ill begging.

1623 CAMDEN *Rem.* 272 Ill egging, makes
ill begging. 1670 RAY *Prov.* 84 Ill egging
makes ill begging. Evil persons by enticing
and flattery, draw on others to be as bad as
themselves.² [¹ urging on. ² More probably =
the man who cannot insist on getting a dole
is an unsuccessful beggar.]

Ill flesh (beef) ne'er made good broo.

1721 KELLY *Scot. Prov.* 198 *Ill flesh was never
good bruise.*¹ Signifying that ill natur'd
people seldom do a good thing: The Scots
call an ill natured boy, *Ill Flesh.* 1862
A. HISLOP *Prov. Scot.* [ed. 3] 172 Ill flesh
ne'er made gude broo,¹ Bad meat never
made good soup, or, a bad man cannot be
expected to do a good act. [¹ broth.]

Ill for the rider, good for the abider.

1639 J. CLARKE *Parcem.* 18 Ill for the rider,
good for th' abider. The best ground's the
dirtiest. 1670 RAY *Prov.* 43 The worse for
the rider, the better for the bider. *Bon pais*
[i.e. pays] mauvais chemin. *Gall.* Rich land,
bad way.

Ill goes the boat without the oar.

1611 J. DAVIES *Scourge Folly, Prov.* 229 Wks.
(Grosart) II. 46.

Ill-gotten (Evil-gotten) goods (gains)
never (seldom) prosper.

[Gk. HESIOD *Opera et Dies* i. 349 *Kakà kep-
dea tò árrou.* Dishonest gains are losses.] 1539
TAVERNER *Erasm. Prov.* (1552) 25 Male paria
male dilabuntur.¹ Euyl gotten good go
euyl away. It is commonly sene by the

hyghe prouydēce of God that goodes vnlaufffully gotten vanishe awaye, no man knoweth howe 1575 GASCOIGNE *Dulce Bellum* in Wks (1907) II 146 Since goods ill got, so little time endure. 1609 JONSON *Case Altered* v vi Ill-gotten goods ne'er thrive, I played the thief, and now am robbed myself 1761 A MURPHY *The Citizen* i II Wks (1786) II 233 The moment young master comes to possession, 'Ill got, ill gone', I warrant me. 1828 LAMB *Elia*, *Pop Fallacies* II THAT ILL-GOTTEN GAIN NEVER PROSPERS . . . It is the trite consolation administered to the easy dupe, when he has been tricked out of his money or estate. [¹ CICERO *Phil* II 27, 65] 1590-1 SHAKS 3 *Hen. VI* II II 45 *K. Hen* Didst thou never hear That things ill got had ever had success?

Ill-gotten goods thrive not to the third heir.

[*L. De male quaesitis non gaudet tertius haeres*. A third heir does not enjoy property dishonestly got.] c. 1303 BRUNNE *Handl Synne* I. 9477 For thys men se, and sey alday, 'The threde eyre selleþ alle away'. 1564 BULLEIN *Dial agst. Fever* (1888) 72 They had no power in law to be-will unto their children that which was gotten in serving the Devil, which would not prosper to the third heir.

Ill (evil) gotten, ill (evil) spent.

[*L. quot by CICERO Phil* II 27, 65. *Male paria male dilabuntur*.] 1481 CAXTON *Reynard* (Arb.) 8 Male quesisti et male perdidisti, hit is ryght that it be evil lost that is evil wonne. c. 1500 *Harl. MS* 2331, f. 147 a (*Rel. Ant* I 20) Evil gotten, woe spent. 1546 J. HEYWOOD *Prov.* (1867) 146 Ill gotten ill spent. 1564 BULLEIN *Dial agst. Fever* (1888) 72 For evil gotten goods are evil spent 1614 CAMDEN *Rem.* 305 Evil gotten, evil spent. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60 Ill win, ill want.¹ [¹ laid out]

Ill hearing makes ill (wrong) rehearsing.

1721 KELLY *Scot. Prov.* 187 *Ill hearing makes wrong rehearsing*. Spoken when we hear one give a wrong account of a matter of fact. 1820 SCOTT *Monast* xxxv 'I thought you said this youth had been a stranger'. 'Ill hearing makes ill rehearsing,' said the land-lady.

Ill herds make fat wolves (foxes).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 Ill herds makes fat wolffs. 1721 KELLY *Scot. Prov.* 220 *Ill herds make fat wolves*. . . It signifies that careless keepers give thieves occasion to steal. 1737 A. RAMSAY *Scot. Prov.* Wks. (1819) III. 186 Ill herds mak fat foxes.

Ill layers up make many thieves.

1721 KELLY *Scot. Prov.* 196.

Ill luck is good for something.

1636 CAMDEN *Rem.* 300.

Ill luck is worse than found money.

1670 RAY *Prov.* 110.

Ill luck to count your gains during the game.

1773 BYROM *Misc Poems*, 'The Pond' I. 72 He knew a wise old Saying, which maintan'd, That 'twas bad Luck to count what one had gain'd.

Ill natures, the more you ask them, the more they stick.

1640 HERBERT *Oull. Prov* Wks (1859) I. 321.

Ill news comes apace (unsent for, never comes too late).

1574 HELLOWES *Guevara's Ep.* (1577) 58 Evil neues neuer comes too late 1603 DRAYTON *Baron's Wars* II. xxviii Ill news hath wings, and with the wind doth go. 1623 CAMDEN *Rem.* 272 Ill neues commies too soone. 1639 J. CLARKE *Param.* 123 Ill news comes unsent for. 1671 MILTON *Samson Ag.* 1538 For evil news rides post, while good news baits. 1678 RAY *Prov.* 161 Ill news comes apace.

Ill news is too often true.

1639 J. CLARKE *Param.* 228. 1721 KELLY *Scot. Prov.* 221 Ill news are ay o'er true.

Ill to take, and eith¹ to tire.

1721 KELLY *Scot. Prov.* 205 *Ill to take, and eith to tire*. Apply'd to horses, alleging them to be jades who are hard to be catch'd. [¹ easy]

Ill vessels seldom miscarry.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 320.

Ill ware is never cheap.

1640 HERBERT *Oull. Prov* Wks. (1859) I. 319.

Ill weeds grow apace (fast).

c. 1470 *Harl. MS.* 3362 (ed. Förster) in *Anglia* 42, 200 Wyl[d] weed ys sone y-growe. *Creuerat herba satis, que nil habet utilitatis*. 1546 J. HEYWOOD *Prov.* (1867) I. x. 22 Ill weede growth fast Ales: wherby the corne is lorne. 1578 FLORIO *First Fruites* 31 An yl weede groweth apace. 1614 CAMDEN *Rem.*, *Prov.* 308 Ill weeds grow fast. 1660 TATHAM *The Rump* I. i Ill weeds grow apace, brother. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 335 *Col.* Don't you think miss is grown? *Lady A.* Ay, ill weeds grow apace. 1905 A. MACLAREN *Matt.* II. 208 'Ill weeds grow apace'; and these, as is their nature, grow faster than the good seed.

1592-3 SHAKS. *Rich.* III II. iv. 13 'Ay,' quoth my uncle Gloucester, 'Small herbs have grace, great weeds do grow apace': And since, methinks, I would not grow so fast, Because sweet flowers are slow and weeds make haste. *Ibid.* III. I. 103 You said that idle weeds are fast in growth.

Ill weeds wax well.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60 Ill weeds waxes weil.

Ill (evil) will never said well.

c. 1400 *Rom. Rose* B. 3802 For Wikkid-Tunge seith never well. 1566 L. WAGER *Mary*

Magdalene (1902) *Prol.* I. 22 For euill will neuer said well, they do say. 1623 *CAMDEN Rem.* 268 Euill will, neuer sayes well. 1721 *KELLY Scot. Prov.* 176 *Ill will never spoke well.* When people are known to have an aversion to any person, or party, what they say of them, must be received with some abatement.

1598-9 *SHAKS Hen. V* III. vii. 126 *Con.* 'Tis a hooded valour; and when it appears, it will bate. *Orl.* 'Ill will never said well'.

Ill workers are aye guid to-putters¹ (onlookers).

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 186 Ill workers are aye guid to-putters. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 176 Ill workers are aye gude onlookers. [¹ task-masters.]

Imitation is the sincerest flattery.

1820 *COLTON Lacon* ccxvii Imitation is the sincerest of flattery. 1901 S. LANE-POOLE *Sir H. Parkes* viii. 138 No sincerer flattery exists than imitation.

In a calm sea, every man is a pilot.

1670 *RAY Prov.* 4.

In a good house all is quickly ready.

1640 *HERBERT Outl. Prov. Wks.* (1859) I. 319.

In a good time I say it, in a better I leave it.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66.

In a great river great fish are found: but take heed lest you be drowned.

1640 *HERBERT Outl. Prov.* (1859) I. 324.

In a leopard the spots are not observed.

1640 *HERBERT Outl. Prov. Wks.* (1859) I. 348.

In a long journey straw weighs.

1640 *HERBERT Outl. Prov. Wks.* (1859) I. 355.

In a retreat the lame are foremost.

1640 *HERBERT Outl. Prov. Wks.* (1859) I. 357.

In a shoulder of veal there are twenty and two good bits.

1678 *RAY Prov.* 83 In a shoulder of veal there are twenty and two good bits. This is a piece of country wit. They mean by it, There are twenty (others say forty) bits in a shoulder of veal, and but two good ones. 1738 *SWIFT Pol. Conversat.* ii. Wks. (1856) II. 344 *Col.* They say there are thirty and two good bits in a shoulder of veal. *Lady S. Ay*, colonel, thirty bad bits and two good ones.

In a thousand pounds of law there's not an ounce of love.

1670 *RAY Prov.* 15.

In all games it is good to leave off a winner.

1732 T. FULLER *Gnom.* 119.

In an enemy, spots are soon seen.

1732 T. FULLER *Gnom.* 119.

In an ermine spots are soon discovered.

1732 T. FULLER *Gnom.* 119.

In an hundred ells of contention, there is not an inch of love.

1640 *HERBERT Outl. Prov. Wks.* (1859) I. 355.

In and out, like Billesdon I wote.

1678 *RAY Prov., Leic.* 317 In and out like Billesdon I wote. 1848 A. B. EVANS *Leicest. Words &c.* 115 'In and out, like Billesdon, I wote'. A scattered irregular village [between Leicester and Uppingham].

In April Dove's flood is worth a king's good.

1586 *CAMDEN Britannia; Staffs.* (1722) i. 642 If it overflows . . . the Meadows in April, . . . it makes them so fruitful, that the . . . Inhabitants thereabouts joyfully apply to it the following Rhyme In April Dove's flood is worth a king's good. 1662 *FULLER Worthies, Staffs.* (1840) III. 127 Dove, a river parting this and Derbyshire, when it overfloweth its banks in April, is the *Nilus* of Staffordshire.

In at one ear and out at the other.

c. 1374 *CHAUCER Troylus* iv. 434 Oon ere it herde, att' other out it wente. 1546 J. HEYWOOD *Prov.* (1867) ii. ix. 76 Thadyse of all freends I say, one and other Went in at the tone eare, and out at the tother. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 It goes in at the one ear, and out at the other. 1738 *SWIFT Pol. Conversat.* iii. Wks (1856) II. 352 *Miss.* All they can say goes in at one ear and out at t'other for me.

In (under) black and white.

[= in writing or in print.] c. 1374 *CHAUCER Troylus* ii. 1320 And Pandarus gan him the lettre take, And seyde . . . 'Have here a light, and loke on al this blake' c. 1440 *LYDGATE Fall of Princes* (E.E.T.S.) I *Prol.* I. 465 Hauyng no colours but onh whit & blak. 1601 *JONSON Ev. Man in Humour* (Merm.) IV. ii He has basted me rarely, sumptuously! but I have it here in black and white. c. 1656 *BP. HALL Rem. Wks.* (1660) 136 We stay not till we have gotten it under black and white. 1712 *STEELE Spect.* No. 286, par. 3 Give us in Black and White your Opinion in the matter. 1866 W. COLLINS *Armada* iv. xv The whole story of her life, in black and white.

1598-9 *SHAKS. Much Ado* V. i. 314 *Dogb.* Which, indeed, is not under white and black.

In Cheshire there are Lees as plenty as fleas, and as many Davenports as dogs' tails.

1787 *GROSE Provinc. Glos., Chesh.* (1811) 155 In Cheshire there are Lees as plenty as fleas, and as many Davenports as dogs' tails. The names of Lee and Davenport are extremely common in this county; the former is,

however, variously spelt, as Lee, Lea, Leigh, Ley, &c. 1917 J. C. BRIDGE *Chesh. Prov* 18 As many Leighs as fleas, Massies as asses, Crewes as crows, and Davenport as dogs' tails. Four of the great Cheshire families . . . Another version. Egertons and Leighs As thick as fleas.

In choosing a wife, and buying a sword, we ought not to trust another.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 310.

In dock, out nettle.

[Originally a charm uttered to cure nettlesings by dock-leaves, became a proverbial expression for changeableness and inconsistency.] c. 1374 CHAUCER *Troilus* iv. 460 But canstow pleyen raket, to and fro, Nettle in, dokke out, now thus, now that. 1546 J. HEYWOOD *Prov* (1867) II. i. 45 For in one state they twayne could not yett settle. But waueryng as the wynde, in docke out nettle. a. 1553 UDALL *Roysler D.* II III (Arb.) 34 I cannot skill of such changeable nettle, There is nothing with them but in docke out nettle. 1655 FULLER *Ch. Hist.* I. v, §§ 47, 48 (1668) I. 246 'Monks for their insolvency were driven out of their seats, and secular clerks brought into their room'. Thus was it often, 'in dock, out nettle', as they could strengthen their parties. 1861 T. HUGHES *Tom B.* at Oxf. xxiii The constable . . . found some dock leaves, . . . rubbed her hands with the leaves, repeating the old saw Out nettle, In dock: Dock shall ha' A new smock, Nettle shan't Ha' narrun.

In doing we learn.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 354.

In every art it is good to have a master.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 346.

In every country dogs bite.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 346.

In every country the sun rises in the morning.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 346.

In fair weather prepare for foul.

1732 T. FULLER *Gnom.* 119.

In for a penny, in for a pound.

1695 RAVENSCROFT *Canterbury Guests* v. i Well, than, O'er shoes, o'er boots. And In for a penny, in for a Pound. 1815 SCOTT *Guy Man.* xlii 'I will', quoth Sampson . . . for he thought to himself, in for a penny, in for a pound, and he fairly drank the witch's health in a cup of brandy. 1827 HARE *Guesses at Truth* I (1859) 230 No propagation or multiplication is more rapid than that of evil. . . . He who is in for a penny, . . . will find he is in for a pound. 1894 BLACKMORE *Perlycross* xv In for a penny, in for a pound. Throw the helve after the hatchet. . . . These and other reckless maxims . . . were cited.

In 'ford', in 'ham', in 'ley', and 'ton', the most of English surnames run.

1605 R. VERSTEGAN *Restit. of Dec. Intell* (1673) 326 Ton . . . I take to be one of the greatest terminations we have, and . . . [it] may be said, In foord, in ham, in ley, and tun, The most of English Surnames run 1879 C. W. BARDSLEY *Rom. of Lond. Direct.* 32 The rhyme . . . is true, that 'In "ford", in "ham", in "ley", and "ton". The most of English surnames run'. All names with this termination are local, and comprise a large proportion of our national nomenclature.

In giving and taking, it is easy mistaking.

1855 BOHN *Handbh. Prov.* 424.

In Golgotha are skulls of all sizes.

a. 1591 HY. SMITH *Serm.* (1866) I. 261 As many little skulls are in Golgotha as great skulls. 1660 W. SECKER *Nonsuch Prof.* II. (1891) 294 As there are none too old for eternity, so there are none too young for mortality. In Golgotha there are skulls of all sizes

In good bearing beginneth worship.

1597 *How the Goode Wif* in HAZL. *Early Pop. Poet.* (1856) I. 181 In thi gode berynge begynnythe thy worschupe, my dere childe.

In good pedigrees there are governors and chandlers.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 327.

In good years corn is hay, in ill years straw is corn.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 327.

In haste like a snail.

1546 J. HEYWOOD *Prov.* (1867) I. ix. 17 And thytherward hye me in haste lyke a snayle.

1592-3 SHAKS. *Rich. III* IV. iii. 53 Delay leads impotent and snail-pac'd beggary. 1596-7 *Merch. Ven.* II. v. 47 Snail-slow in profit.

In Henry¹ was the union of the roses², in James³ of the kingdoms.

1629 T. ADAMS *Serm* (1861-2) II 326 We are not shuffled into a popular government, nor cut into cantons by a headless, headstrong, aristocracy; but *Henricus Rosas, Regna Jacobus*—in Henry was the union of the roses, in James of the kingdoms. [¹ Henry VII. ² houses of York and Lancaster. ³ James I.]

In hugger-mugger.¹

a. 1529 SKELTON *Magnyf.* 392 As men dare speke it hugger mugger. 1589 [? LYL] *Pappe w. Halchet* Wks. (1902) III. 401 He would not smother up sin, and deal in hugger mugger against his conscience. 1678 BUTLER *Hud.* III. iii. 123 Where I, in hugger-mugger, hid, Have noted all they said or did. 1762 C. CHURCHILL *The Ghost* III. Wks. (1868) 289

It must not, as the vulgar say, Be done in hugger-mugger way. 1882 BLACKMORE *Christowel* xlvi By assenting to a hugger-mugger style of slapdash. [¹ secretly.]

1600-1 SHAKS. *Hamlet* IV. v. 84 We have done but greenly, In hugger-mugger to inter him.

In life you loved me not, in death you bewail me.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 327.

In love is no lack.

c. 1400 *Mirk's Festial* (E.E.T.S.) 165 For loue hape no lake. 1546 J. HEYWOOD *Prov.* (1867) 8 One shewth me openly in loue is no lacke. 1593 *Tell-trothes New-Yeaes Gift* (1876) 7 Contentment in loue . . . according to the saying, *Loue hath no lacke*. 1614 CAMDEN *Rem.* 308 In loue is no lacke. 1650 BROME *Jov. Crew* III (1708) 36 *Amie*. That's a most lying proverb that says, Where love is there's no lack: I am faint, and cannot travel further without meat. 1721 KELLY *Scot. Prov.* 240 Love has no lack, if the dame was ne'er so black.

In love's wars, he who flieth is conqueror.

1732 T. FULLER *Gnom.* 119.

In many words a lie or two may escape.

1548 HALL *Chron. Ded. to Edw. VI* (1809) vi I might beleue all written in his greute volumes to bee as trewe as the Gospell. But I haue redde an olde Prouerbe, which saithe, that in many wordes, a lye or twayne sone maie scape.

In March, kill crow, pie,¹ and cadow,² rook, buzzard, and raven; or else go desire them to seek a new haven.

1846 DENHAM *Prov.* (Percy Soc.) 35. [¹ magpie. ² jackdaw.]

In March, the birds begin to search; In April the corn begins to fill; In May, the birds begin to lay.

1869 HAZLITT *Eng. Prov.* 233.

In March, the cuckoo starts; in April, a' tune his bill; in May, a' sing all day; in June, a' change his tune; in July, away a' fly; in August, away a' must; in September, you'll allers remember; in October, 'ull never get over.

1849 HALLIWELL *Pop. Rhymes & Nurs. T.* 160 In April the cuckoo shows his bill; in May, he sings all day; in June, he alters his tune; in July, away he'll fly; in August, away he must. 1869 N. & Q. 4th Ser. III. 94. [East Anglia.]

In marriage the husband should have two eyes, and the wife but one.

1580 LYLly *Euphues & his E.* (Arb.) 284 In marriage, as market folkes tel me, the husband should haue two eies, and the wife but one.

In much corn is some cockle.

1600 NASHE *Summers Last W.* Epil., in DODSLEY *O E P.* (1825) ix. 78 In much corn is some cockle, in a heap of coin here and there a piece of copper.

In my own city my name, in a strange city my clothes procure me respect.

1678 RAY *Adag. Hebr.* 409.

In print.

1576 FLEMING *Panoplie of Epistles* 357 What soeuer is uttered in such mennes hearing, must bee done in prunte; as wee say in oure common Prouerbe. 1616 BRAXE *Anc Adag.* 56 In print, rarely, admirably, finically.

1594-5 SHAKS. *Two Gent. II.* i. 177 All this I speak in print, for in print I found it. 1594-5 L.L.L. III. i. 182 Most sweet garden! I will do it, sir, in print. 1599-1600 A.Y.L. V. iv. 94 O sir, we quarrel in print.

In prosperity no altars smoke.

1853 ABP. TRENCH *Prov. IV* (1894) 88 On the danger of being overset by prosperity: . . . another Italian which says: *In prosperity no altars smoke*.

In rain and sunshine cuckolds go to heaven.

1659 HOWELL *Eng. Prov.* 12½.

In settling an island, the first building erected by a Spaniard will be a church; by a Frenchman, a fort; by a Dutchman, a warehouse; and by an Englishman, an alehouse.

1787 GROSE *Provinc. Glos., Eng.* (1811) 149.

In silk and scarlet walks many a harlot.

1892 NORTHALL *Eng. Folk Rhymes* 547 A certain lady . . . observing a mason carefully working, said, 'By line and rule, works many a fool, . . .' To which the man readily responded, 'In silk and scarlet walks many a harlot, . . .'

In space cometh grace.

1546 J. HEYWOOD *Prov.* (1867) 8 In space comth grace. 1591 HY. SMITH *Serm.* (1866) i. 22 He must not look to find a wife without a fault, . . . and if he find the proverb true, That in space cometh grace, he must rejoice . . . when she amendeth. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60 In space comes grace.

In spending lies the advantage.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 320.

In sports and journeys men are known.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 336.

In the coldest flint there is hot fire.

1579 LYL *Euphues* (Arb.) 79 I, but in the coldest flint there is hot fire 1616 DRAKE *Anc. Adag.* 193 In the coldest flint, there is hote fire 1732 F. FULLER *Gnom.* 119 In the coldest Flint, there is hot Fire 1837 S. LOVER *Roy. O'More* vi Perhaps . . . John Bull is like his own flint-stones, with fire enough in him, only you must strike him hard

1594-5 SHAKS. *L L L* IV ii 91 Fire enough for a flint 1601-2 TROIL. & CRES. III iii 256 It hes as coldly in him as fire in a flint, which will not show without knocking 1607-8 TIM. of Athens I i. 22 The fire in the flint shows not till it be struck. *Lucrece* 181 As from this cold flint I enforç'd this fire, So *Lucrece* must I force to my desire.

In the deepest water is the best fishing.

1670 RAY *Prov.* 9.

In the forehead and the eye, the lecture of the mind doth lie.

1670 RAY *Prov.* 92.

1595-6 SHAKS. *Rich II* I iii. 208 Uncle, even in the glasses of thine eyes I see thy grieved heart.

In the grave, dust and bones jostle not for the wall.

1732 T. FULLER *Gnom.* 120.

In the house of a fiddler, all fiddle.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 327.

In the husband wisdom, in the wife gentleness.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 348.

In the kingdom of a cheater, the wallet is carried before.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 339.

In the kingdom of blind men, the one-eyed is king.

1522 SKELTON *Why not to Court* 529-32 But haue ye nat harde this, How an one eyed man is Well syghted when He is amonge blynde men? 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 339 In the kingdom of blind men, the one-eyed is king. 1665 MARVELL *Satures, Char. of Hol.* Among the blind the one-eyed blinkard reigns, So rules among the drowned he that drains. 1779-81 JOHNSON *Lives of Poets, Milton* (1908) i. 147 He might still be the giant of the pygmies, the one-eyed monarch of the blind. 1871 A. B. MITFORD *Tales of Old Japan* (1886) 26 I know but one warbler whose note has any music in it, the *uguisu*, . . . at best, a king in the kingdom of the blind.

In the morning mountains, in the evening fountains.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 340. 1855 DOHN *Hanibk. Prov.* 511 The morning to the mountain, the evening to the fountain.

In the name of the Prophet—figs!

[= a pompous introduction to some triviality.] 1812 H. & J. SMITH *Rejected Addr.* x The pious hawkers of Constantinople, who solemnly perambulate her streets, exclaiming, 'In the name of the Prophet—figs!'

In the nick (of time).

1577 HANMER *Anc. Eccl. Hist.* vi. vi The Romane navie . . . arrived at the very pinch, or as commonly we say, in the nicke. 1594 LYL *Moth. Bomb.* iii. iii. *Dromio.* My device was, . . . that he should come in the nick when she was singing. 1642 *Declar. Lords & Comm. to Gen. Assembly Ch. Scot.* 12 In this nick of time. 1681 DRYDEN *Span. Friar* i. i Lorenzo A seasonable gurl, just in the nick now. a. 1707 S. PATRICK *Autobiogr.* (1839) 179 I look upon it as a singular providence of God, that Dr. Harris . . . should come in at that nick of time. 1775 SHERIDAN *Rivals* iv iii To be sure I'm just come in the nick. 1877 BESANT & RICE *Son of Vulcan* Prol. ii This grand-uncle had 'gone over to the majority' in the very nick of time.

1604-5 SHAKS. *Othello* V. ii 316 Iago in the nick came in and satisfied him. [Ff. *inter un.*]

In the old of the moon, a cloudy morning bodes a fair afternoon.

1678 RAY *Prov.* 48.

In the shoemaker's stocks.

1678 RAY *Prov.* 347 In the shoemakers stocks. a 1700 B. E. *Dict. Cant. Crew, Shoemakers-stocks*, pincht with strait Shoes.

In the time of affliction, a vow; in the time of prosperity, an inundation.

1678 RAY *Adag. Hebr.* 403 In the time of affliction, a vow, in the time of prosperity an inundation: or a greater increase of wickedness. The Devil was sick, the Devil a monk would be, The Devil was well, the Devil a monk was he. 1911 A. COHEN *Anc. Jew. Prov.* 69 In the hour of distress—a vow, in the hour of release—forgetfulness.

In the twinkling of a bedpost (bed-staff).

1660 *Charac. Italy* 78 In the twinkling of a Bedstaff he disrobed himself. 1833 MARRYAT *P. Simple* xxxvi Won't I get you out of purgatory in the twinkling of a bedpost? 1871 M. COLLINS *Mrg. & Merch.* iii. iii. 78 In the twinkling of a bedpost Is each savoury platter clear.

In the twinkling of an eye.

c. 1300 *Vernon MS.* (E.E.T.S.) 286 In a twynclnyng of an eize ffrom erpe to heuene þon maist styȝe. 1380 WYCLIF *1 Cor.* xv. 52

In a moment in the twynkelynge of an yze
1549 LATIMER *4th Sermon. bnf. Edw. VI* (Arb.)
117 I wyl not denye but that he maye in the
twynkeling of an eye, saue a man.

1596-7 SHAKS. *Merch. V. II. ii.* 153 I'll
take my leave of the Jew in the twinkling of
an eye.

In the world, who knows not to swim
goes to the bottom.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 330.

In things that must be, it is good to
be resolute.

1732 T. FULLER *Gnom.* 120.

In time comes he (she) whom God
sends.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 336
In time comes he, whom God sends. 1670
RAY *Prov.* 51 In time comes she whom God
sends.

In time of prosperity, friends will
be plenty; in time of adversity,
not one amongst twenty.

1659 HOWELL *Eng. Prov.* 20/1.

In time the savage bull doth bear
the yoke.

[L. OVID *Ars Amatoria* I. 472 *Tempore lenia
pati [frena docentur equi. Ibid. II. 184 Rustica
paulatim taurus aratra subit.]* 1592 KYD
Span. Trag. (Boas) II. i. 3 In time the
savage Bull sustaines the yoke.

1598-9 SHAKS. *Much Ado* I. i. 271 In time
the savage bull doth bear the yoke.

In trust is treason.

c. 1450 *Manhild* 743 *Mercy.* In trust ys
treson, this promes ys not credyble. 1531 SIR
T. ELYOT *Governour* II. XII (Dent) 170 Ye,
your truste is the cause that I haue consp-
ired agayne you this treason. 1546 J. HEY-
WOOD *Prov.* (1867) II. v. 55 Shall I trust
him then? nay in trust is treason. 1614
CAMDEN *Rem.* 308 In trust is treason.

In trust is truth.

1639 J. CLARKE *Paræm.* 116.

In two cabs of dates there is one cab
of stones, and more.

1678 RAY *Adag. Hebr.* 406 In two Cabs of
dates there is one Cab of stones and more.
The meaning is that there is much evil
mingled with the good which is found in the
world. 1911 A. COHEN *Anc. Jew. Prov.* 35
Two Kabs of dates—one Kab of stones and
more . . . There is no such thing as unalloyed
pleasure. . . . The Kab is a dry measure.

In vain he craves advice that will
not follow it.

1670 RAY *Prod.* 1.

In vain is the mill-clack, if the miller
his hearing lack.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 332.

In vain the net is spread in the sight
of any bird.

1611 BIBLE *Proverbs* i. 17 Surely in vain the
net is spread in the sight of any bird 1838
J. E. T. ROGERS *Econ. Interp. Hist.* (1894) II.
XXI 478 The landowners in Pitt's time fore-
saw this . . . They would certainly be
caught, and the net was spread in vain in
sight of the bird.

In vain they rise early that used to
rise late.

1611 J. DAVIES *Scourge Folly* 216 Wks.
(Grosart) II. 46.

In war, it is not permitted twice to
err.

[L. *Bis peccare in bello non licet.*] 1777
JOHNSON in *Boswell* (1848) LXI. 564 Quoting
the saying, 'In bello non licet bis errare': and
adding, 'this equally true in planting'.

In wine there is truth.

[Gk. 'Εν οἴνῳ ἀλήθεια.—L. In vino veritas.]
c. 1590 LYLLY *Mother Bomb.* in Wks. (Bond)
III. 199 I percerue sober men tell most lies,
for in vino veritas. If they had drunke wine,
they would haue tolde the truth. 1772
BOSWELL in *Johnson* XXVII (1848) 242 I . . .
had recourse to the maxim, in vino veritas,
a man who is well warmed with wine will
speak truth 1869 TROLLOPE *He knew He
was Right* II There is no saying truer than
that . . . there is truth in wine. Wine . . . has
the merit of forcing a man to show his true
colours.

In wiving and thriving a man should
take counsel of all the world.

α. 1591 HY. SMITH *Serm.* (1866) I. 9 They
say, that in wiving and thriving a man
should take counsel of all the world, lest he
light upon a curse while he seeks for a blessing.

In your own light, like the Mayor of
Market-Jew.

1864 N. & O. 3rd Ser. v. 275. In your own
light, like the Mayor of Market-Jew. The pew
of the Mayor of Marazion¹ (or Market-Jew)
was so placed, that he was in his own light.
[¹ Cornwall.]

Indulgences to Rome.

1853 ABP. TRENCH *Prod.* III (1894) 68 In the
Middle Ages they had this proverb: *In-
dulgence to Rome*, Rome being the centre and
source of this spiritual traffic.

Industry is fortune's right hand,
and frugality her left.

1670 RAY *Prod.* 14 Industry is fortune's
right hand, and frugality her left. 1799
M. EDGEWORTH *Pop. Tales; Lame Jervas* II
*Industry is fortune's right hand, and Frugality
her left*; a proverb which has been worth ten
times more to me than all my little purse
contained.

Ingleborough,¹ Pendle,² and Penyghent,³ are the highest hills between Scotland and Trent.

1586 CAMDEN *Brit. Lancs.* (1722) i. 971 They are the highest hills in our English Appennine (and therefore, it is commonly said, Inglebrow, Pendle, and Penigent, Aie the highest hills between Scotland and Trent). 1613-22 DRYDEN *Polyolb* xxviii. 115 (1876) III. 189 That Inglebrow Hill, Pendle, and Penigent, Should named be the high't betwix our Tweed and Trent. 1670 RAY *Prov.* 256 Pendle, Penigent and Ingleborough, Are the three highest hills all England thorow These three hills are in sight of each other, Pendle on the edge of Lancashire, Penigent and Ingleborough near Settle in Yorkshire, and not far from Westmorland. [¹ Yorks. 2373 ft. ² Lancs. 1830 ft. ³ Yorks. 2273 ft.]

Injuries don't use to be written on ice.

1732 T. FULLER *Gnom.* 132.

Injury is to be measured by malice.

1732 T. FULLER *Gnom.* 132.

Interest will not lie.

1688 BUNYAN *Work of Jesus Christ Wks.* (1855) I. 164 Our English proverb is, Interest will not lie; interest will make a man do that which otherwise he would not do.

Into the mouth of a bad dog often falls a good bone.

1639 J. CLARKE *Param.* 45 Into the mouth of a bad dog often falls a good bone. 1670 RAY *Prov.* 82 Into the mouth of a bad dog, often falls a good bone. Souvent à mauvais chien tombe un bon os en gueule. *Gall.*

Invite not a Jew either to pig or pork.

1732 T. FULLER *Gnom.* 132.

1596-7 SHAKS. *Merch. Ven.* I. iii. 34 Bass. If it please you to dine with us *Shy.* Yes, to smell pork . . . I will buy with you, sell with you, . . . and so following; but I will not eat with you.

Ipswich, a town without inhabitants, a river without water, streets without names, where asses wear boots.

1787 GROSE *Provinc. Glos., Suffolk* (1811) 224 Ipswich, a town without inhabitants, a river without water, streets without names, where asses wear boots. This description of Ipswich was given to King Charles II by the Duke of Buckingham. . . . The town, having no manufactory, was thinly inhabited; the streets at that time were not named; at low water the bed of the river is left dry, and the bowling-green of Christ-church priory . . . was rolled by asses, in a sort of boots, to prevent their feet sinking into the turf.

Ireland will be your hinder end.

1721 KELLY *Scot. Prov.* 192 Ireland will be your hinder end. Foreboding that he will steal, and go to Ireland to escape justice.

Is Saul also among the prophets?

1611 BIBLE *I Sam.* x. 11 Is Saul also among the prophets? 1815 SCOTT *Guy Man.* xxi Is Saul, you will say, among the prophets? Colonel Mannerling write poetry! 1853 ABP. TRENCH *Prov.* ii (1894) 35 'Is Saul also among the prophets' . . . finds its application as often as any one reveals suddenly . . . a nobleness which had been latent in him until now. 1882 'F. ANSREY' *Vice Versâ* iv This is indeed finding Saul among the prophets; your sentiments, if sincere, Bultitude . . . are very creditable.

Is the wind in that door (corner)?

1470-85 MALORY *Arthur* vii. xxxv 'What! neuewe, is the wynde in that dore? 1546 J. HEYWOOD *Prov.* (1867) ii. v. 56 If the winde stonde in that doore, it standth awry. 1589 Marprel. *Epil.* B. iv Is the winde at that dore with you brother deane? a 1625 BEAUM. & FL *Coronation* ii. i Phil. Is the wind in that corner? 1668 DRYDEN *Evening's Love* iv. i Is the Wind in that Door? Here's like to be fine doings.

1597-8 SHAKS. *I Hen.* IV III. iii. 102 Is the wind in that door, i' faith? 1598-9 *Much Ado* II. iii. 108 Sits the wind in that corner?

It chanceth (happens) in an hour, that happeneth not in seven years.

c. 1270 *Rawlinson MS.* C. 641, f. 13c in *Eng. Stud.* 31. 16 On dai bringd, thet al her ne mai. *Quod donare mora nequit annua, dat brevis hora Anno cura datur, lamen una dies operatur.* c. 1350 *MS. Douce* 52 (ed. Förster) in *Festschr.* z. xii. *Deutschen Neuphilologentage*, no. 44 Oft bryngeth on day, pat al be gere not may. c. 1386 CHAUCER *Knigh't's T.* A. 1668 Yet somtyme it shal fallen on a day That falleth nat eft withinne a thousand yeer. 1546 J. HEYWOOD *Prov.* (1867) 133 It haph in an houre that haph not in vii. yéere. a. 1553 UDALL *Royster D.* iv. iii (Arb) 61 *Royster.* For such chaunce may chaunce in an houre, do ye heare? *M. Mery.* As perchaunce shall not chaunce againe in seuen yeare. 1614 CAMDEN *Rem., Prov.* 308 It chanceth in an hour, that happeneth not in seven year. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 It will come in an houre that will not come in a year. 1721 KELLY *Scot. Prov.* 193 It may come in an hour, that will not come in a year.

It comes from Needingworth.

1639 J. CLARKE *Param.* 68.

It comes to (the) hand like the bowl of a pint-stoup.

[= is acceptable or opportune] 1819 SCOTT *Bride Lam.* xi The thunderbolt . . . only served to awaken the . . . inventive genius of the flower of Majors-Domo . . . Caleb exclaimed, 'Heavens be praised!—this comes to hand like the bowl of a pint stoup'.

It costs more to do ill than to do well.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 329.

It early pricks that will be a thorn.

c. 1350 *MS. Douce* 52 (ed. Förster) in *Festschr.* z. xii. *Deutschen Neuphilologentage*, no. 137

Hit is sone sharpe pat schal be a thorne. c. 1450 *Coventry Plays* (E.E.T.S.) 56 Yt ys eyryl scharp thatt wol be thorne. 1523 SKELTON *Garl. of Laurell* 1437 Wks (Dyce) I. 418 It is sone aspyed where the thorne priketh. 1546 J. HEYWOOD *Prov.* (1867) 143 It pricketh betimes, that shalbe a sharpe thorne. c. 1557 *Jacob & Esau* i. ii. in HAZL. O. E. P. (1874) ii. 196 Youngit pricketh (folks do say), that will be a thorn, Esau hath been naught, ever since he was born. 1590 LODGE *Rosalynde* Wks. (1883) I. 18 What sirha, well I see earlie pricketh the tree that will proove a thorne. 1636 CAMDEN *Rem., Prov.* 295 It early pricketh that will be a thorn. 1721 KELLY *Scot. Prov.* 97 *Early pricketh that will be a thorn.* . . . Children soon shew their propensities and inclinations.

1590-1 SHAKS. 3 *Hen. VI* v. v. 13 What! can so young a thorn begin to prick?

It goes as much in his heart as in his heel.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 It goes as meikle in his heart as in his heel. 1721 KELLY *Scot. Prov.* 198 *It goes as much into my heart as my heel.* Spoken with disdain, signifying that what is said or done does not affect us in the least.

It goes down like chopped hay.

1678 RAY *Prov.* 235.

It hangs by jommetry.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 341 *Miss.* My petticoat! how it hangs by jommetry! *Never.* Perhaps the fault may be in your shape.

It is a bad cause that none dare speak in.

1639 J. CLARKE *Paræm.* 199 'Tis a bad cause that none dare speake in. 1737 A. RAMSAY *Scot. Prov.* Wks. (1819) III. 187 It's an ill cause that the lawyers think shame o'.

It is a bad cloth that will take no colour.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 76 It is a bad clothe that will take no colour. . . . Ye were neuer so wise, To take specke of colour, of good aduysse. 1580 LYL Euph. & his Eng. (Arb.) 408 Be your cloath neuer so badde it will take some colour, and your cause neuer so false, it will beare some shew of probabilitie. 1670 RAY *Prov.* 71 It's a bad cloth indeed will take no colour. *Cattiva è quella lana che non si puo tingere. Ital.*

It is a bad sack that will abide no clouting.

1546 J. HEYWOOD *Prov.* (1867) II. iv. 49 It is a bad sacke that will abide no cloutying.

It is a bare moor that he goes over and gets not a cow.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 It is a bair moore that he goes over and gets not a cow.

It is a blind (silly) goose that comes to the fox's sermon.

1580 LYL Euph. & his Eng. (Arb.) 327 It is . . . a blinde Goose that commeth to the Foxes sermon, *Euphues* is not entangled with *Philautus* charmes. 1732 T. FULLER *Gnom.* 122 It is a silly goose that comes to a fox's sermon.

It is a bold (wily) mouse that breeds (builds. nestles) in the cat's ear.

c. 1430 LYDGATE *Min. Poems* (Percy Soc.) 167 An hardy mowse, that is bold To breede in cattis eeries. 1522 SKELTON *Why not to Court* 753 Wks. (1843) II. 50 Yet it is a wily mouse That can bylde his dwelling house Within the cattis eare. a. 1530 R. Hill's *Commonpl. Bk.* (1858) 140 It ys a sotyll mouse that slepyth in the cattys eare. 1546 J. HEYWOOD *Prov.* (1867) ii. v. 58 I haue heard tell, it had neede to bée. A wily mouse that should bréede in the cats eare. 1579 LYL Euphues (Arb.) 63 Let *Philautus* behaue himself neuer so craftely, he shal know that it must be a wily Mouse that shall breede in the Cats eare. 1640 HERBERT *Oull. Prov.* Wks. (1859) I. 319 It is a bold mouse that nestles in the cat's ear.

1598-9 SHAKS. *Hen. V* III. vii. 161 You may as well say that's a valiant flea that dare eat his breakfast on the lip of a lion.

It is a dangerous fire begins in the bed straw.

c. 1386 CHAUCER *Merch. T.* E² 1783 O perillous fyr, that in the bedstraw bredeth! 1651 HERBERT *Jac. Prud.* Wks. (1859) I. 366.

It is a dear collop that is cut out of thine own flesh.

1546 J. HEYWOOD *Prov.* (1867) i. x. 23 I haue one of mine owne whom I must looke to. Ye aunt (quoth Alex) . . . I haue heard saie, it is a déere colup That is cut out of thowne fleshe. c. 1598 MS. *Proverbs* in D. FERGUSSON *Scot. Prov.* (Beveridge) 69 It is a neir collop is cut of thy owin flesh.

1591-2 SHAKS. *I Hen. VI* V. iv. 18 God knows, thou art a collop of my flesh. 1610-11 Wint. T. I. ii. 138 Yet were it true To say this boy were like me. . . . Most dear'st! my collop!

It is a far cry to Lochow.

1819 SCOTT *Leg. Mont.* xii This menace was received with a scornful laugh, while one of the Campbells replied, 'It is a far cry to Lochow'; a proverbial expression of the tribe, meaning that their ancient hereditary domains lay beyond the reach of an invading army. 1850 *Tail's Mag.* xvii. 75/1 In those days it was a 'far cry' from Orkney to Holyrood. 1890 ROLF BOLDREWOOD *Miner's Right* xxiii Because it was 'a far cry to Lochow', or, in other words, a long way from the Oxley to Pekin, no protest on the part of his Celestial Highness reached us.

It is a foolish sheep that makes the wolf his confessor.

1670 RAY *Prov.* 23.

It is a fortunate head that never ached.

1355 BOHN *Handbk. Prov.* 427.

It is a good goose that's ay dropping.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 It is a good goose that drops ay. 1721 KELLY *Scot. Prov.* 190 *It's a good goose that's ay dropping.* It is a good friend that is always giving; spoken to dissuade us from too much importuning a friend.

It is a good horse that never stumbles.

1546 J. HEYWOOD *Prov.* (1867) I VIII 16 Though it be a good hors That neuer stumbl-eth. 1599 PORTER *Angry Wom. Abingd.* II. II (Merm.) 132 *Nich.* Well, 'tis a good horse never stumbles. 1670 RAY *Prov.* 105 It's a good horse that never stumbles and a good wife that never grumbles. 1721 KELLY *Scot. Prov.* 126 *He's a good horse that never stumbled, And a better wife that never grumbled.* Both so rare, that I never met with either.

It is a good poor man's blade, it will bow ere it break.

1721 KELLY *Scot. Prov.* 187 *It is a good poor man's blade, it will bow e're it break.* Spoken commonly of an ill tempered knife, that will stand as it is bent, or the like.

It is a good thing to eat your brown bread first.

1830 FORBY *Vocab. E. Angl.* 429 It is a good thing to eat your brown bread first. i.e. If you are unfortunate in the early part of life, you may hope for better success in future.

It is a good tongue that says no ill, and a better heart that thinks none.

1721 KELLY *Scot. Prov.* 222 *It is a good tongue that says no ill, and a better heart that thinks none.* Used when we have no inclination to speak our minds freely, concerning courts, or great men.

It is a good tree that hath neither knap¹ nor gaw².

1721 KELLY *Scot. Prov.* 218 *It is a good tree that hath neither knap nor gaw.* There is nothing altogether perfect. [¹ knob. ² want, blemish.]

It is a good wind that blows a man to the wine.

1594 LYLY *Moth. Bomb.* II. v. Wks. (1892) II. 100 *Stel.* It was an olde proverbe, when his great-grandfather was a childe, that it was a good wind that blew a man to the wine.

It is a good world, but they are ill that are on it.

1721 KELLY *Scot. Prov.* 191 *It is a good world, but they are ill that are on't.* The word World

is sometimes taken for the universe, and sometimes for mankind; in the first sense it is good, in the second bad.

It is a good world, if it hold.

1721 KELLY *Scot. Prov.* 191 *It is a good world, if it hold* Spoken to them who take their ease and pleasure now, without respect to their future condition.

It is a great journey to the world's end.

1670 RAY *Prov.* 158.

It is a great point of wisdom to find out one's own folly.

1732 T. FULLER *Gnom.* 121.

It is a great victory that comes without blood.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 327.

It is a great way to the bottom of the sea.

1639 J. CLARKE *Parœm.* 4. ['Tis.]

It is a hard task to be poor and leal.

1721 KELLY *Scot. Prov.* 211 *It is a hard task to be poor and leal.* Because poverty is a great tentation to steal.

It is a hard thing to have a great estate, and not fall in love with it.

1721 T. FULLER *Gnom.* 121.

It is a hard winter when one wolf eats another.

1579 LYLY *Euph.* (Arb.) 78 Men themselves haue by vse obserued, yat it must be a harde Winter when one Wolfe eateth another. 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369 A wolf will never make war against another wolf. 1670 RAY *Prov.* 156 It's a hard winter when one wolf eats another. . . Mauvaise est la saison quand un loup mange l'autre.

It is a long lane (run) that has no turning.

1670 RAY *Prov.* 117 It is a long run that never turns. 1778 FOOTE *Trip Calais* II. Wks. (1799) II. 355 It is a long lane that has no turning. 1827 SCOTT *Chron. Canongale* v It is a long lane that has no turning. . . He has sown his wild oats, . . . and has settled into a steady respectable man. 1894 LD. AVEBURY *Use of Life* III (1904) 24 If money comes in slowly at first, do not be discouraged; it is a long lane which has no turning; . . . lay up some for a rainy day, remembering that good lanes have their turnings as well as bad ones.

It is a pain both to pay and pray.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64.

It is a pity that fair weather should do any harm.

1639 J. CLARKE *Parœm.* 79 'Tis pity that faire weather should doe any harme. 1738

SWIFT *Pol. Conversat.* II. Wks. (1556) II. 343
Col. The day is finely cleared up. *Smart.*
... 'Tis a pity that fair weather should ever
do any harm.

**It is a poor dog that does not know
'Come out'.**

1830 FORBY *Vocab. E. Angl.* 428 It is a poor
dog that does not know 'come out'. i. e. He is
foolish, who does not know when to desist.

**It is a poor dog that is not worth
the whistling.**

1546 J. HEYWOOD *Prov.* (1867) I. XI It is, as
I have lerned in Iystnyng, A poore dogge,
that is not worth the whystlyng. 1603
BRETON *Packet Mad Lett.* Wks. (1879) II.
19 There are more maids than Maulkin,
and I count myself worth the whistling after.
1614 CAMDEN *Rem.* 303 A poore dog that is
not worth the whistling. 1738 SWIFT *Pol.*
Conversat. I. Wks. (1856) II. 336 *Never.*
Because, miss, you never asked me: and
'tis an ill dog that's not worth whistling
for.

1605-6 SHAKS. *K. Lear* IV. II. 29 *Gon.* I
have been worth the whistle.

It is a poor heart that never rejoices.

1833 MARRYAT *Peter Simple* v. 'Well',
continued he, 'it's a poor heart that never
rejoiceth'. He then poured out half a
tumbler of rum. 1843-4 DICKENS *M. Chuz.*
v 'Let us be merry'. Here he took a captain's
biscuit. 'It is a poor heart that never
rejoices.'

**It is a poor hen that can't *scrat*¹ for
one chick.**

1721 KELLY *Scot. Prov.* 181 *It is a sary hen*
that cannot scrape to one burd. Spoken of them
that have but one child to provide for. 1882
E. L. CHAMBERLAIN *West Worc. Wds.* (E.D.S.)
39. [¹ scratch.]

**It is a poor kin (family) that has
neither whore nor thief in it.**

1659 HOWELL *Prov. Span.-Eng.* 1 There's
no family but there's a whore or a knave of it.
1721 KELLY *Scot. Prov.* 186 *It is a poor kin*
that has neither whore nor thief in it. ...
Spoken when some of our relations, who have
done an ill thing, is cast in our teeth.

**It is a proud horse that will not bear
his own provender.**

1546 J. HEYWOOD *Prov.* (1867) II. ix. 81
With good will wife, for it is (said he to
her) A proude horse that will not beare his
own prouander. 1599 PORTER *Angry Wom.*
Abingd. IV. III (Merm.) 177 *Nich.* He's a
proud horse will not carry his own provender.
1670 RAY *Prov.* 105 It's an ill horse will not
carry his own provender. 1721 KELLY *Scot.*
Prov. 131 *He's a proud horse that will not*
*bear his own prouan.*¹ An excuse for doing
our own business ourselves. [¹ provender.]

**It is a rank courtesy when a man is
forced to give thanks for his own.**

1670 RAY *Prov.* 20.

**It is a sad burden to carry a dead
man's child.**

1655 FULLER *Ch. Hist.* II. v. § 29 (1668) I. 237
Our women have a proverb, 'It is a sad
burden to carry a dead man's child'; and,
surely, a historian hath no heart . . . to
exemplify dead canons.

**It is a sad house where the hen
crows louder than the cock.**

1578 FLORIO *Firsie Fruites* f. 33 They are
sory houses, where the Hennes crowe, and
the cock holdes his peace. 1621 QUARLES
Ester. Med. III. Wks (1880-1) II 50 Ill
thruies the haplesse Family, that shoves A
Cocke that's silent, and a Hen that crows.
1625 J. HOWELL *Leit.* 5 Feb (1903) I. 250
I remember a French proverb 'La maison
est miserable et mechante Ou la poule plus
haut que le cocq chante.' 'That house doth
every day more wretched grow Where the
hen louder than the cock doth crow.' 1678
RAY *Prov* 64 It's a sad house where the hen
crows lowder than the cock. *Trista è quella*
casa dove le galline cantano e'l gallo tace. Ital
1866 C READE *G. Gaunt* XX This house is no
place for us that be women . . . where the
hen she crows and the cock do but cluck.

**It is a sair dung¹ bairn that dare not
greet².**

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66
It's a sair dung bairn that dare not greet.
1721 KELLY *Scot. Prov.* 177 *It is a sore dung*
bairn, that may not greet. They are under
great awe, that may not complain. [¹ beaten.
² cry.]

**It is a sairy brewing that is not good
in the newing¹.**

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60
It is a saime brewing, that is not good in the
newing. 1721 KELLY 181 *It is a sary brew-*
ing, that's no good in the newing. Spoken
when people are much taken with new pro-
jects. [¹ when it is new.]

**It is a sairy collop that is taken off
a capon.**

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60
It is a sairie collope that is tain off a Capone.
1721 KELLY *Scot. Prov.* 189 *It's a sary collop*
that's got off a capon. One cannot take much
where there is but little.

**It is a sairy wood that has never a
withered bough in it.**

1721 KELLY *Scot. Prov.* 186 *It is a sary wood,*
that has never a withered bough in it. ... Spoken
when some of our relations, who have done
an ill thing, is cast in our teeth.

**It is a shame to steal, but a worse
to carry home.**

1670 RAY *Prov.* 141.

**It is a sheep of Beery; it is marked
on the nose.**

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 365
It is a sheep of Beery: it is marked on the

nose. 1867 *N. & Q* 3rd Ser. xii. 488 'It is a sheep of Beery, it is marked on the nose'. A sheep is often marked on the nose to show to what barn it belongs.

It is a silly fish that is caught twice with the same bait.

1732 T. FULLER *Gnom.* 122.

It is a silly (sairy) flock where the ewe bears the bell.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60 It is a sillie flock where the 3owe¹ bears the bell. 1721 KELLY *Scot. Prov.* 181 *It is a sairy flock where the ewe bears the bell. It is a bad house where the wife commands.* [¹ ewe.]

It is a silly pack that may not pay the custom.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66 Its a silly pack that may not pay the custome.

1721 KELLY *Scot. Prov.* 178 *It's an ill pack that's no worth the custom. It is a bad thing that is not worth any small pains, or cost, that it may require.*

It is a sin against hospitality to open your doors and shut up your countenance.

1605 BACON *Adv. Learn.* II. xxiii. 3 (1900) 218 Saith Cicero, . . . ; *Nul interest habere ostium apertum, vultum clausum*, it is nothing won to admit men with an open door, and to receive them with a shut and reserved countenance. 1732 T. FULLER *Gnom.* 122 It is a sin against hospitality to open your doors and shut up your countenance. 1746 FRANKLIN *Poor Rich. Alm.* Dec. Half Hospitality opens his Door and shuts up his Countenance.

It is a sin to lie against (on) the devil.

a. 1555 RIDLEY *Wks.* 10 It is also a true common proverb, that it is even sin to lie upon the devil. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 It is a sin to lye on the Devil. 1678 RAY *Prov.* 125 It's a sin to belie the Devil.

It is a sorry goose that will not baste herself.

1678 RAY *Prov.* 72 It's a sorry goose will not baste herself.

It is a sound head that has not a soft piece in it.

1721 KELLY *Scot. Prov.* 133 It is a sound head that has not a soft piece in it.

It is a sour reek¹, where the good wife dings² the good man.

1721 KELLY *Scot. Prov.* 186 *It is a sour reek, where the good wife dings the good man. A man . . . coming out of his house with tears on his cheeks, was ask'd the occasion; he said, There was a sour reek in the house; but, . . . it was found that his wife had beaten him.* [¹ smoke. ² beats.]

It is a stinking praise comes out of one's own mouth.

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 187 *It's a stinking praise comes out o' ane's ain mouth.*

It is a tale of two drinks.

1721 KELLY *Scot. Prov.* 177 *It is a tale of two drinks. It is a thing that requires deliberation; at least as long as the glass may go twice about.*

It is a thrawn¹ faced bairn that is gotten against the father's will.

1721 KELLY *Scot. Prov.* 188 *It is a thrawn fac'd bairn that is gotten against the father's will. Kindness extorted come[s] always with an ill grace.* [¹ distorted.]

It is a true bourd¹ (dream) that men see waking.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60 It is a soothe bourd that men sees wakin. KELLY *Scot. Prov.* 179 *It is a true dream, that is seen waking. It is easy to guess what appears plain, and evident.* [¹ jest.]

It is a wicked thing to make a dearth one's garner.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 358.

It is a wicked world, and we make part of it.

1732 T. FULLER *Gnom.* 220. ['Tis.]

It is a wise child that knows its own father.

1607 TOURNEUR *Rev Trag.* II. i The world's so changed one shape into another, It is a wise child now that knows her mother. 1613 WITHER *Abuses; Of Desire* v. 27 Is't not hence this common proverb grows, 'Tis a wise child that his own father knows? 1762 GOLDSMITH *The Mystery Revealed* Wks. (1912) II. 472 She called her father John instead of Thomas, . . . but perhaps she was willing to verify the old proverb, that 'It is a wise child that knows its own father'. 1827 SCOTT *Surg. D.* ix It is not every child that knows its own father, so how can every man be so sure of his own name?

1598-7 SHAKS *Merch. V.* II. ii. 83 It is a wise father that knows his own child.

It is a world to see.

c. 1475 *Assembly of Ladies* in SKEAT'S *Chaucer* VII. 397 For yonge and olde, and every maner age, It was a world to loke on her visage. 1519 *The Four Elements* in HAZL. *O. E. P.* (1874-6) i. 35 *Ta.* It is a world to see her whirl, Dancing in a round. 1570 LVLV *Euphues* (Arb.) 116 It is a world to see how commonly we are blinded with the collusions of women.

1593-4 SHAKS. *Tam. Shrew* II. 305 'Tis a world to see, How tame . . . A meacock wretch can make the curtest shrew. 1598-9 *Much Ado* III. v. 38 *Dogb.* God help us! it is a world to see.

It is absurd to warm one in his armour.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 353.

It is all in the day's work.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II 336 *Never*. Will you be so kind as to tie this string for me . . . ? it will go all in your day's work. 1820 SCOTT *Monast.* ix That will cost me a farther ride, . . . but it is all in the day's work. 1896 F. E. YOUNGHUSBAND *Heart of Cont.* 28 The mules merely shook themselves and then stared stonily ahead, as if it were all in the day's work and not to be wondered at.

It is all in the seven.

1900 E. J. HARDY *Mr. Thos. Atkins* 4 Soldiers are very philosophical. If anything in their work annoys them they say, 'It's all in the seven,' i.e. the seven years for which they join the army.

It is always term time in the court of conscience.

1732 T. FULLER *Gnom.* 124.

It is an alms deed to punish him.

a. 1628 EARLE *Microcosm.*, A Baker (Arb.) 48 No man verifies the Prouerbe more, that it is an Almes-deed to punish him.

It is an Englishman's (Briton's) privilege to grumble.

1866 BLACKMORE *Cradock N.* lxiv Sir Cradock grumbles . . . now and then, because, like all of us Englishmen, he must have his grievance. 1871 C. KINGSLEY *At Last* iii Trinidad is loyal (with occasional grumbings, of course, as is the right of free-born Britons). 1881 W. WESTALL *Old Factory* xxxvii We are like to grumble a bit sometimes—it is an Englishman's privilege, you know.

It is an ill bargain where no man wins.

[L. *Flet victus, victor interit.* The conquered mourns, the conqueror is undone.] 1721 KELLY *Scot. Prov.* 182 It is an ill bargain, where no man wins.

It is an ill battle (procession) where the devil carries the colours (candle, cross).

1608 BEAUM. & FL. *Philas.* iv. i Dion. O there's a Rank Regiment where the Devil carries the Colours, and his Dam Drum major. 1627 DRAYTON *Agincourt* 82 Ill's the procession (and foreruns much loss), wherein men say the devil bears the cross. 1670 RAY *Prov.* 7 It's an ill battel where the Divil carries the colours. *Ibid.* 22 It is an ill procession where the devil holds the candle. 1678—192 It's an ill procession where the Devil carries the cross. 1853 ABP. TRENCH *Prov.* iv (1894) 77 *When rogues go in procession, the devil holds the cross;*¹ when evil men have all their own way, . . . in the inverted hierarchy which is then set up, the foremost in badness is foremost also in such honour as is going. 1909 *Spectator* 2 Oct., 488

Colet . . . warned the King . . . that they who were fighting through hatred and ambition were warring under the banner . . . of the Devil. [¹ It. *Quando i furbi vanno in processione, il diavolo porta la croce.*]

It is an ill (foul) bird that bewrays (defiles, fouls) its own nest.

[c. 1023 EGBERT V. LUTTICH *Fecunda Rafis* (Voigt) l. 148 Nidos commaculans immundus habebitur ales: Pelex nec factis claret nec nomine digna.] a. 1250 *Owl & Night.* 99—100 (1922) 10 'Dahet habbe pat ilke best pat fuleþ his owe nest'. c. 1320 N. BOZON *Contes Moralises* 205 Hyt ys a fowle brydde that fylzth hys owne nest. c. 1378 GOWER *Mir. de l'Homme* l. 23413 Trop est l'oiseil de mesprisur Q'au son ny propre fait lesure. c. 1440 CAPGRAVE *Life St. Kath.* v. 1594 It is neyther wurshipful ne honest On-to mankeende to foule soo his nest. 1509 BARCLAY *Shyp of Fols* (1570) 65 It is a lewde birde that fileth his own neste. 1546 J. HEYWOOD *Prov.* (1867) ii. v. 58 It is a foule byrd, that fyleth his owne nest. I wold haue him . . . leaue lewde tickyng a. 1591 HY. SMITH *Serm.* (1866) i. 26 It becometh not any woman to set light by her husband, nor to publish his infirmities. for they say, That is an evil bird that defileth her own nest. 1614 CAMDEN *Rem.* 308 It is a fowle bird that fileth his owne nest. 1670 RAY *Prov.* 62 It's an ill bird that beraies its own nest. 1701 DEFOE *Trueborn Englishman* Explan. Pref. I am taxed with bewraying my own nest, and abusing our nation, by discovering the meanness of our original. 1813 SCOTT *Rob Roy* xxvi Where's the use o' vilifying ane's country, and bringing a discredit on ane's kin, before southrons and strangers? It's an ill bird that files its ain nest. 1926 *Times* 7 Sept. 17/5 Nothing . . . can excuse the bad taste of Samuel Butler's virulent attack upon his defenceless family . . . It's an ill bird that fouls its own nest.

1599—1600 SHAKS. *A.Y.L.* IV. i. 216 We must have your doublet and hose plucked over your head, and show the world what the bird hath done to her own nest.

It is an ill bird that pecks out the dam's eyes.

1639 J. CLARKE *Pareem.* 272 It's an ill bird that pecks out the Dammes eyes.

It is an ill-bred dog that will beat a bitch.

1732 T. FULLER *Gnom.* 123.

It is an ill counsel that hath no escape.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 350.

It is an ill dog that deserves not a crust.

1670 RAY *Prov.* 81 It's an ill dog that deserves not a crust. *Digna canis pabulo.* 'Αξία ἡ κύων τοῦ βρώματος. Eras. ex Suida.

It is an ill horse can neither whinny nor wag his tail.

1594 LYLY *Moth. Bomb.* iv. ii. Wks. (1902) III. 213 *Dro.* And I restored him so gently,

that he neither would cry *wylie*, nor wag the tail. 1670 RAY *Prov.* 105 It's an ill horse can neither winny nor wag his tail.

It is an ill sign to see a fox lick a lamb.

1678 RAY *Prov.* 112.

It is an ill (poor) stake that cannot stand one year in a hedge (the ground).

1546 J. HEYWOOD *Prov.* (1867) II. IV 49 So is it an yll stake I haue heard among. That cannot stande one yere in a hedge. 1640 HERBERT *Ouil. Prov. Wks.* (1859) I 343 It is a poor stake that cannot stand one year in the ground.

It is an ill wind that blows nobody (no man) good (to good).

1546 J. HEYWOOD *Prov.* (1867) II IX 77 An yll wynde that blowth no man to good, men say. 1573-80 TUSSEY *Husb.* (1878) 20 It is an ill winde turnes none to good. 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 357 It is an ill air where we gain nothing 1655 FULLER *Ch. Hist.* II. II (1868) I. 157 It is an ill wind which bloweth no man profit. He is cast on the shore of Friezland . . . , where the inhabitants . . . were by his preaching converted to Christianity. 1660 TATHAM *Rump* II. I. Wks. (1879) 220 'Tis an ill wind, they say, bloughs nobody good 1832-8 S. WARREN *Diary of Phys.* I My good fortune (truly it is an ill wind that blows *nobody* any good) was almost too much for me. 1928 *Times* 7 Jan. 6/2 It is an ill wind that blows nobody any good, and cannot we all learn a lesson from the recent great snowstorm?

1590-1 SHAKS. 3 *Hen. VI* II. v. 55 Ill blows the wind that profits nobody. 1593-4 *Tam. Shrew* I. II 48 And tell me now, sweet friend, what happy gale Blows you to Padua here from old Verona? 1597-8 2 *Hen. IV* V. III. 88 *Fal.* What wind blew you hither, Pistol? *Pist.* Not the ill wind which blows no man to good.

It is as cheap sitting as standing.

1666 TORRIANO *Ital. Prov.* 277 The English say, it is as cheap sitting as standing, my masters. 1738 SWIFT *Pol. Conversal.* I. Wks. (1856) II. 333 *Lady A.* Well, but sit while you stay, 'tis as cheap sitting as standing. 1858 R. S. SURTEES *Ask Mamma* XLVII Let's get chairs and be snug; it's as cheap sitting as standing.

It is as good to be in the dark as without light.

1670 RAY *Prov.* 77.

It is as hard to please a knave as a knight.

1670 RAY *Prov.* 111.

It is as long in coming as Cotswold barley.

1662 FULLER *Worthies, Glos.* (1840) I. 552 'It is long in coming as Cotswold barley.'

It is applied to such things as are slow but sure The corn, in this cold county on the Wolds, . . . is very backward at the first; but afterwards overtakes the forwardest in the county. 1670 RAY *Prov.* 228 *Gloucestershire.* It's as long in coming as Cotswald barley.

It is as meet as a thief for the widdy¹.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 66 It is as meit as a thief ior the widdle. [¹ gallows]

It is as natural to die as to be born.

1732 T. FULLER *Gnom.* 124 It is as natural to die as to be born. 1910 *Spectator* 7 May 'Men fear death', says Bacon, '... but the fear of it, as a tribute due unto nature, is weak'. . . . It is as natural to die as to be born.

It is at courts, as it is in ponds; some fish, some frogs.

1732 T. FULLER *Gnom.* 124

It is best to be off with the old love before you are on with the new.

1819 SCOTT *Bride Lam.* XXIX Bucklaw, half humming, half speaking the end of the old song—'It is best to be off wi' the old love Before you be on wi' the new'. 1857 TROLLOPE *Barch. Tour.* XXVII There is an old song which gives us some very good advice about courting: 'It's gude to be off with the auld luvie Before ye be on wi' the new'. 1891 A. LANG *Ess. in Little* 6 Dumas . . . met the great man at Marseilles, where . . . Alexandre chanced to be 'on with the new love' before being completely 'off with the old'.

It is best to sit near the fire when the chimney smokes.

1779-81 JOHNSON *Lives of Poets* (Napier) I. 236 Roscommon, foreseeing that some violent concussion of the State was at hand, purposed to retire to Rome, alleging, that it was best to sit near the chimney when the chamber smoked. 1826 SCOTT *Woodst.* XXI It is best sitting near the fire when the chimney smokes; . . . Woodstock, . . . in the vicinity of the soldiers, will be less suspected . . . than more distant corners.

It is best to take half in hand and the rest by and by.

1678 RAY *Prov.* 354 'Tis best to take half in hand and the rest by and by. (The tradesman that is for ready money.)

It is better driving a flock than one.

1664 J. WILSON *Andron. Comm.* III. v. Wks. (1874) 172 The people are like sheep—'tis better driving A flock than one.

It is better kiss a knave than to be troubled with him.

1614 CAMDEN *Rem., Prov.* 308 It is better kiss a knave than to be troubled with him. 1738 SWIFT *Pol. Conversal.* I. Wks. (1856) II. 336 *Miss.* Well, I'd rather give a knave a kiss for once than be troubled with him.

It is better to be a-cold than a cuckold.

1678 RAY *Prov.* 69.

It is better to be a martyr, than a confessor.

1586 B. YOUNG *Guazzo's Civ. Conv.* iv. 218 b If I had not given credence to that Prouerbe. That it is better to bee a Martyr than a Confessour.

It is better to be (marry) a shrew than a sheep.

1573 TUSSEY *Husb.* (1878) 157 Now be she lambe or be she eaw, Give me the sheepe, take thou the shreaw. 1575 GASCOIGNE *Gl. Govt.* III. 1. Wks. (1910) II. 44 It is an olde saying, one shrew is worth two sheep. 1614 CAMDEN *Rem.*, *Prov.* 308. c 1645 HOWELL *Leit.* (1650) i. 110 It is better to marry a Shrew than a Sheep; for though silence be the dumb Orator of beauty, . . . yet a Phlegmatic dull Wife is fulsom and fastidious.

It is better to be stung by a nettle than pricked by a rose.

1580 LYLY *Euph. & his Eng.* (Arb.) 323 I can better take a blister of a Nettle, then a prick of a Rose. 1659 HOWELL *Eng. Prov.* 18/2 'Tis better to be stung by a Nettle, then prickt by a Rose; viz. To be wronged by a foe, then a friend. 1732 T. FULLER *Gnom.* 32 Better be stung by a Nettle, than prick'd by a Rose.

It is better to have one plough going than two cradles.

1580 LYLY *Euph. & his Eng.* (Arb.) 229 Be not hasty to marry, it is better to haue one plough going, then two cradells. 1732 T. FULLER *Gnom.* 33 Better have one Plough going than two Cradles.

It is better to hear the lark sing than the mouse cheep (squeak).

1306-7 DOUGLAS in SCOTT *Tales Grandf.* (1827-30) ix [Douglas] set fire to the castle; and . . . took refuge with his followers in the hills and forests. 'He loved better,' he said, 'to hear the lark sing than the mouse squeak.' 1855 BOHN *Handbk. Prov.* 435 It were better to hear the lark sing, than the mouse cheep. 1891 A. LANG *Ess. in Little 4* Like the good Lord James Douglas, we had heifer hear the lark sing over moor and down, with Chicot, than listen to the starved-mouse squeak . . . with M. Zola.

It is better to play with the ears than the tongue.

1611 J. DAVIES *Scourge Folly* 217 Wks. (Grosart) II. 46.

It is better to sup with a cutty than want a spoon.

1721 KELLY *Scot. Prov.* 210 *It is better to sup with a cutty than want a spoon.* It is better to have a thing, not quite so good in its kind, than to want altogether.

It is brave scrambling at a rich man's dole.

1639 J. CLARKE *Paræm.* 39. ['Tis.]

It is but a copy of his countenance.

c. 1568 WAGER *Longer thou livest sig. C ii* It is but a copie of his countenance. 1678 RAY *Prov.* 70. [It's.]

It is but a year sooner to the begging.

1721 KELLY *Scot. Prov.* 217 *It is but a year sooner to ine begging.* Facetiously spoken, when we design to be at a little more expense than we thought.

It is by the head that the cow gives the milk.

1721 KELLY *Scot. Prov.* 192 *It is by the head that the cow gives the milk.* Every thing is able for its business, as it is kept.

It is certain, because it is impossible.

[L. TERTULLIAN *De Carne Christi* v.] 1642 SIR T. BROWNE *Religio Med.* i. § ix (1881) 18 Involved Ænigmas and riddles of the Trinity, with Incarnation and Resurrection. I can answer all the Objections of Satan . . . with that odd resolution I learned of Tertulhan, *Certum est, quia impossibile est.*

It is cheap enough to say, God help you.

1732 T. FULLER *Gnom.* 124.

It is come to mickle, but it's no come to that.

1721 KELLY *Scot. Prov.* 207 *It is come to mickle, but it's no come to that.* Spoken when we reject the proffer of a mean service, match, or business, we are not come so low as that yet.

It is comparison that makes men happy or miserable.

1732 T. FULLER *Gnom.* 221.

It is day still while the sun shines.

1670 RAY *Prov.* 77.

It is Dim Sarsnick with him.

1917 J. C. BRIDGE *Chesh. Prov.* 84 It's Dim Sarsnick with him. 'Dym Sassenach' = 'I don't understand English': used by the Welsh when they do not understand, or pretend not to understand, what is said to them in English. . . . In Cheshire the saying superseded . . . 'None so deaf as those who won't hear.'

It is dogged that does it.

1867 TROLLOPE *Chron. Barsel lxi* Mr. Crawley . . . repeated . . . Giles Hoggett's words. 'It's dogged as does it. It's not thinking about it.' 1877 J. R. GREEN *Leit.* to Miss Stopford 30 Mar. I found that 'dogged does it' had got into my blood, and I knuckled to at my work with a resolve to get it done.

It is done *secundum usum Sarum*.

1589 [? LYLY] *Pappe w. Hatchet* Wks. (1902) III. 400 For the winter nights the tales shall

be told *secundum usum Sarum*. 1662 FULLER *Worthies, Wills* (1840) III. 319 'It is done *secundum usum Sarum*. . . . Many offices or forms of service were used . . . in England . . . until Osmond bishop of Sarum,¹ about the year . . . 1090, made that . . . office, which was generally received all over England. . . . It is now applied to . . . patterns of unquestionable authority. [¹ 1½ m from Salisbury, the present seat of the bishopric.]

'It is dry meat,' said the country fellow when he lost the hare.

1659 HEYLIN *Animadv.* in FULLER *Appeal* (1840) 496 But it is dry meat, said the country-fellow, when he lost the hare; and so let Calais pass for 'a beggarly town', and 'not worth the keeping', because we have no hope to get it.

It is easier to build two chimneys, than to maintain one.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 358 It is easier to build two chimnies, than to maintain one. 1757 FRANKLIN *Poor Rich. Alm. Jan.* 'Tis easier to build two Chimneys than maintain one in Fuel.

It is easier to descend than to ascend.

1614 CAMDEN *Rem., Prov.* 30S.

It is easier to pull down than to build.

1587 J. BRIDGES *Def of Govt. in C. of E.* 518 It is a true say of olde, *Facilius est destruere quam construere*, We may quicker pull downe with one hande, than wee can easilie builde againe with both 1855 BOHN *Handbk. Prov.* 88 It is easier to pull down than to build. 1909 *Times* 28 Apr. Turkey and her new rulers . . . have astonished those who thought they knew the Turks best by . . . the vigour . . . with which the great change has been conducted. . . . But it is easier always and everywhere to pull down than to build up.

It is easier to raise the devil than to lay him.

1655 FULLER *Ch. Hist.* x. iv (1868) III. 300 The boy, having gotten a habit of counterfeiting, . . . would not be un-deviled by all their exorcisms; so that the priests raised up a spirit which they could not allay. 1777 GARRICK *Prol. to Sch. for Scandal* Alas! the devil's sooner raised than laid. 1845 MACAULAY *Speech on Maynooth* Wks. VIII. 314 Did you think, when, to serve your turn, you called the Devil up, that it was as easy to lay him as to raise him? 1890 'ROLF BOLDREWOOD' *Miner's Right* xxi But exorcists of all kinds . . . have ever found the fiend more easy to invoke than to lay.

It is easy to be wise after the event.

1609 JONSON *Silent Wom.* in Wks. III (Merm.) II. i Away, thou strange justifier of thyself, to be wiser than thou wert, by the event! 1900 A. LANG *Hist. Scot. I. i* To the wisdom which comes after the event the map of Scotland seems, in part, a prophecy of her history. 1900 A. C. DOYLE *Boer War* (1902)

xix It is easy to be wise after the event, but it does certainly appear that . . . the action at Paardeberg was as unnecessary as it was expensive.

It is easy to bowl down hill.

1639 J. CLARKE *Paræm.* 151.

It is easy to cry Yule at other men's cost.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 28 To flée charge, and fynde ease, ye wold now heere oste. It is easy to cry vle at other mens coste. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 It is eith to cry zule on another mans cost.

It is easy to do what one's own self wills.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 It is eith till, that the awn self will.

It is easy to rob an orchard when none keeps it.

1670 RAY *Prov.* 23.

It is fair before the wren's door, where there is nothing within.

1721 KELLY *Scot. Prov.* 178 *It is fair before the wren's door, where there is nothing within.* An answer to them who tell us that their house or doors are not clean enough, as if we should say you have children, cattle, and things going out and in.

It is gone I loved you for.

1721 KELLY *Scot. Prov.* 200 *It is gone I lov'd you for.* Jocosely spoken by girls to their courtiers, when they have had any loss or disaster.

It is good baking beside meal.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 It is good baking beside meal. 1721 KELLY *Scot. Prov.* 181 *It is good baking beside meal.* That is, people may do well enough, when they have some to uphold, and supply them.

It is good beating proud folks, for they'll not complain.

1639 CLARKE *Paræm.* 31 It is good beating proude folkes, for they will not complaine. 1670 RAY *Prov.* 133. ['Tis.]

It is good enough for the parson unless the parish were better.

1678 RAY *Prov.* 187 It's good enough for the Parson unless the parish were better. It's here supposed that if the Parish be very bad the Parson must be in some fault, and therefore any thing is good enough for that Parson whose parishioners are bad, either by reason of his ill example, or the neglect of his duty.

It is good fasting when the table is covered with fish.

1855 BOHN *Handbk. Prov.* 270. [Danish.]

It is good fish if it were but caught.

1878 RAY *Prov.* 71 It's good fish if it were but caught. It's spoken of any considerable good that one hath not, but talks much of, sues for, or endeavours after.

It is good fishing in troubled waters.

1568 GRAFTON *Chron.* II. 102 Their persuasions whiche alwayes desyre your unquietnesse, wherby they may the better fishe in the water when it is troubled 1612-15 BP. HALL *Contempl.* XVIII. 1 (1825) I. 543 Jeroboam had secretly troubled these waters, that he might fish more gainfully. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 It is good fishing in muddy waters. 1670 RAY *Prov.* 90 It's good fishing in drumming¹ waters. II n'y a pesche qu'en eau trouble. *Gall.* In troubled waters; that is, in a time of publick calamity, when all things are in confusion. 1682 DRYDEN *Ans. & Achil.* II. 314 Who Rich and Great by past Rebellions grew, and long to fish the troubled Waves anew. 1722 SEWEL *Hist. Quakers* (1795) I. IV. 276 You delight to fish in troubled waters. 1902 A. LANG *Hist. Scot.* II 335 Arran had been trying to fish in the troubled waters. [¹ turbid, muddy.]

It is good gear that lasts aye.

c. 1384 CHAUCER *Ho. Fame* III. 57 Men seyn, what may ever laste. c. 1598 MS. *Provs.* in D. FERGUSSON *Scot. Prov.* (Beveridge) 69. It is good geir quhilk lasts aye.

1602-3 SHAKS. *All's Well* II. 60 Things may serve long but not serve ever.

It is good grafting on a good stock.

1678 RAY *Prov.* 354. ['Tis]

It is good mows¹ (game) that fills the (wame) womb.

1641 D. FERGUSSON *Scot. Prov.* in (Beveridge) 62 It is good mowes that fills the wombe. 1832 A. HENDERSON *Scot. Prov.* (1881) 126 It's gude mowes that fill the wame. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 185 It's gude game that fills the wame. [¹ jesting.]

It is good sheltering under an old hedge.

1678 RAY *Prov.* 351. ['Tis.]

It is good sleeping in a whole skin.

1546 J. HEYWOOD *Prov.* (1867) II. v. 56 Sens by stryfe, ye maie lose, and can not wyn, Suffer. It is good slepyng in a whole skyn. 1620 SHELTON *Quix.* II. xli (1908) III. 97 'Tis good sleeping in a whole skin; I mean, I am very well at home in this house. 1684 BUNYAN *Pilgr.* II (1877) 210 Mrs. Bat's-eyes . . . If he was here again, he would rest him content in a whole skin, and never run so many hazards for nothing. 1745 A. SKIRVING *Johnnie Cope* Fy now, Johnnie, get up and rin; . . . It's best to sleep in a hale skin. 1837 CARLYLE *Fr. Rev.* III. I. III Patriotism is good; but so is . . . sleeping in whole skin.

It is good that mends.

1721 KELLY *Scot. Prov.* 205 *It is good that mends.* Spoken when we hear that a person, or thing, is better, or does better.

It is good to be good in your time, for you know not how long it will last.

1721 KELLY *Scot. Prov.* 193 *It is good to be good in your time, for you know not how long it will last.* Spoken to those who are now in credit, power, and authority; that they should not be proud or insolent; for they may meet with a change.

It is good to be merry and wise.

1546 J. HEYWOOD *Prov.* (1867) I. II. 5 When hasty witlesse mirth is mated weele, Good to be mery and wise, they thinke and feelee a. 1553 UDALL *Roysier D* I. i (Arb.) 11 Therefore an other sayd sawe doth men aduse That they be together both mery and wise. 1611 BEAUM. & FL. *Kt. Burn.* P. II. 1 *Wife.* Come, come, George, let's be mery and wise. 1662 R. L'ESTRANGE *A Widd* 21 You are mery, sir; be wise too; and do not münd the King too much of the Act of Oblivion. 1721 KELLY *Scot. Prov.* 123 *Good to be mery and wise.* Spoken when peoples mirth border[s] too much upon folly.

It is good to be merry at meat.

1616 DRAKE *Anc. Adag.* 130 It is good to bee mery at meate, or meales. 1670 RAY *Prov.* 18 Good to be mery at meat.

It is good to be near of kin to land (an estate).

1662 FULLER *Worthies, Leic.* (1840) II. 227 Our English proverb, 'It is good to be near a-kin to land', holdeth in private patrimonies, not titles to crowns. 1670 RAY *Prov.* 110 It's good to be near of kin to an estate. 1721 KELLY *Scot. Prov.* 197 *It is something to be sib¹ to a good estate.* Because at the long run it may fall to us. [¹akin.]

It is good to be sure: toll it again, quoth the miller.

c. 1386 CHAUCER *Canf. T. Prol.* 562 Wel Koude he [the Miller] stelen corn and tollen thries 1678 RAY *Prov.* 91 It is good to be sure. Toll it again quoth the miller. 1721 KELLY *Scot. Prov.* 189 It is good to be sure, quoth the miller, when he moultered¹ twice. [¹ took the toll.]

It is good to be witty and wise.

1567 *Trial of Treasure* in HAZL. O. E. P. (1874) III. 72 *Luf.* Therefore it is good to be witty and wise.

It is good to beware by other men's harms.

[*L. Graia superveniet quæ non sperabitur hora.* The hour of happiness will be the more welcome, the less it is expected.] c. 1436 *Libell of Engl. Policy* l. 480 Beware . . . of other mennys peryll. c. 1470 *Harl. MS.* 3362 f. 1a (ed. Forster) in *Anglia* 42. 200 He ys an happy man, pat ys war be anothyr mannys dedys. *Est felix culpa quem castigat aliena.* 1646 J. HEYWOOD *Prov.* (1867) I. xi. 34 It is good to beware by other mens harmes. It is good to fear the worst, the best will be the welcomer. 1614 CAMDEN *Rem.* 308 It is good to beware by other mens harmes.

It is good to fear the worst, the best will save itself (be the welcomer).

1670 RAY *Prov.* 89. [It's.] 1721 KELLY *Scot. Prov.* 200 *It is good to fear the worst, the best will be the welcomer* Fearing the worst will make us careful, and cautious, and if things succeed better than we expected, the surprise will be pleasant

It is good to follow the old fox.

1639 J. CLARKE *Parcem.* 268. ['Tis]

It is good to have a cloak for the rain.

c. 1520 SKELTON *Magnif.* in Wks (Dyce) I. 225 Ye, for your wyt is cloked for the rayne. 1599 PORTER *Angry Wom. Abingd.* iv. iii (Merm.) 179 *Nich.* 'Tis good to have a cloak for the rain; a bad shilt is better than none at all.

It is good to have (keep, set) a hatch¹ before the door.

[= to keep silence] 1546 J. HEYWOOD *Prov.* (1867) i xi 26 Well I will no more sturte. It is good to have a hatche before the duire. 1555 R SMITH in FOXE *A. & M.* (1684) iii. 336/2 Seeing God hath given a Tongue, And put it under power The surest way it is to set A hatch before the door. 1579 GOSSON *Sch. Abuse* (Arb.) 53 I wish that euery rebulker shoulde place a hatch before the door. [¹ a half-door, small gate or wicket.]

It is good to have some friends both in heaven and hell.

1640 HERBERT *Oull. Prov.* Wks (1859) I. 369.

It is good to hold the ass by the bridle.

1639 J. CLARKE *Parcem.* 161. [It's.]

It is good to keep one head for the reckoning.

1573 *New Custom* III. 1. in HAZL. *O. E. P.* (1874) III. 43 *Perv. Doc.* But, as the proverb saith, it is good to keep still One head for the reckoning, both sober and wise.

It is good to learn at other men's cost.

1573 TUSSEY *Husb.* x (1878) 23 Then happie is he by example that can take heede by the fall of a mischieued man.

It is good to marry late or never.

1639 J. CLARKE *Parcem.* 329.

It is good to nip the briar in the bud.

1721 KELLY *Scot. Prov.* 211 *It is good to nip the briar in the bud.* It is good to prevent, by wholesome correction, the vicious inclinations of children.

It is good to strike the serpent's head with your enemy's hand.

1732 T. FULLER *Gnom.* 125.

It is good tying the sack before it be full.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 356.

It is good walking with a horse in one's hand.

1591 LILLY *Endym.* iv. ii *Epi.* Why, is it not said? It is good walking when one hath his horse in his hand? 1721 KELLY *Scot. Prov.* 196 *It is good walking with a horse in one's hand.* It is good when a man of any art, trade, or profession, has an estate to support him, if these should fail. 1738 SWIFT *Pol. Conversat.* II. Wks (1856) II. 345 *Col.* . . . I hear you are a great walker. . . Sir. J. No, . . . ; I always love to walk with a horse in my hand.

It is (was) Greek to me (him).

1575 GASCOIGNE *Posies, Supposes* I. 1 (1907) 190 *Balia.* This gear is Greek to me. 1688 SHADWELL *Squire of Als.* iv. 1 All this fine language had been heathen Greek to me. 1705 STRYPE *Life Sir J. Cheke*¹ (1821) I, § 2. 14 This language was little known or understood hitherto in this realm. And if any saw a piece of Greek they used to say, *Græcum est, non potest legi*, i.e. 'It is Greek, it cannot be read'. 1840 DICKENS *Barn Rudge* I I am a stranger, and this is Greek to me. [¹ Prof of Greek, Cambridge, 1540-51.]

1599-1600 SHAKS. *Jul. Cæs.* I II. 282-7 *Cæs.* Did Cicero say anything? *Casca.* Ay, he spoke Greek . . . but, for mine own part, it was Greek to me.

It is hard for a greedy eye to have a leal¹ heart.

1721 KELLY *Scot. Prov.* 209 *It is hard for a greedy eye to have a leal heart.* Because such act against the bent of their inclinations. [¹ loyal, honest]

It is hard halting (to halt) before a cripple.

c. 1374 CHAUCER *Troilus* iv. 1457-9 'It is ful hard to halten unespied Bifore a crepil, for he can the craft' Your fader is in sleighte as Argus yed.' 1546 J. HEYWOOD *Prov.* (1867) II. v. 59 It is harde haltyng before a crepele ye wot 1581 B. RICH *Farewell to the Militarie Prof.* (Sh. Soc.) 44 Wee have a proverbe—it is ill haultyng before a crepele. 1655 FULLER *Ch. Hist.* iv. iv (1868) I. 614 Buckingham . . . pretending very fair in his behaviour. But, hard it is to halt before a cripple, and dissemble before King Richard.

1599 SHAKS. *Sonn. to Sundry Notes* IV. 10 A cripple soon can find a halt.

It is hard to be wretched, but worse to be known so.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 344. ['Tis.]

It is hard to break a hog of an ill custom.

1678 RAY *Prov.* 154.

It is hard to get a stocking off a bare leg.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 It is ill to take a break off a bair arse. 1917 J. C. BRIDGE *Chesh. Prov.* 84 It's hard to get a stocking off a bare leg. Spoken of a bankrupt.

It is hard to laugh and cry both with a breath.

1639 J. CLARKE *Paræm.* 147 1670 RAY *Prov.* 184 He can laugh and cry and both in a wind. 1732 T. FULLER *Gnom.* 176 She can laugh and cry both in a wind.

1593 SHAKS. *Venus & Adon.* 412 For I have heard it [love] is a life in death, That laughs and weeps, and all but with a breath.

It is hard to make a good web of a bottle¹ of hay.

1670 RAY *Prov.* 154. [¹ bundle]

It is hard to make an old mare leave flinging.¹

1721 KELLY *Scot. Prov.* 193 *It is hard to make an old mare leave flinging.* It is hard to reclaim those who have been long and habitually wicked. [¹ kicking.]

It is hard to please all parties.

1721 KELLY *Scot. Prov.* 220 *It is hard to please all parties.* . . . *Durum est omnibus placere.*

It is hard to sail over the sea in an egg-shell.

1639 J. CLARKE *Paræm.* 5. [¹Tis]

It is hard to sit in Rome and strive against the Pope.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 112 *Ye may not sit in Rome and strive with the Pope* 1721 KELLY *Scot. Prov.* 194 *It is hard to sit in Rome, and strive against the Pope.* It is foolish to strive with our governors, landlords, or those under whose distress we are. 1904-10 A. MACLAREN *Expos.* Daniel 53 'It is ill sitting at Rome and striving with the Pope'. Nebuchadnezzar's palace was not precisely the place to dispute with Nebuchadnezzar.

It is hard to teach an old dog tricks.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 70 *But it is harde to make an olde dog stoupe.* 1636 CAMDEN *Rem.*, *Prov.* 300. 1670 RAY *Prov.* 127 *An old dog will learn no tricks.* It's all one to physic the dead, as to instruct old men. 1819 SCOTT *Bride of Lam.* xxvi. I am ower auld a dog to learn new tricks, or to follow a new master. 1857 TROLLOPE *Barch. Tow.* xiii. *There can be nothing wrong in your wishing to make yourself useful . . . As for myself . . . 'It's bad teaching an old dog tricks.'*

It is hard to wive and thrive both in a year.

c. 1410 *Towneley Plays* xii l. 97 *It is sayde full ryfe 'a man may not wyfe' and also 'thyrfye and all in a year.'* 1573 TUSSEER *Husb.* lvi (1878) 153 *It is too much we dailie heare, To wive and thrue both in a yere.* 1580 LYLIE *Euph. & his E.* (Arb.) 470 *Although in one yere to mar[r]ie and to thr[ie]ue it be hard.* 1614 CAMDEN *Rem.* 308 *It is hard to wive and thrive both in a yere.* 1721 KELLY *Scot. Prov.* 49 *A man cannot wive and thrive in a year.* For courting, marriage, and their appurtenance, occasions an expense that one

year cannot retrieve. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 341 *Spark.* You can't expect to wive and thrive in the same year.

It is height makes Grantham steeple stand awry.

1638 BRATHWAIT *Barnabees Jrnl.* iii Thence to Grantham I retiring, Famous for a Spire aspiring. 1662 FULLER *Worthies, Lincs.* (1840) II. 268 'Tis height¹ makes Grantham steeple stand awry'. This steeple seems crooked unto the beholders . . . though some conceive the slenderness at such a distance is all the obliquity thereof. Eminency exposeth the uprightest persons to exception; and such who cannot find faults in them, will find faults at them, envying their advancement. [¹250 ft.]

It is idle to spur a hamshackled¹ horse.

1828 SCOTT *F. M. Perth xxxiii* 'It is but idle to spur a horse when his legs are hamshackled', said the Highlander haughtily. 'Her own self cannot fight even now, and there is little gallantry in taunting her thus.' [¹shackled, by having its head tied to one of its forelegs]

It is ill contending with the master of thirty legions.

1605 BACON *Adv. Learn.* i. iii (1900) 27 *Accounted . . . discretion in him¹ that would not dispute his best with Adrianus Cæsar; excusing himself, That it was reason to yield to him that commanded thirty legions* 1629 T. ADAMS *Serm.* (1861-2) iii. 285 *The philosopher¹ that had shamed himself by weakly disputing with Adrian . . . thus excused himself . . . 'Would you have me contend with him that commands thirty legions?'* [¹ Favorinus.]

It is ill fishing before the net.

c. 1410 *Towneley Plays* (E.E.T.S.) 104 *Ye fysh before the net.* c. 1480 HENRYSON *Wks.* (S.T.S.) II. 130 l. 1755 *The Lark . . . said, 'Scho fischit lang befor the Net.'* 1546 J. HEYWOOD *Prov.* (1867) i. xi. 31 *It is (quoth he) yll fyshyng before the net.* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 *He that fishes afore the net, lang or he fish get.* 1721 KELLY *Scot. Prov.* 148 *He that fishes before the net, long e'er he fish get.* Spoken to those who devour by expectation, what they have not in possession, for the fish are not gotten till the net be drawn ashore.

It is ill gaping against (before) an oven.

a. 1250 *Owl & Night.* 292 (1922) 28 *Ne wit¹ þan ofne² me ne sonie.* 1577-87 HOLINSHED *Chron.* (1807-S) II. 389 *A man ought not to chide with a fool, nor gape over an oven.* 1659 HOWELL *Eng. Prov.* 12/1 *It is ill gaping before an oven.* 1670 RAY *Prov.* 96 *No gaping against an oven.* [¹against. ²oven. ³yawn.]

It is ill healing of an old sore.

1509 A. BARCLAY *Ship of Fools* (Jamieson) I. 164 *In olde sores is grettest ieopardye.* 1546 J. HEYWOOD *Prov.* (1867) II. viii. 71 *She hath (they say) bene styffe necked euermore. And*

it is yll healyng of an olde sore. 1579 LYL^y *Eupneus* (Arb.) 109 Search the wound while it is greene, too late commeth the salve when the sore festereth. 1732 T. FULLER *Gnom.* 158 Old sores are hardly cured.

It is ill jesting with edged tools.

c. 1510 STANBRIDGE *Vulgaria* (E.E.T.S.) 20 It is shrewed to iape with naked swordes. 1588 GREENE *Pandosio* Pr. Wks. (1881-83) IV. 293 It is ill jesting with edged tooles, and bad sporting with kinges. 1613 BEAUM. & FL. *Honest M. Fort.* II. 1 I do not love to see a sword drawn in the hand of a man that looks so furious, there's no jesting with edge tools 1623 CAMDEN *Rem.* 272 Its not good jesting with edg'd tooles. 1662 FULLER *Worthies, Westminster.* (1840) II. 413 A place . . . by the Exchequer Court . . . commonly called Hell; I could wish it had another name, seeing it is ill jesting with edge-tools, especially such as are sharpened by Scripture. 1721 KELLY *Scot. Prov.* 267 No jesting with edg'd tools. It is no safe jesting with powerful men, or sacred things.

It is ill kitchin¹ that keeps the bread away.

1721 KELLY *Scot. Prov.* 178 *It is ill kitchin that keeps the bread away.* We may make the best of what we have, though not all we wish for: as if one should say, I have bread to give you, but nothing to eat with it? We answer, let us have the bread however. [¹ sauce]

It is ill playing with short daggers.

1546 J. HEYWOOD *Prov.* (1867) I. XII. 39 It be ill playing with short daggers, Welche meaneth, that euery wise man staggers, . . . to be busie or bolde with his bidders or betters.

It is ill prizing of green barley.

1721 KELLY *Scot. Prov.* 218 *It is ill prizing of green barley.* It is ill prizing these things who have not yet had an occasion of shewing themselves; spoken of boys, colts, &c.

It is ill putting a naked sword in a madman's hand.

1546 J. HEYWOOD *Prov.* (1867) II. VIII. 71 It is (as olde men right well under-stande) ill puttyng a nak't sword in a mad mans hande. 1681 S. COLVIL *Whiggs Sup.* I. 69 A sword put in a wood¹ man's hand, Bred meikle trouble to the land. 1721 KELLY *Scot. Prov.* 264 Never put a sword in a wood¹ man's hand. L. Ne puero gladium. [¹ mad.] 1590-1 SHAKS. 2 *Hen. VI* III. 1. 347 You put sharp weapons in a madman's hands.

It is ill shaving against the wool.

1636 CAMDEN *Rem.* 300 It is shaven against the wool. 1670 RAY *Prov.* 141.

It is ill speaking between a full man and a fasting.

c. 1598 MS. *Proverbs* in D. FERGUSSON *Scot. Prov.* (Beveridge) 101 Thair is nothing betuix a bursten body and a hungered. 1824 SCOTT *Redg. Lett.* xi Yemaun eat and drink Steenne, . . . for we do little else here, and it's ill speaking between a fou man and a fasting.

It is ill spurring a free horse.

[L. OVID *Ars. Arm.* 2. 782 *Nolle admisso subdere calcar equo*] 1477 *Paston Lett.* (Gardner) III. 200. It shall never neede to pryck nor threite a free horse 1599 JAMES VI *Basil. Dor.* (Arb.) 156 Pastimes, wherewith men by driving time, spur a free and fast enough running horse (as the proverb is) 1659 HOWELL *Eng. Prov.* 17/1 'Tis ill spurring a free horse. 1670 RAY *Prov.* 145 Do not spur a free horse.

1595-6 SHAKS. *Rich. II* IV. 1. 72. How fondly dost thou spur a forward horse.

It is ill (evil) striving against the stream.

[*Iesus Sirach* 4. 31 *Vulg. Ecclesi.* 4. 22.] c. 1275 *Prov. of Alfred* (Skeat) A. 145 Strong hit is to rowe ayein the see that floweth So hit is to swynke ayein un-ylmpe^t. c. 1300 *Cato's Dist.* (Furnivall) IV. 585 Ayein pe strein ne strive pou nouzt. c. 1390 GOWER *Conf. Amantis* IV 1780 Betre is to wayte upon the tyde than rowe ayein the stremes stronge. 1539 TAVERNER *Erasm. Prov.* (1552) 15 It is euyl stryuyng against the streme, that is to saye, It is greate folye to struggle agaynste such thynges as thou canst not ouer come. 1599 GREENE *Alphonsus* III. III. (Merm.) 45 In vain it is to strive against the stream, Fates must be follow'd and the gods' decree Must needs take place. 1614 CAMDEN *Rem.* 308 It is hard striving against a stream. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 112 Ye strive against the stream. a 1721 *Prior Dialog of Dead* (1907) 250 *Vic of Bray.* Never strive against the stream, always drive the nail that will go. [¹ miso! tune.]

1607-8 SHAKS. *Tim. of Athens* IV. 1. 27 Lust and liberty Creep in the minds and marrows of our youth, That 'gainst the stream of virtue they may strive, And drown themselves in riot! 1693 *Venus & Adon.* 772 All in vain you strive against the stream.

It is ill taking (getting) the breeks off a Hielandman.

1818 SCOTT *Rob Roy* XXVII It will be nonsense fline me, . . . that hasna a grey groat to pay a fine wi'—it's ill taking the breeks aff a Hielandman. 1857 DEAN RAMSAY *Remin.* V. (1911) 194 *It's ill getting the breeks off the Highlandman . . . savours . . . of a Lowland Scotch origin.* Having suffered loss at the hands of their neighbours from the hills, . . . there was little hope of redress from those who had not the means of supplying it. 1863 C. READE *Hard Cash* xli What . . . was . . . poor Dr. Wolf to do? Could he sub-embezzle a Highlander's breeks?

It is ill to bring but that's no there ben.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 It is ille to bring butte the thing that is not there benne. 1721 KELLY *Scot. Prov.* 194 *It is ill to bring buit, that's no there benn.* One cannot produce what he has not. [Footnote. Butt is towards the door. Benn is into the house.]

It is ill to drive black hogs in the dark.

1678 RAY *Prov.* 103 It is ill to drive black hogs in the dark. 1748 FRANKLIN *Poor Rich. Alm.*

July How can they advise, if they see but a part? 'Tis very ill driving black hogs in the dark.

It is ill to put a blithe face on a black heart.

1721 KELLY *Scot. Prov.* 216 *It is ill to put a blithe face on a black heart.* It is hard to pretend mirth, when the heart is sorrowful.

It is ill to waken sleeping dogs.

c. 1374 CHAUCER *Troilus* III. 764 *It is nought good a slepyng hound to wake.* 1546 J. HEYWOOD *Prov.* (1867) I. x. 24 *A sleepe by (quoth she) routyng lyke a hog. And it is euylly wakyng of a slepyng dog.* 1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 *It is ill to waken sleeping dogs.* 1647 *Countryman's New Commonw.* 22 *Wake not a sleeping Lyon.* 1721 KELLY *Scot. Prov.* 185 *It is ill to waken sleeping dogs.* It is foolish to stir up a quarrel that has been long forgot; or provoke a person to whom you are not a match.

1597-8 SHAKS 2 *Hen. IV* I. ii. 176 *Since all is well, Keep it so: wake not a sleeping wolf* 1612-13 *Hen. VIII* I. i. 122 *This butcher's cur is venom-mouth'd, . . . therefore best Not wake him in his slumber.*

It is ill waiting for dead men's shoes.

1815 SCOTT *Guy Man.* xxxvii *That's but sma' gear, purr thing; she had a sair time o't with the auld leddy. But it's ill waiting for dead folk's shoon.* 1853 ABF. TRENCH *Prov* v (1894) 113 *What a warning . . . against . . . looking forward to certain advantages . . . is contained in that proverb: 'It is ill standing in dead men's shoes.'* 1870 C. READE *Put Yourself* xxxix *What, go into his house, and wait for dead men's shoes! Find myself some day wishing . . . that noble old fellow would die!*

It is in vain to cast your net where there is no fish.

1732 T. FULLER *Gnom.* 126.

It is killing a crow with an empty sling.

1678 RAY *Prov.* 120. [It's.]

It is kindly¹ that the poke savour of the herring.

1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 *It is kindhe that the poke sare² of the herring.* 1721 KELLY *Scot. Prov.* 197 *It is kindly the poke sa're of the herring.* It is no uncommon thing to see children take after their parents. Always meant in ill things. [¹ natural. ² savour, smell.]

It is kittle¹ shooting at corbies and clergy.

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 187 *It's kittle shooting at corbies an' clergy.* 1787 BURNS *Brigs of Apr.* As for your Priesthood I shall say but little, Corbies and Clergy are a shot right kittle. 1855 STIRLING-MAXWELL in *Misc. Ess. & Addr.* (1891) 28 *Against our divines I have not met with any but these three—'It's kittle shooting at corbies and clergy.'* [¹ difficult.]

It is lawful to learn even from an enemy.

[Gk. ARISTOPHANES *Aves* 376 'ἄλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί. And yet wise men learn much from enemies. L. OVID *Metamorph.* iv. 423 *Fas est et ab hoste doceri.*] 1911 *Spectator* 21 Sept., 594 *It is lawful, declares the old Latin proverb, to be taught by one's foe.*

It is like nuts to an ape.

1711-12 SWIFT *Jrnl. to Stella* 8 Jan. Lord Keeper and Treasurer teased me for a week. It was nuts to them. 1732 T. FULLER *Gnom.* 126 *It is like nuts to an ape.* 1809 MALKIN *Gil. Blas* vi. 1 *His disgrace or ruin will be nuts to me.* 1843 DICKENS *Christmas C.* 1 *It was the very thing he liked. To edge his way along . . . warning all human sympathy to keep its distance, was . . . 'nuts' to Scrooge.* 1800-1 SHAKS. *Hamlet* IV. ii. 19 *He keeps them, like an ape, in the corner of his jaw; first mouthed, to be last swallowed.*

It is like the Dutchman's anchor, he has got it at home.

1823 J. COLLINS *Dict. Span. Prov.* 67 *'I have a good doublet in France' . . . is said to ridicule persons who boast of having something which they cannot use or come at. We say, 'It is like the Dutchman's anchor, he has got it at home.'*

It is little of God's might to make a poor man a knight.

[L. JUVENAL *Sat.* vii. 197. *Si fortuna voleit, fies de rhefore consul.*] 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 *It is little of God's might, to make a poore man a knight.* 1721 KELLY *Scot. Prov.* 182 *It is little of God's might, to make a poor man a knight.*

It is long to Lammas.

1721 KELLY *Scot. Prov.* 185 *It is long to Lammas.* Spoken in jest, when we forget to lay down bread on the table, as if we had done it designedly, because it will be long e'er new bread come.

It is lost that is unsought.

1659 HOWELL *Eng. Prov.* 14/1. ['Tis.]

It is magnificent but it is not war.

1854? CANROBERT *C'est magnifique mais ce n'est pas la guerre.* [Of the charge of the British Light Brigade, at Balaklava, 25 Oct.] 1909 *Times*, *Wkly.* 30 Apr. *We admire . . . the pioneer who is at once priest, evangelist, carpenter, printer, schoolmaster, physician. It is magnificent, but it is not war. What he needs is . . . our support.*

It is meet that a man be at his own bridal.

c. 1390 LANGLAND *Piers Plowm.* C. III. 56 *And al the riche retynounce. that rotheth hem on fals luyunge Were bede to that brudale.* 1546 J. HEYWOOD *Prov.* (1867) I. vi. 12 *Ye know well it is, . . . Mée, that a man be at his owne brydale.* 1579 LYLIE *Euphues* (Arb.) 85 *But me thinkes it is*

good reason, that I shoulde bee at mine owne brideall, and not guen in the Church. before I knowe the Bridegroome.

It is merry in hall when beards wag all.

a. 1300 *King Als* 1164 Swithe myry hut is in halle, When the burdes waven alle! 1550 *BECON Fort Faith* Prol. A ii They remember thys olde sayinge. It is mery in hal, Whē berdes wag al. 1593 *PEELE Edw. I.* xiii. 41-43 Wks. (Bullen) I. 180 *Longs*. Set these lords and ladies to dancing; so shall you fulfil the old English proverb, 'Tis merry in hall when beards wag all'. 1618 *JONSON Masque of Christmas* Wks. (1903) III. 105 Let me be brought before my Lord Chamberlain, . . . : 'Tis merry in hall, when beards wag all. 1738 *SWIFT Pol. Conversat* ii. Wks. (1856) II. 348 *Smart*. Come, they say, 'tis merry in the hall when beards wag all. 1597-8 *SHAKS. 2 Hen. IV* V. in. 35 'Tis merry in hall when beards wag all.

It is merry when gossips meet.

1602 *S. ROWLAND Tis Merrie when Gossips meet* (title). 1639 *J. CLARKE Paræm.* 184. [Tis]

It is merry when knaves meet.

1546 *J. HEYWOOD Prov.* (1867) I. xi. 29 Some saie also it is mery when knaues meete. 1602 *S. ROWLAND Tis Merrie when Gossips Meet* in Wks. (Hunt. Cl.) I Ther's a Booke cal'd *Tis merry when Knaues meete*. And ther's a Ballad, *'Tis merry when Mali-men meete*: and besides, there's an old Prouerbe, *The more the merrier*.

It is mickle that makes a tailor laugh, but sowters girn¹ aye.

1721 *KELLY Scot. Prov.* 212 *It is mickle that makes a taylor laugh, but sowters gurns ay*. A ridicule upon shoemakers, who at every stutche grin with the force of drawing through the thread. [¹ grin.]

It is misery enough to have once been happy.

1639 *J. CLARKE Paræm.* 166.

It is more easy to praise poverty than to bear it.

1855 *BOHN Handbk. Prov.* 432. *Ital.*

It is more easy to threaten than to kill.

1855 *BOHN Handbk. Prov.* 432. *Ital.*

It is more pain to do nothing than something.

1640 *HERBERT Oull. Prov. Wks.* (1859) I. 357.

It is nae laughing to girn¹ in a widdy.²

1737 *A. RAMSAY Scot. Prov. Wks.* (1819) III. 187. [It's.] [¹ grin. ² gallows.]

It is needless to bid a wood¹ man run.

1721 *KELLY Scot. Prov.* 183 *It is needless to bid a wood man run*. Spoken when people

urge us to hasten, when we are doing all that we can. [¹ mad.]

It is never a bad day that hath a good night.

1641 *D. FERGUSSON Scot. Prov.* (Beveridge) 98 They had never an ill day that had a good evening. 1670 *RAY Prov.* 6.

It is never long that comes at last.

1639 *J. CLARKE Paræm.* 295. [It's.]

It is no good hen that cackles in your house and lays in another's.

1732 *T. FULLER Gnom.* 127.

It is no more pity to see a woman weep (greet) than to see a goose go bare foot.

c. 1275 *Prov. of Alfred* (Skeat) 31 Wummen wepeð for mod Ofter panne for emi good. *c.* 1548 *BALE K. Johan* 173-5 *Sed.* Yt is as great pyte to se, a woman wepe As yt is to se a sely dodman¹ crepe, Or, as ye wold say, a sely goose go barefote. 1621 *BURTON Anaf. Mel.* iii. ii. iii. iv. (1651) 498 And as much pittie is to be taken of a woman weeping, as of a goose going barefooted. 1641 *D. FERGUSSON Scot. Prov.* (Beveridge) 64 It is na mair pittie to see a woman greit, nor to see a goose go bare fit. 1857 *DEAN RAMSAY Remin.* v (1911) 197 *It is nae mair pity to see a woman greit than to see a goose go barefit*. A . . . reference to the facility with which the softer sex can avail themselves of tears to carry a point. [¹ snail.]

It is no more to him than a crab¹ in a cow's mouth.

1732 *T. FULLER Gnom.* 127 It is no more to him than a crab in a cow's mouth. *Ibid.* 240 What's a crab in a cow's mouth? 1791 *J. WOLCOT (P. Pindar) Rights of Kings* Wks. (1816) II. 194 Too soon your hand its weakness would deplore! A crab in a cow's mouth—no more! [¹ crab-apple.]

It is no play where one greets¹ and another laughs.

1641 *D. FERGUSSON Scot. Prov.* (Beveridge) 62 It is na play where ane greits, and another laughs. 1721 *KELLY Scot. Prov.* 198 *It is no play where one greets, and another laughs*. Spoken when a patrimony is unequally divided. [¹ weeps.]

It is no sin to see wasters want.

1641 *D. FERGUSSON Scot. Prov.* (Beveridge) 62 It is weil warit¹ that wasters want geir. 1721 *KELLY Scot. Prov.* 198 *It is no sin to see wasters want*. Spoken when we see them in need, who have squander'd their patrimony. [¹ just, well deserved.]

It is no sin to sell dear, but a sin to give ill measure.

1721 *KELLY Scot. Prov.* 189 *It is no sin to sell dear, but a sin to give ill measure*. When you sell the buyers are on their guard, but measures and weights are left to your conscience.

It is no shift to want.

1721 KELLY *Scot. Prov.* 210 *It is no shift to want.* Spoken when in necessity we take what we have use for.

It is no sure rule to fish with a cross-bow.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 331.

It is no time to stoop when the head is off.

1570 HENRYSON *Moral Fab. in Wks.* (S.T.S.) II. 130 The nek to stoup, quhen it the stralk sall get Is sone aneuch. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 *It is na time to stoup when the head is aff.* 1721 KELLY *Scot. Prov.* 197 *It is no time to stoup when the head's off.* That is, care wariness, and saving, is to no purpose when all is gone. 1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 163 *It is past jouking¹ when the head's aff.* [¹ bowing the head.]

It is no use crying over spilt milk.

1659 HOWELL *Brit. Prov.* 40 *No weeping for shed milk.* 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 335 *Col. 'Tis a folly to cry for spilt milk.* 1884 J. PAYN *Canon's W.* xv *There would be a row, . . . ; but he would say, like a wise man, 'There's no use in crying over spilled milk.'*

It is not a basket of hay, but a basket of flesh, which will make a lion roar.

1678 RAY *Adag. Hebr.* 410 *'Tis not a basket of hey but a basket of flesh which will make a lion roar.* That is, it must be flesh and not hey which will give courage and strength to a lion.

It is not a sign of humility to declaim against pride.

1732 T. FULLER *Gnom.* 127 *It is not a sign of humility to declaim against pride.* 1749 FRANKLIN *Poor Rich. Alm.* Sept. *Declaiming against Pride, is not always a Sign of Humility.*

It is not all butter that the cow yields.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 78 *Ye speake now, as ye would ceepe into my mouth, . . . But against gaie glosers,¹ this rude text recites, It is not all butter, that the coow shites.* 1678 RAY *Prov.* 107 *All is not butter the cow shites.* Non è tutto butyro che fa la vacca. *Ital.* [¹ flatterers.]

It is not as thy mother says, but as thy neighbours say.

1678 RAY *Adag. Hebr.* 398 *It is not as thy mother says, but as thy neighbours say:* The meaning is that we are not to regard the praises of a near relation, but to listen to what is said by the neighbourhood.

It is not given to every man to go to Corinth.

[Gk. Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐστὶ δὲ πρὸς. L. HORACE *Epist.* I. 1, 7, 36. *Non cuius*

homini contingit adire Corinthum.] 1542 UDALL *Apoph.* (1877) 379 *Laws an harlot of Corinth* . . . was for none but lordes and gentlemen that might well paie for it. Whereof came vp a proverbe, that it was not for euery man to go vnto Corinth. 1911 *Times, Lit. Sup.* 24 Nov. 471 *It is 'not every man who has the luck to go to Corinth', still less is it every man who is able to describe it when he has been there.*

1607-8 SHAKS. *Tim. of Athens* II. ii. 72 *All Serv. Gramercies, good fool. How does your mistress? Fool She's e'en sitting on water to scald such chickens as you are. Would we could see you at Corinth.*

It is not good manners to offer brains.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 346 *Lady S. Then, madam, shall I send you the brains? I beg your ladyship's pardon; for they say, 'tis not good manners to offer brains.*

It is not good manners to show your learning before ladies.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 347 *Never. Tace is Latin for a candle. Miss. Is that manners, to show your learning before ladies.*

It is not good praising a ford till a man be over.

1575 GASCOIGNE *Posies* (Cunliffe) 6 *Yet is it true that I must take the foord as I finde it.* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 86 *Ruse¹ the foord as ye find it.* 1670 RAY *Prov.* 92. 1818 SCOTT *Rob Roy* xxvii *But it's an ill wind blows naeboddy gude—Let ulka ane ruse the ford as they find it.* [¹ praise.]

It is not good to want and to have.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64. 1721 KELLY *Scot. Prov.* 221 *It is hard both to have, and want.* That is, to have a thing and not to make use of it.

1594 SHAKS. *Lucrece* 96 *Which, having all, all could not satisfy.*

It is not how long, but how well we live.

1670 RAY *Prov.* 16. [It's.]

It is not lost (tint) that a friend (neighbour) gets.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 64 *It is not tint that is done to friends.* 1721 KELLY *Scot. Prov.* 198 *It is no tint, a friend gets.* 1891 J. L. KIPLING *Beast & Man* 188 *The public at large have reaped much of the crop sown by Government for its own army, but, . . . 'What a neighbour gets is not lost'.*

It is not lost that comes at last.

1620 SHELTON *Quix.* IV. iv (1908) I. 297 *But it is not lost that comes at last; I will see her, and then all things shall be amended.* 1648 HERRICK *Hesper.* No. 655 Wks. (1893) II. 118

Though long it be, yeares may repay the debt;
None loseth that, which he in tyme may get.

It is not the burden but the over-burden that kills the beast.

1823 J. COLLINS *Span Prov.* 231 *No mata la carga sino la sobrecarga.* 'It is not the burthen, but the over-urthen that kills the beast' 1832 A. HENDERSON *Scol Prov.* (1881) 82 It's no the burden but the over-burden that kills the beast.

It is not the suffering but the cause which makes a martyr.

1644 S. TORSHILL *Hypocrite Discovered* I. XII. 44 That saying which hath gone current through all Antiquity, That it is not the suffering but the cause which makes a Martyr, will hold good still. 1655 FULLER *Ch Hist* x. iv (1668) III. 284 To Smithfield he was brought to be burned . . . it is neither the pain, nor the place, but only the cause, makes *a martyr*.

It is not what is he (she), but what has he (she).

1621 R. BRAITHWAITE *Sheph. Tales* II. Eg. i (1877) 233 *Dor.* Alas poor Swaine; 'tis true what th' proverbe saith, We aske not what he is, but what he hath. 1721 KELLY *Scol. Prov.* 224 *It is not what is she, but what has she.* Spoken of the choice of wives, where the portion is often more look'd after than either the person or the virtues. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 340 *Lady A.* She's immensely rich. *Never.* . . . They say her father was a baker. *Lady S. Ay;* but it is not, What is she? but, What has she? now-a-days.

It is not with saying, Honey, Honey, that sweetness will come into the mouth.

1853 ABP. TRENCH *Prov.* V (1894) 114 They courageously accept the law of labour . . . This is Turkish: *It is not with saying, Honey, Honey, that sweetness comes into the mouth.*

It is not work that kills, but worry.

1908 E. M. SNEYD-KYNNERSLEY *H.M.I.* XVII The work is often very heavy, but it is not work that kills: it is worry. 1909 *Brit. Whly.* 8 July 333 It is worry that kills, they say, and not work. . . . The canker of care seems to eat the life away.

It is nothing but cork.

1854 N. & Q. 1st Ser. x. 128 In Oxfordshire, when a child exhibits an overweening fondness for a parent, with a view to gaining some coveted indulgence, it is usually denominated 'Cork' . . . 'It is nothing but cork' is a common expression from parent to child.

It is nothing when you are used to it.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 350 Miss. I would not keep such company for the world. *Lady A.* O, miss, 'tis nothing when you are used to it.

It is nothing when you are used to it, as the eels said when they were being skinned alive.

1829-30 MICHL. SCOTT *Tom Cring. Log* 1 Who says that eels cannot be made used to skinning? The poor girls continued their little preparations with alacrity. 1902-4 LEAN *Collect.* IV. 19 'Tis nothing when you are used to it, as the eels said when they were being skinned alive.

It is only at the tree loaded with fruit that people throw stones.

1865 ABP. TRENCH *Poems; 'Proverbs'* XVI Be bold to bring forth fruit, though stick and stone At the fruit-bearing trees are flung alone.

It is possible for a ram to kill a butcher.

1670 RAY *Prov.* 22 It's possible for a ram to kill a butcher. 1828 LYTTON *Pelham* XIII Don't think of fighting the man; he is a tradesman. . . . Remember that 'a ram may kill a butcher'.

It is rare to find a fish that will not some time or other bite.

1732 T. FULLER *Gnom.* 223. ['Tis.]

It is safe riding in a good haven.

1659 HOWELL *Eng. Prov.* 16/2. ['Tis.]

It is safe taking a shive¹ of a cut loaf.

1670 RAY *Eng. Prov.* 52 'Tis safe taking a shive of a cut loaf. ['slice.]

1593-4 SHAKS. *Titus Andron.* II. i. 87 Easy it is Of a cut loaf to steal a shive.

It is the best spoke in his wheel.

1721 KELLY *Scol. Prov.* 223.

It is the clerk makes the justice.

1678 RAY *Prov.* 114 It's the clerk makes the Justice.

It is the fairest flower in his crown (garden, garland).

1546 J. HEYWOOD *Prov.* (1867) II. viii. 72 And she is scand, Not onely the fairest floure in your garland, But also she is all the faire flowers thereof. 1592 KYD *Span. Trag.* (Boas) I. iv. 4 Don Andreas . . . Who, hung was my garlands sweetest flower. 1670 RAY *Prov.* 176 It's the fairest flower in his crown or garden.

It is the heart that makes the theologian.

1908 A. MACLAREN *Expos., Acts* I. 340 Every one that loveth is born of God and knoweth God. *Pectus facit Theologum.*

It is the men who make a city.

[GK. THUCYD. *Hist.* VII. 77, 7. *Ἄνδρες γὰρ πόλιν καὶ οὐ τείχη, οὐδὲ νῆες ἀνδρῶν κεναί.* It is men who make a city, not walls, or ships without crews.] 1732 T. FULLER *Gnom.* 223 'Tis the men, not the houses, that make the

city. 1927 *Times* 13 Oct. 15/2 In the old Greek saying it is the men who make a city: so with a public school.—28 Oct. 15/5 It is useless to reform the slums, unless you reform the slum landlord and the slum tenant. *ἀνδρες γὰρ πόλις.*

It is the nature of the beast.

1678 RAY *Prov.* 77 It's the nature o' th' beast.

It is the pace that kills.

1850 THACKERAY *Pendennis* xix You're going too fast, and can't keep up the pace, ... it will kill you. You're livin' as if there was no end to the money ... at home. 1901 S. LANE-POOLE *Sir H. Parias* 365 There is an old proverb about the pace that kills, and ... Sir Harry was killing himself by work at high pressure.

It is the philosophy of the distaff.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 365.

It is the unforeseen (unexpected) that always happens.

1898 E. J. HARDY *How to be Happy* xxv It is the unexpected that constantly happens. 1909 *Times, Whily.* 12 Nov. No place in the world is more familiar than the House of Commons with 'the unforeseen that always happens'.

It is time for honest folks to be a-bed.

1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) II. 352 *Lady A.* I'm sure 'tis time for honest folks to be a-bed.

It is time to cock your hay and corn, when the old donkey blows his horn.

1836 *Farmer's Mag.* iv. 447 in *N. & Q.* (1861) 2nd Ser. xii. 304 'Tis time to cock your hay and corn When the old donkey blows his horn.' 1849 HALLIWELL *Pop. Rhymes* 157 It is time to cock your hay and corn, When the old donkey blows his horn. The braying of the ass is said to be an indication of rain or hail.

It is time to set in when the oven comes to the dough.

1678 RAY *Prov.* 186 It's time to set in when the oven comes to the dough, i.e. Time to marry when the maid woos the man.

It is time to yoke when the cart comes to the caples.

1670 RAY *Prov.* 48 It's time to yoke when the cart comes to the caples, i.e. horses. *Chesh.* That is, It's time to marry when the woman woos the man.

It is too late to grieve when the chance is past.

1636 CAMDEN *Rem., Prov.* 300.

It is too late to shut the stable-door when the steed is stolen.

[c. 1190 *Li Proverbe au Vilain* (Tobler) 22 A tart ferme on l'estable, quant li chevaux est perduz, c'i dit li vilains.] c. 1350 *MS. Douce 52* (ed. Forster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 22 When pe hors is stole steke pe stabull-dore. c. 1390 GOWER *Conf. Amantis* iv. 903 For when the grete stiede is stole, thanne he taketh hiede, And makth the stable dore fast. c. 1490 *Prov. in MS. Sloane 747* (ed. Forster) in *Anglia* 42. 204 Whan the stede ys stole than shynte the stable-dore. a. 1530 *R. Hill's Commonpl. Bk.* (E.E.T.S.) 128 Whan the stede is stolen, shit the stabill dore. 1546 J. HEYWOOD *Prov.* (1867) i. x. 21 To late (quothe mine aunt) this repentance shewd is, Whan the steede is stolne shut the stable durra. 1579 *LYLY Euphues* 37 But things past, are past calling againe: it is too late to shutte the stable doore when the steede is stolne. 1602 *Narcissus* (1893) 264 It is too late, When steede is stolne to shutt the stable gate. 1719 *DEFOE Crusoe* II (Globe) 387 It was only shutting the Stable Door after the Stead was stoin.

It is too late to spare when the bottom is bare (all is spent).

[L. SENECA *Epist.* I *Sera in fundo parsimonia.*] 1539 TAVERNER *Prov.* f. 32 It is too late sparynge at the bottome. 1639 J. CLARKE *Parecm.* 283 It's too late to spare when the bottom is bare. 1662 FULLER *Worthies, Sussex* (1840) III. 251 By his magnificent prodigality, he spent the greatest part, till he seasonably began to spare, growing near to the bottom of his estate. 1736 AINSWORTH I. s.v. It is too late to spare when all is spent. 1853 *ASP. TRENCH Prov.* v (1894) 120 There is another ancient proverb,¹ which in English runs thus: *It is too late to spare when all is spent.* [¹ *Sera in imo parsimonia.*]

It is true that all men say.

1520 WHITTINTON *Vulgaria* (E.E.T.S.) 72 It is lyke to be true that euery man sayth. 1546 J. HEYWOOD *Prov.* (1867) i. xi. 31 It must néedes be true, that euery man sayth. 1611 J. DAVIES *See. Folly, Prov.* 29 Wks. (Gros.) II. 42 It's true that all men say. 1623 CAMDEN *Rem., Prov.* 272 It is true that all men say. 1670 RAY *Prov.* 150 That is true which all men say. *Vox populi vox Dei.* 1721 KELLY *Scot. Prov.* 137 It may be true that some men say; but it must be true that all men say. 1840 MARRYAT *Poor Jack* xxxiii Every one declared that she was the handsomest creature that ever they had seen; and what every one says must be true. 1905 ALEX. MACLAREN *Matthew* II. 246 'What everybody says must be true' is a cowardly proverb ... What most people say is usually false.

It is very hard to shave an egg.

1639 J. CLARKE *Parecm.* 243 'Tis very hard to shave an egg. 1648 HERRICK *Hesper.* 558 (1893) I. 262 Eggs Ile not shave. 1670 RAY *Prov.* 84 It's very hard to shave an egg. Where nothing is, nothing can be had. 1861 C. READE *Cloister & H.* lviii We Dutchmen are hard bargainers. We are the lads ... 'to shave an egg'.

It is well hained¹ that is hained off the belly.

1721 KELLY *Scot. Prov.* 152 *It is well hain'd, that is ruin'd off the belly.* Spoken by them who are more fond of fine clothes, than good meat; as also by penurious saving people, who are pleas'd now savingly they can put by a meal. [¹ saved.]

It is well warit¹ they have sorrow, that buy it with their silver.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62 *It is well warit they have sorrow that buys it with their silver.* [¹ deserved.]

It is wit to pick a lock and steal a horse, but wisdom to let them alone.

1670 RAY *Prov.* 30.

It is written upon a wall in Rome, Ribchester¹ was as rich as any town in Christendom.

1586 CAMDEN *Britannia, Lancs.* (1722) i. 971 *A village call'd at this day Ribchester, where so many marks of Roman Antiquity . . . are commonly dug-up, that this hobbling rhyme of the Inhabitants does not seem to be altogether groundless: It is written upon a wall in Rome, Ribchester was as rich as any Town in Christendome.*

It is yeared.

1678 RAY *Prov.* 344 *'Tis year'd. Spoken of a desperate debt.*

It matters not what religion an ill man is of.

1732 T. FULLER *Gnom.* 128.

It may be a slander but it is no lie.

1546 J. HEYWOOD *Prov.* (1867) ii. vii. 69 *For slander perchaunce (quoth she) I do not denie. It maie be a slander, but it is no lie.*

1612-13 SHAKS. *Hen. VIII* II. i. 153 *But that slander, sir, Is found a truth now.*

It may rhyme, but it accordeth not.

c. 1387 T. USK *Test. of Love in Skeat's Chaucer* VII. 51 *These things . . . mowe wel, if men liste, ryme; trewly, they acorde nothing.*
c. 1430 LYDGATE *Inconsistency in Minor Poems* (Percy Soc.) 55 *It may wele ryme but it accordith nought.* 1546 J. HEYWOOD *Prov.* (1867) i. xi. 36 *To disdeygne me, who mucke of the worlde hoordth not, As he dooth, it may ryme but it accordth not.*

It never rains but it pours.

1809 MALKIN *Gil Blas* i. ix *As it never rains but it pours, I was in the front of the battle, hemmed in between the captain and the lieutenant.* 1851 KINGSLEY *Yeast* vi *'It never rains but it pours', and one cannot fall in with a new fact or a new acquaintance but next day twenty fresh things shall spring up as if by magic.* 1913 *Spectator* 26 Apr. 687

'It never rains but it pours' might be said . . . of the number of books on Japan which have appeared in the last few years.

It never troubles a wolf how many the sheep be.

1625 BACON *Ess., Great. of Kingd.* (Arb.) 473 *Nay Number (it selfe) in Armes, importeth not much, where the People is of weakke Courage: for (as Virgil saith) It neuer troubles a Wolfe, how many the sheepe be.'* 1786 MRS. PIOZZI *Anec. of S. Johnson* (1892) 18 *I said to him, 'Why there happens to be no less than five Cambridge men in the room now'. 'I did not (said he) think of that till you told me; but the wolf don't count the sheep.'* [¹ VIRGIL *Bucolics* vii. 52.]

It rains by planets.

1662 FULLER *Worthies, Westmr.* (1840) ii. 421 *Rain (which country people say goeth by planets) goeth by Providence.* 1670 RAY *Prov.* 45 *It rains by planets.* Thus the country people use when it rains in one place and not in another; meaning that the showers are governed by the planets, which . . . cause such uncertain wandering of clouds and falls of rain. Or . . . the falls of showers are as uncertain as the motions of the planets are imagined to be. 1882 in LUCAS *Stud Nidderdale* 206 *That no two floods in Nidderdale are alike in effect, which is locally accounted for by saying, 'that the rain falls in planets'.*

It runs in the blood like wooden legs.

1917 J. C. BRIDGE *Chesh. Prov.* 81 *It runs in the blood like wooden legs.* Said of any family peculiarity.

It sets¹ not a haggis to be roasted, for burning of the bag.

1721 KELLY *Scot. Prov.* 194 *It sets not a haggish to be roasted, for burning of the bag.* High stations become not mean persons, for they will misbehave in them. [¹ becomes.]

It shall be done when the King cometh to Wogan.

1659 HOWELL *Eng. Prov.* 21/1 *It shall be done when the King cometh to Wogan; a little Village, viz. An impossibility.* 1787 GROSE *Provinc. Glos., Worcestershire* (1811) 231 *It shall be done when the King cometh to Wogan. . . Wogan is a small village, . . . quite out of any thoroughfare, and therefore very unlikely to be ever visited by the king.*

It signifies nothing to play well if you lose.

1732 T. FULLER *Gnom.* 128.

It smells of the lamp (oil).

[Gk. PYTHEAS (PLUTARCH, *Demosth.* viii. 2) Ἐλαχνίων ὄζειν αὐτοῦ τὰ ἐνθυμήματα. His impromptu smell of the lamp. L. *Olet lucernam*] 1542 UDALL *Apoph. of Erasmus* (1877) 370 *One Pythias objected to Demosthenes, that his argumentes . . . smelled all of the candle: signifyng, that he pronounced none oracion but out of writyng, and made*

with greate studie, by Candle in the night time. 1605 BACON *Adv. Learn.* i. ii. (Oxf. 1900) 16 'Æschines' . . . told him² *That his orations did smell of the lamp.* 1625 JONSON *Staple News* Prol. A work not smelling of the lamp to-night. But fitted for your Majesty's disport. 1603 FLORIO tr. *Montaigne* i. x. (1897) I. 53 Some compositions . . . smell of the oil, and of the lamp, by reason of a certain harshness, . . . which long plodding labour imprints in them that be much elaborated. 1907 *Times*, *Wkly.* 8 Feb. Nothing but the rapt fervour which he brought to his researches could have saved 'John Inglesant' from the smell of the lamp. [¹ Pytheas, not Æschines. ² Demosthenes.]

It takes a good many shovelfuls of earth to bury the truth.

1853 ABP. TRENCH *Prov.* vi (1894) 128 The vitality of the truth . . . is well expressed in a Swiss proverb: *It takes a good many shovelfuls of earth to bury the truth.* It . . . will have a resurrection.

It takes all sorts to make a world.

1620 SHELTON *Quix.* II. vi (1908) II. 224 In the world there must be of all sorts. 1767 JOHNSON 17 Nov. in *Boswell* (1848) xx. 188 Some lady surely might be found . . . in whose fidelity you might repose. *The World*, says Locke, *has people of all sorts.* 1844 JERROLD *Story of Feather* xxviii Click can't get off this time? . . . Well, it takes all sorts to make a world. 1891 A. LANG *Ess. in Little* 180 'It takes all sorts to make a world', in poetry as in life. Sir Walter's sort is a very good sort.

It takes three generations to make a gentleman.

1881 BAGEHOT *Biograph. Stud.* (1899) 47 'It takes', it is said that Sir Robert Peel observed, 'three generations to make a gentleman'. 1902 DEAN HOLE *Then & Now* (ed. 7) iii. 37 Whatever may be the causes . . . the dictum, 'It takes three generations to make a gentleman', is no longer in quotation.

It takes two (words) to make a bargain.

1579 LYLY *Euphues* (Arb.) 85 As ther can be no bargain where both be not agreed, neither any Indentures sealed where the one will not consent. 1608-9 MIDDLETON *Widow* V. i. (Merm.) II. 479 There's two words to a bargain ever, . . . and, if love be one, I'm sure money's the other. 1732 T. FULLER *Gnom.* 148 More Words than one to a Bargain. 1766 GOLDSMITH *Vicar W.* xxxi (Globe) 79 'Hold, hold, Sir,' cried Jenkinson, 'there are two words to that bargain'. 1858 R. S. SURTEES *Ask Mamma* lxxv Unfortunately, it requires two parties to these bargains, and Mrs. Yammerton wouldn't agree to it.

It takes two to make a quarrel.

1859 H. KINGSLEY *Geof. Hamlyn* xxx It takes two to make a quarrel, Cecil, and I will not be one. 1912 A. MACLAREN *Expos., Romans* 298 'It takes two to make a quarrel', . . . ;

it takes two to make peace also. 1919 DEAN INGE *Outspoken Ess.* (1920) 42 In spite of the proverb, it takes in reality only one to make a quarrel. It is useless for the sheep to pass resolutions in favour of vegetarianism, while the wolf remains of a different opinion.

It that lies not in your gate, breaks not your shins.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 62.

It was but their clothes that cast out.¹

1721 KELLY *Scot. Prov.* 200 It was but their cloaths that cast out. That is, the quarrel was not real, but only with design, in order to accomplish some design. [¹ fell out.]

It was never for nothing that the gled¹ whistled.

1721 KELLY *Scot. Prov.* 199 *It was never for nothing that the gled whistled.* People who officiously offer their service may be suspected to have some selfish end in it. [¹ kite.]

It was never ill said that was not ill taken.

1721 KELLY *Scot. Prov.* 189 *It was never ill said, that was not ill ta'n.* Intimating that we had no ill design in what we said, only the man took it ill.

It will be a forward cock that croweth in the shell.

1591 LYLY *Endym.* II. ii *Fawl.* Away, peevish boy, a rod were better under thy girdle, than love in thy mouth: it will be a forward cock that croweth in the shell.

It will be a nosegay to him as long as he lives.

1678 RAY *Prov.* 262 It will be a nosegay to him as long as he lives. It will stunk in his nostrils, spoken of any bad matter a man hath been engaged in.

It will be all one (the same) a hundred (thousand) years hence.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 338 *Miss.* If people will be rude, I have done: my comfort is, 'twill be all one a thousand years hence. 1855 BORN *Handbk. Prov.* 122 It is all one a hundred years hence.

It will be an ill web to bleach.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 66.

It will be fair weather when the shrews have dined.

1546 J. HEYWOOD *Prov.* (1867) I. xiii. 41 When all shrews haue dind, Chaunge from foule weather to faire is oft enclind. 1678 RAY *Prov.* 243.

It will be long enough ere you wish your skin full of holes.

1678 RAY *Prov.* 219.

It will be the last word in his testament.

1721 KELLY *Scot. Prov.* 218 *It will be the last word in his testament.* That is, he will not be induc'd to do it.

It will come out yet, like the holm (hommel¹) corn.

1721 KELLY *Scot. Prov.* 208 *It will come out yet like the holm corn.* The expression is used when we see a young man, and a young woman too oft in company, we suspect there will be some effects of that familiarity hereafter. [¹ grain that has no beard.]

It will cost hot water.

1537 *Lisle Papers* XI. 100 (P.R.O.) If they be to be had, I will have of them, or it shall cost me hot water. 1855-62 GURNALL *Chrn. in Armour* (1865) i. 144 If the devil be so mighty, . . . then sure it will cost hot water before we display our banners upon the walls of that new Jerusalem.

It will do, in spite of the devil and Dick Senhouse.¹

1794 W. HUTCHINSON *Hist. Cumberland* II. 269 They were a constant family of gamesters . . . The doctor playing with a stranger, he tipped the die so pat, that the other exclaimed, 'Surely it is either the devil or Dick Senhouse!' A common saying, 'It will do in spite of the devil and Dick Senhouse'. [¹ Richard Senhouse, Bishop of Carlisle, 1624-26.]

It will do with an onion.

1678 RAY *Prov.* 78.
1593-4 SHAKS *Tam. Shrew* Ind. i. 126 And if the boy have not a woman's gift To rain a shower of commanded tears, An onion will do well for such a shift. 1806-7 *Ant. & Cleop.* I. ii. 182 The tears live in an onion that should water this sorrow. *Ibid.* IV. ii. 35 Look, they weep; And I, an ass, am onion-ey'd.

It will last my time.

1856 FROUDE *Hist. Eng.* I. 222 Such thoughts . . . were thrust aside as an uneasy dream, . . . or with the coward's consolation, 'It will last my time'.

It will make a flaming figure (fair show) in a country church.

1670 RAY *Prov.* 192 To make a fair show in a country Church. 1721 KELLY *Scot. Prov.* 207 *It will make a bra¹ show, in a landward² kirk.* A jest upon a girl when we see her fond of a new suit. 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 344 *Spark.* Your ladyship has a very fine scarf. *Lady S.* Yes, my lord; it will make a flaming figure in a country church. [¹ brav, fine. ² country.]

It will not always be honey-moon.

1639 J. CLARKE *Paræm.* 123.

It will not happen in a week of Sundays.

1842-3 W. H. MAXWELL *Hector O'Hal.* xviii If she's not married till she marries me, she'll be single for a month of Sundays.

It will prove a scab in the end.

1639 J. CLARKE *Paræm.* 109.

It would be a good sight for a blind man to see.

1721 KELLY *Scot. Prov.* 206 *It would be a good sight for a blind man to see.* Spoken with contempt, when we despise any person, or thing, which we were ask'd if we had seen.

It would have made a horse break his halter (bridle).

1546 J. HEYWOOD *Prov.* (1867) II. i. 44 To see his sweete lookes, and here hir swëete wurdcs. And to thynke wherfore they bothe put both in vre, It wolde haue made a hors breake his halter sure. 1670 RAY *Prov.* 165 'Twould make a horse break his bridle, or a dog his halter.

It would kill the Danes.

1842 LEVER *Jack Hinton* xlviii Comfortable! The ways of this place would kill the Danes! Nothing but ringing bells from morning till night. carriages drivin' like wind up to the door.

It would make a beggar beat his bag.

1678 RAY *Prov.* 228.

It would make a dog doff his doublet.

1678 RAY *Prov.* 239. *Chesh.*

It would vex a dog to see a pudding creep.

1659 HOWELL *Eng. Prov.* 21/1 It would vex a Dogg to see a pudding creep. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 349 *Col.* I have a munde to eat a piece of that sturgeon, but fear it will make me sick. *Never* . . . Let it alone, and I warrant it won't hurt you. *Col.* Well, it would vex a dog to see a pudding creep.

Itch and ease can no man please.

1546 J. HEYWOOD *Prov.* (1867) II. iv. 51 But all thyng maie be suffred sauynge welth. An olde saide sawe, itche and ease, can no man please.

Ithuriel's spear.

[A touch of the angel Ithuriel's spear exposed deceit.] 1667 MILTON *Par. Lost* iv. 810 Him thus intent Ithuriel with his spear Touched lightly; for no falsehood can endure Touch of celestial temper. 1926 A. CLUTTON-BROCK *Ess. on Relig.* vi. 157 The new weapon of psychology . . . may become for us an Ithuriel's spear. When the Devil within us pretends to be an angel . . . at a touch of that spear the disguise will fall away.

J

Jack among the maids.

[= a gallant, a ladies' man.] 1785 J. TRUSLER *Mod. Times* I. 160 The Mayor . . . was a pleasant man, and Jack among the maids.

Jack-an-apes is no gentleman.

1639 J. CLARKE *Parém.* 226.

Jack and Gill (Jill).

14. . LYDGATE *London Lyckpeny* 83 Some songe of Ienken and Iulyan for there mede. c. 1450 *Cov. Myst.* (Shaks. Soc.) 340 And I wole kepe the feet thus tyde Thow ther come both Iakke and Gylle. 1546 J. HEYWOOD *Prov.* (1867) II. III. 45 Al is wel. Iack shall haue gill. 1661 NEEDHAM *Hist. Eng. Rebell.* 74 Princes are brav'd by Jack and Jill. 1852 LYTTON *My Novel* III. 10 If Gill was a shrew, it was because Jack did not . . . stop her mouth with a kiss.

Jack at a pinch.

1662 MABBE *tr. Aleman's Guzman d'Alf.* I. 130 When there was neede of my seruice . . . I was seldome or neuer wanting; I was Iacke at a pinch. a 1700 B. E. *Dict. Cant. Crew* Jack at a Pinch, a poor Hackney Parson. 1833 WHITCHER *Widow Bedott Papers* i Miss Coon . . . knows that the Major took her [to wife] 'Jack at a pinch'—seem' he couldnt get such as he wanted, he took such as he could get.

Jack (Tom) Drum's entertainment.

[= a rough reception, turning an unwelcome guest out of doors.] 1577-87 HOLINSHED *Hist. Irel.* B. Ij (N.) I Tom Drum's entertainment, which is, to bale a man in by the head, and thrust him out by both shoulders. 1579 GOSSON *Sch. Abuse* (Arb.) 22 Plato when he sawe the doctrine of these Teachers, . . . gaue them all Drummes entertainment, not suffering them once to shew their faces in a reformed common wealth. 1649 J. TAYLOR (w. p.) *Wand. to West* 16 The Hostess being very willing to give the courteous entertainment of Jack Drum, commanded me very kindly to get me out of doors.

1602-3 SHAKS. *All's Well* III. vi. 41 If you give him not John Drum's entertainment, your inclining cannot be removed.

Jack-hold-my-staff.

[= a servile attendant.] 1625 BP. MOUNTAGU *App. Cæsar* II. xvi. 217 As if . . . the man [were not] to bee made any more account of than *Jack hold my staffe*, by these Rabbies. 1678 MRS. BEHN *Sir Patient Fancy* v. Madam, in plain English I am made a . . . Jack-hold-my-staff, . . . to give Leander time to marry your Daughter.

Jack in office.

[= a consequential petty official.] 1678 RAY *Prov.* 74 To be Jack in an office. a. 1700 B. E. *Dict. Cant. Crew* Jack in an Office, of one that behaves himself Imperiously in it. FRANKLIN *Poor Rich. Alm.* March Two upstart Jacks in Office, proud and vain.

1732 T. FULLER *Gnom.* 130 Jack in an office is a great man. 1895 D. C. MURRAY *Martyred Fool* II. II. 162 A Jack in office of the average *juge d'instruction* type, who barked at him in the common imperative way of his tribe.

Jack in the low cellar.

[a rendering of Dutch *Hans-in-Kelder*, an unborn child.] 1751 SMOLLETT *Per. Pick.* x When his companions drank to the *Hans en Kelderr*, or Jack in the low cellar, he could not help displaying an extraordinary complacence of countenance.

Jack is as good as his master.

1869 C. READE *Foul Play* xi Is it the general opinion of seamen before the master? Come, tell us. Jack's as good as his master in these matters. 1895 R. GARNETT *Age of Dryden* 245 The simple discovery that for the novelist's purpose, Jack was as good as his master. 1905 W. C. RUSSELL *Old Harb. T.* xi If the crew are to be carried away to an unknown place, they all go below to a man, for Jack's as good as his master when it comes to his having to do something which he didn't agree for.

Jack (John) of all trades.

1618 MYNSHUL *Ess Prison* 24 Some broken Citizen, who hath well plaid Iack of all trades. 1639 MAYNE *City Match* II. v You mungrel, you John of all Trades. 1712 ARBUTHNOT *John Bull* IV Old Lewis Baboon was a sort of Jack of all trades, which made the rest of the tradesmen jealous. 1813 SCOTT *Let. to Joanna Bailie* 21 Mar. (Lockhart) Being a complete jack-of-all-trades, from the carpenter to the shepherd, nothing comes strange to him.

Jack of all trades, and master of none.

1800 EDGEWORTH *Pop. Tales*, Will i 'How comes it that I am so unlucky?' 'Jack of all trades, and master of none!' said Goodenough, with a sneer. 1878 S. WALPOLE *Hist. Eng. I.* 311 'It would be unfair to say of Lord Brougham that he was 'Jack of all trades and master of none'.

Jack of all trades is of no trade.

1732 T. FULLER *Gnom.* 130 Jack of all trades is of no trade. 1770 *Gent. Mag.* xi. 61 Jack at all trades, is seldom good at any.

Jack of (on) both sides.

1562 (*title*) A Godly and necessary Admonition concerning Neutres, such as deserve the grosse name of Iack of both sydes. 1656 EARL MONM. *Advt. fr. Parnass.* 338 That he hath won this universal good will by the vice of playing Jack of both sides. 1759 DILWORTH *Pope* 59 That he was a papist, a jack o' both sides. 1832 BLACKMORE *Christowell* xxiii Rose Arthur . . . wondered at his impartiality about a gentleman whom he had longed so lately to put upon a bonfire. Somehow or

other, . . . now he seemed a Jack of both sides.

1807-8 SHAKS *Tim. of Athens* III. vi 108
Cap and knee slaves, vapours, and minute-jacks.

Jack of Dover.

[The name of some dish, probably a pie that had been cooked more than once'. (Skeat)]
c. 1388 CHAUCER *Cook's Prol.* 23 Many a lakke of Douere hastow soold That hath been twies hoot and twies coold.

Jack (John) out of office.

1546 J. HEYWOOD *Prov.* (1867) II. ii. 48 And lack out of office she maie bid me walke.
1668 R. L'ESTRANGE *Vis. Quev.* (1708) 65 We should be but so many Jacks out of Office.

1591-2 SHAKS. *I Hen. VI* I. i. 175 W'n. I am left out; for me nothing remains. But long I will not be Jack-out-of-office.

Jack Sprat (Archdeacon Pratt) he loved no fat, and his wife she loved no lean: And yet betwixt them both, they licked the platters clean.

1639 J. CLARKE *Paræm.* 57 Jack will eat no fat and Jill doth love no lean. 1659 HOWELL *Eng. Prov.* 20/1 Archdeacon Pratt would eat no fatt, His wife would eat no lean; Twixt Archdeacon Pratt and Joan his wife, The meat was eat up clean. 1670 RAY *Prov.* 211.

Jack Sprat would teach his grandame.

1639 J. CLARKE *Paræm.* 4 Jacksprat teacheth his grandame. 1670 RAY *Prov.* 108 Jack Sprat would teach his grandame. *Ante barbam docet senes.*

Jack West.

1856 N. & Q. 2nd Ser. II. 289 It is common to hear in Hampshire a stye on the eyelid called a *Jack West*.

Jack would be a gentleman if he could speak French.

c. 1515 SKELTON *Coyst.* in Wks. (Dyce) I. 16 For Jak wold be a jentylman that late was a grome. 1546 J. HEYWOOD *Prov.* (1867) I. xi. 29 Iacke would be a gentleman if he could speake frenche. 1662 FULLER *Worthies, Berks.* (1840) I. 118 We ape the French . . . in their language ('which if Jack could speak, he would be a gentleman'). 1670 RAY *Prov.* 108 Jack would be a gentleman, if he could but speak French. This was a proverb, when the gentry brought up their children to speak French. 1882 TENNYSON *Prom. of May* III Wks. (1893) 798 *Dora*. Can't I . . . talk a little French like a lady?

1592-3 SHAKS. *Rich. III* I. iii. 72 Since every Jack became a gentleman There's many a gentle person made a Jack.

Jack would be a gentleman if he had money.

1639 J. CLARKE *Paræm.* 98.

Jack would wipe his nose if he had it.

1670 RAY *Prov.* 108.

Jacks¹ are common to all that will play.

1598 JONSON *Ev. Man in Hum.* II. iii *Pros.* I can compare him to nothing more happily than a barber's virginals; for every one may play upon him. 1611 J. DAVIES *Sch. Folly, Prov.* 174 Wks. (Grosart) II. 45 'Some Jackes¹ are common to all that will play'. [¹ The parts of virginals which twanged the wires; used for the keys of a musical instrument.]

Janiveer¹ freeze the pot by the fire.

1670 RAY *Prov.* 40 [¹ January.]

Jedwood or Jeddart¹ justice.

[= trial after execution.] 1605-9 in P. H. BROWN *Hist. Scot* (1902) II. 263 In association with the Earl of Dunbar, who in 1606 was appointed chief Commissioner, [Cranstoun] plied his task so effectually that . . . their work is significantly commemorated in the Border phrase 'Jeddart Justice'—hang first and try afterwards. 1706 A. SHIELDS *Eng. Ch. Commun.* Pref. 8 Guilty of Couper Justice and Jedburgh Law as the proverb is. 1828 SCOTT *F. M. Perth* XXXII We will have Jedwood justice—hang in haste and try at leisure. [¹ Jedburgh.]

Jeering Coggeshall.

1662 FULLER *Worthies, Essex* (1840) I. 498 'Jeering Coxhall'. How much truth herein, I am as unable to tell, as loth to believe. . . . No town in England, of its bigness, afforded more martyrs in the reign of queen Mary, who did not jeer or jest with the fire.

Jest not with the eye, or with religion (honour).

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 324 Jest not with the eye, or with religion. 1721 KELLY *Scot. Prov.* 64 *Bour^d not with my eye, nor with my honour.* Both these are too tender points to be jested with; and the honour often more nice than the eye. [¹ jest.]

Joan is as good as my lady in the dark.

[Gk. *Αύχου ἀπέντρος, γυνή πάσα ἡ ἀντρί.* When the light is removed, every woman is the same.] 1620 SHELTON *Quiz.* II. XXXIII (1908) III. 55 Here is as good bread made as in France; and in the night Joan is as good as my lady. 1648 HERRICK *Hesper.* 865 Wks. (1893) II. 86 Night makes no difference 'twixt the Priest and Clark; *Jone* as my Lady is as good i' th' dark.

John-a-dreams.

[= a dreamy fellow.] 1876 HENLEY *Bk. Verses* (1888) 91 Kate-a-Whimsies, John-a-Dreams, Still debating, still delay.

1600-1 SHAKS. *Hamlet* II. ii. 603 I . . . peak, Like John-a-dreams, unpregnant of my cause, And can say nothing.

John-a-droyne.

1562 J. HEYWOOD *Prov. & Epigr.* (1867) 214 Yet hogis head in hogstowne is no Iohn a droyne. 1596 NASHE *Saffron Walden* Pjb,

That poor Iohn a Droynes his man, . . . a great big-boand thresher.

John-a-nods.

[= one who is nodding or not quite awake.] 1603 HARSNET *Pop Impos.* xxiii. 160 Hee would say The Apostle wrote like a good plain Iohn a nods.

John-a-nokes (i.e. *John* who dwells at the oak).

[A fictitious name for one of the parties in a legal action (usually coupled with *John-a-stiles* as the name of the other); hence sometimes used indefinitely for any individual person.] 1531 *Dial. on Laws Eng.* ii. ix. 19 If a man have lande for terme of lyfe of Iohan at Noke and make a lease. 1581 SIDNEY *Apol. Poetrie* (Arb.) 53 Doth the Lawyer lye then, when vnder the names of Iohn a stile and John a noakes [Wks (1623) 520 Iohn of the Stile, & Iohn of the Nokes] hee puts his case? 1678 MRS BEHN *Sir Patient Fancy* v. Madam, in plain English I am made a John-A-Nokes of. 1815 SCOTT *Guy M. xlii* Adventurers who are as willing to plead for John o' Nokes as for the first noble of the land.

John-a-stiles.

1531 *Dial. on Laws Eng* i. vi. 12 If a man be outlawed, and after by his wyll byqueth certayne goodes to Iohn at Style. 1714 *Spectator* No. 577, par 6 The humble Petition of John a Nokes and John a Stiles, Sheweth, That your Petitioners have had Causes depending in Westminster-Hall above five hundred years.

John Barleycorn.

[= the personified spirit of malt liquor.] c. 1620 (title) in Pepysian Library, A pleasant new ballad . . . of the bloody murder of Sir John Barleycorn. 1670 RAY *Prov.* 59 Sr John Barley-corn 's the strongest knight. 17 . *John Barleycorn* in PERCY's *Reliques*, John Barley-corn has got a beard Like any other man. 1786 BURNS *Scotch Drink* iii John Barley-corn, Thou king o' grain.

John (Jack) Blunt.

[= a blunt fellow.] 1508 DUNBAR *Twa marit wemen* 142 For all the buddis of Iohne Blunt, quhen he abone clymys. 1898 *Daily News* 17 Nov. 5/4 He was at once a Jack Blunt and equal to a trick.

John Bull.

[= Englishmen collectively, or the typical Englishman.] 1712 ARBUTHNOT (title) *Law* is a Bottomless Pit. Exemplified in the Case of the Lord Strutt, John Bull, Nicholas Frog and Lewis Baboon: who spent all they had in a Lawsuit. a. 1791 BOSWELL *Johnson* xxx (1848) 269 [Johnson] was, indeed, if I may be allowed the phrase, at bottom much of a John Bull: much of a blunt true-born Englishman. 1898 G. W. E. RUSSELL *Coll. & Recoll.* v The typical John Bull—Lord Palmerston's 'Fat man with a white hat in the twopenny omnibus'. 1910 *Times*, *Lit. Sup.* 29 July Our peculiarly English and prosaic idol of John Bull . . . is a creation of the English mind in its grossest mood.

John Company.

[A humorous appellation of the East India Company, taken over from the name *Jan Kompanie*, by which the Dutch E.I.C., and now the Dutch government, are known to natives in the east.] 1785 tr. *Sparrmann's Voy Cape G Hope*. &c. x. II. 21 I ordered my interpreter to say farther, that we were the children of *Jan Company*, who had sent us out to view this country. 1808 *Life Ld. Minto in India* (1880) 184 (Y.) Preparations to save Johnny Company's cash. 1893 W. C. RUSSELL *Emigr. Ship* iii One of the handsomest of John Company's ships. 1910 *Times*, *Whly.* 21 Jan. Great Moguls who sat on the peacock throne at Delhi . . . till the Mutiny ended them and 'John Company' together.

John Doe and Richard Roe.

[John Doe '*Eng. Law*', the name given to the fictitious lessee of the plaintiff, in the (now obsolete) mixed action of ejectment, the fictitious defendant being called *Richard Roe*.] 1768 BLACKSTONE *Comm.* III. xviii 274 The security here spoken of . . . is at present become a mere form and John Doe and Richard Roe are always returned as the standing pledges for this purpose 1841 S. WARREN *Ten Thousand a-Year* viii John Doe further says that one Richard Roe (who calls himself—'a Casual Ejector') came and turned him out, and so John Doe brings his action against Richard Roe.

John Drawlatch.

[= thief, loafer, ne'er-do-well.] 1546 J. HEYWOOD *Prov.* (1867) ii. viii. 72 Why will ye (quoth he) I shall follow hir will? To make me Iohn drawlache, or such a snekebill.¹ [¹ *sneakoull*, a word of contempt.]

John Grey's bird.

c. 1575 GASCOIGNE *Fruites Warre* cxxxxi The Green Knight was amongst the rest Like John Greys bird that ventured with the best.

John (Tom) Long the carrier.

1546 J. HEYWOOD *Prov.* (1867) 189 Of what length is John long the carrier Prat? A quarter of a yere long 16 . . . HOWELL *Lett.* 5 June (1903) iii. 116 That yours should be a whole month in making scarce 100 English miles . . . is strange to me, unless you purposely sent it by John Long the carrier. 1834-7 SOUTHEY *Doctor* iv. 136 Who was Tom Long the carrier? . . . what road did he travel?

John¹ Thomson's man.

[= a man who is guided by his wife.] 1500-20 DUNBAR *Poems* lxi. 4 God gif ge war Johne Thomsouns man. 1637 R. MONRO *Exp. Scots Regim.* ii. 30 Some will allege, he was Iohn Thomsons man. . . . All stories esteeme them happie, that can live together, man and wife, without contention. 1681 S. COLVIL *Whiggs Supp.* i 18 So the imperious Roxalan, made the Great Turk John Thomson's man. 1721 KELLY *Scot. Prov.* 72 Better be John Tomson's man, than Ring and Dunn's, or John Know's. *John Thomson's* man is he that is complaisant to his wife's humours, *Ring and Dunn's* is he whom his wife scolds, *John*

Knoa's is he whom his wife beats. 1816 SCOTT *Old Mori*. xxxviii D'ye think I am to be John Tamson's man, and mastered by women a' the days o' my life? [¹ Joan]

John Trot.

[= an uncultured person, bumpkin.] 1753 FOOTE *Eng. in Paris Epil*, The merest John Trot in a week you shall see *Bien poli, bien frisé* 1762 COLMAN *Mus. Lady II* i Our travelling gentry . . . return from the tour of Europe as mere English boors as they went—John Trot still 1827 HOOD *John Trot* (Ballad). John Trot he was as tall a lad As York did ever rear.

Johnny Newcome.

1837 CHAMIER *Saucy Areth*. xv You always know a Johnny Newcome by his getting his back to the breeze.

Johnny Raw.

1813 COL. HAWKER *Diary* (1893) i. 68 A grand attack was made on the Johnny raws of Blandford. 1823 in HONE *Every-day Bk.* ii. 1395 There were some Johnny Raws on board. 1836 STEVENSON *Kidnapped* (1888) 39 You took me for a country Johnnie Raw, with no more mother-wit or courage than a porridge-stick.

Jouk¹ and let the jaw² gae (gang) by.

1721 KELLY *Scot. Prov.* 189 *Juck, and let a jaw go o'er you*. That is, prudently yield to a present torrent. 1813 SCOTT *Rob Roy* xxv Gang your ways hame, like a gude bairn—jouk¹ and let the jaw² gae by. [¹ stoop. ² rush of water.]

Jove (Jupiter) laughs at lover's perjuries.

1580 GREENE *Mamulla* in Wks. (Gros.) II. 92.

Dooe not the Gods, saye the Poets, laugh at the perurie of Louers? and that Iupiter smyles at the craffe of Cupyd. 1700 DRYDEN *Pal & Arcite* ii. 140 And Jove but laughs at lovers' perjury!

1594-5 SHAKS. *Rom. & Jul.* II. ii. 92 At lovers' perjuries, They say, Jove laughs.

Judas might have repented before he could have found a tree to have hanged himself upon, had he betrayed Christ in Scotland.

1659 HOWELL *Eng. Prov.* 21/1.

Judge not, that ye be not judged.

1611 BIBLE *Matt.* vii. 1 Judge not, that ye be not judged. 1925 A. CLUTTON-BROCK *Ess. on Life* x. 109 The saying, 'Judge not, that ye be not judged', is . . . a statement of fact. Nothing makes us dislike a man so much as the knowledge that he is always judging us and all men.

Judges' wigs.

1823 COBBETT *Rural Rides* 2 Aug. I saw . . . several parcels of those white, curled clouds that we call *Judges' Wigs*.

Just enough, and no more, like Janet Howie's shearers'¹ meat.

1721 KELLY *Scot. Prov.* 212 *Just enough, and no more, like Jannet Herris shearers' meat*. Spoken when people have eaten all that is before them. 1832 A. HENDERSON *Scot. Prov.* (1881) 128 Just enough, and nae mair, like Janet Howie's shearers' meat. [¹ reapers.]

Justice pleaseth few in their own house.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 336.

K

Ka me, ka thee.

[= implies mutual help, or mutual flattery.] 1546 J. HEYWOOD *Prov.* (1867) i. xi. 34 Ka me, ka thee, one good tourne askth an other. 1608 ARMIN *Nest Nin*. (Shak. Soc.) 34 Kay me I'll kay thee; give me an inch to-day I'll give thee an ell to-morrow. a. 1658 FORD, &c. *Witch Edmonton* ii. 1 If you'll be so kind to ka me one good turn, I'll be so courteous to kob you another. 1721 KELLY *Scot. Prov.* 227 *Kae me, and I'll kae thee*. Spoken when great people invite and feast one another, and neglect the poor. 1821 SCOTT *Kenilw.* v Bear this in upon her . . . and let me alone for extolling you in her ear . . . *Ka me, ka thee*.

Kail spares bread.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kail spaires bread. 1721 KELLY *Scot. Prov.* 227 *Kail hains¹ bread*. Good broth will, in some measure, supply the want of bread. [¹ saves.]

Kame sindle,¹ kame sair.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kame single, kame sair. 1721 KELLY *Scot. Prov.* 82 *Comb sindle, comb sore*. Taken from children's heads, which if long uncomb'd will become so entangled, that it will put them to pain. Apply'd to those who forbear for a while, and then come with severity. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 198 Kame sindle, kame sair . . . Proverbially applied when simple but necessary matters of business are neglected to such an extent that they become troublesome. [¹ seldom.]

Keek¹ in my kail pot, glower² in my ambry.³

1721 KELLY *Scot. Prov.* 228 *Keek in my kail pot, glower in my ambry*.³ Spoken to them who officiously pry into our actions. Commonly used among children. [¹ peep. ² stare. ³ food cupboard.]

Keek in the stoup was ne'er a good fellow.

1721 KELLY *Scot. Prov.* 226 *Keek in the stoup was ne'er a good fellow.* Spoken when one peeps into the pot, to see if the liquor be out.

Keep a calm sough.

[= say little or nothing.] 1820 SCOTT *Abbot xvii* Keep a calm sough, as the Scots say—hear every man's counsel, and keep your own. 1823 J. GALT *Entail xx* I'll keep a calm sough—least said's soonest mendit—I'll haud my tongue. 1880 MRS. LYNN LINTON *Rebel Family xiii* Keeping a calm sough was the best wisdom.

Keep a thing seven years and you will find a use for it.

1828 SCOTT *Woodst. xxviii* Two lines of Horace, which I have carried in my thick head several years, . . . have come pat to my purpose. . . . It you keep a thing seven years you are sure to find a use for it at last. 1863 C. READE *Hard Cash xxix* It is the very thing . . . I . . . put it away, and forgot it. They say if you keep a thing seven years.

Keep as mickle of your Scots tongue as will buy your dog a loaf.

1721 KELLY *Scot. Prov.* 229 *Keep as mickle of your Scots tongue as will buy your dog a loaf.*¹ A reprimand to conceited fellows who affectedly speak *English*, or, as they say, begin to *knap*. [¹ loaf.]

Keep good men company, and you shall be of the number.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 322.

Keep not ill men company, lest you increase the number.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 332.

Keep off and give fair words.

1818 SCOTT *Rob Roy xxvi* He tried if Mac Vittie and Co. wad gie him siller on them.—but . . . they keptit aff, and gae fair words.

Keep out of a hasty man's way for a while; out of a sullen man's all the days of your life.

1855 BOHN *Handbk. Prov.* 436.

Keep some till furthermore come.

1670 RAY *Prov.* 110.

Keep something for him that rides on the white horse.¹

1721 KELLY *Scot. Prov.* 226. (Given as *English*). [¹ age, distress, and necessity.]

Keep something for the sore foot.

1721 KELLY *Scot. Prov.* 226 *Keep something for the sore foot.* Preserve something for age, distress, and necessity. 1830 CARLETON *Traits &c., Three Tasks* Jack would feel a little consarn for not being able to lay past anything for the *sore foot*.

Keep that at home with you.

1721 KELLY *Scot. Prov.* 227 *Keep that at home with you.* Spoken when people unawares upbraid us with what some of their own near relations are guilty of.

Keep the pot boiling.

1825 BROCKETT N. C. *Gloss., Keep-the-pot-boiling*, a common expression among young people, when they are anxious to carry on their gambols with spirit. 1837 DICKENS *Pickwick xxx* Mr. Pickwick . . . went slowly and gravely down the slide . . . 'Keep the pot a bilin', sir!' said Sam.

Keep the staff in your own hand.

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 188 *Keep the staff in your ain hand.*

Keep thy shop and thy shop will keep thee.

1605 CHAPMAN, &c. *Eastw. Hoe i. i Touch*. I . . . garnished my shop . . . with thrifty sentences; as, 'Touchstone, keep thy shop, and thy shop will keep thee'. 1759 GOLDSMITH *Bee vii* I would earnestly recommend this adage to every mechanic in London, 'Keep your shop, and your shop will keep you'. 1831 MACAULAY *Ess., Boswell's Johnson* Richardson, like a man of sense, kept his shop; and his shop kept him.

Keep your ain fish-guts to your ain sea-maws.¹

1721 KELLY *Scot. Prov.* 118 *Give your own sea maws your own fish guts.* If you have any superfluties give them to your poor relations, friends, or countrymen, rather than to others. 1816 SCOTT *Antiq xv* My gude man likes to ride the expresses himself: we maun gie our ain fish-guts to our ain sea-maws. It's a red half-guinea to him every time he munts his mear. 1857 DEAN RAMSAY *Remin. v* (1911) 197 *Keep your ain fish guts to your ain sea maws.* This was a favourite proverb with Scott when he meant to express the policy of first considering the interests that are nearest home. [¹ gulls.]

Keep (Save) your breath (wind) to cool your broth (porridge).

1599 PORTER *Angr. Wom. Abingd. II. i* (Merm.) 127 *Nich.* You may speak when you are spoken to, and keep your wind to cool your pottage. 1805 CHAPMAN, &c. *Eastw. Hoe iii. u Touch*. My speeches were ever in vain . . . ; and therefore, . . . I will save my breath for my broth anon. 1721 KELLY *Scot. Prov.* 229 *Keep your breath to cool your brose.* Spoken to them who talk much to little purpose. 1738 SWIFT *Pol. Conversat. i* Wks. (1856) II. 337 *Miss.* Pray keep your breath to cool your porridge. 1796 EDGEWORTH *Par. Ass.* (1903) 262 None of your flummery stuff will go down with his worship . . . ; so you may . . . spare your breath to cool your porridge. 1813 J. AUSTEN *Pride & Prej. vi* (1895) 21 There is a very fine old saying, . . . 'Keep your breath to cool your porridge', and I shall keep mine to swell my song.

1596-7 SHAKS. *Merch. Ven. I. i* 22 *My wind, cooling my broth, Would blow me to an ague.*

Keep your eyes wide open before marriage, and half shut afterwards.

1738 FRANKLIN *Poor Rich.* Alm. June Keep your eyes wide open before marriage, half shut afterwards.

Keep your feet dry, and your head hot; and for the rest live like a beast.

1693 FLORIO tr. *Montaigne* I. XII (1897) III 242 This common saying is always in the people's mouth. *Tenez chauds les pieds et la teste, Au demeurant vivez en beste.*—JOLB. *Err.* Pop. pur. II pag 140 *Keepe warme* (t's meete); thy head and feete In all the rest, live like a beast 1678 RAY *Prov.* 42 *Asciuto il piede calda la testa, e dal resto vive da bestia.* i.e. *Keep your feet dry and your head hot, and for the rest live like a beast.*

Keep your foot out of the fire, and I'll keep that from you.

1721 KELLY *Scot. Prov.* 229 *Keep your foot out of the fire, and I'll keep that from you.* Spoken to them who expect a thing, that they are not likely to get.

Keep your mouth shut and your eyes open.

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 188 *Keep your mouth close an' your een open.*

Keep your pecker¹ up.

1853 'C. BEDE' *Verdant Green* I. XII *Keep your pecker up.* 1857 DICKENS *Leit.* 17 Aug. *Keep your pecker up with that.* [¹ courage, resolution.]

Keep your weather-eye open.

1867 ADML. SMYTH *Sailor's Word-Bk.* 724 'Keep your weather-eye open', be on your guard; look out for squalls.

Keeping is harder than winning.

c. 1374 CHAUCER *Troilus* III. 1634 *As gret a craft is kepte wel as winne.*

Kenned folks are nae company.

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 128 *Kend fowk's nae company.*

Kent and Keer¹ have parted many a good man and his mere.

1873 HARLAND & WILKINSON *Lancashire Leg.* 193 *Kent and Keer Have parted many a good man and his mere* [mare] . . . Many have perished in fording both rivers when swollen, and in crossing the adjacent sands. [¹ Two rivers flowing into Morecambe Bay.]

Kentish Cousins.

1736 S. PEGGE *Kenticisms, Prov.* (E.D.S.) 64 *Kentish Cousins.* The sense of this is . . . cousins germans quite remov'd. . . . The inhabitants are kept at home more than they are in the inland counties. This confinement naturally produces intermarriages amongst themselves.

Kentish Longtails.

1613-22 DRAYTON *Polyolb.* XXIII 237 (1876) III. 95 *Kent* first in our account, doth to itself apply, (Quoth he) thus Blazon first, *Long Tails and Liberty* 1617 MORYSON *Itin.* III. i. 53 (1907-S) III. 463 The Kentish men of old were said to have tails, because trafficking in the Low Countries, they never paid full payments of what they did owe, but still left some part unpaid. 1662 FULLER *Worthies, Kent* (1840) II. 123 'Kentish long-tails' . . . To come closer to . . . this proverb, I conceive it first of outlandish extraction, and cast by foreigners as a note of disgrace on all the English, though it chanceth to stick only on the Kentish at this day.

Kentshire, hot as fire.

1736 S. PEGGE *Kenticisms, Prov.* (E.D.S.) 61 *Kentshire, Hoot as fyre.* . . . This county is remarkably hot on account of its chalk hills and chalky as well as gravelly roads.

Keystone under the hearth, keystone under the horse's belly.

1863 J. R. WISE *New Forest* (1895) xv. 170 The smuggler's local proverb, 'Keystone under the hearth, keystone under the horse's belly'. That is to say, the smuggled spirits were concealed either below the fireplace or in the stable, just beneath where the horse stood.

Kick an attorney downstairs and he'll stick to you for life.

1902-4 V. S. LEAN *Collect.* IV. 24. ('A Bar proverb.)

Killing no murder.

1657 SEXBY & TITUS *Killing no Murder* [Title of a pamphlet to prove that the assassination of the Protector, Cromwell, was lawful and laudable.] 1836 MARRYAT *Midsh. Easy* XVIII In this case killing's no murder . . . by the laws of society, any one who attempts the life of another has forfeited his own. 1908 *Times, Lit. Sup.* 5 June The exception is the share which he took in the conspiracy of Orsini against Napoleon III. . . . It was probably a case to which Holyoake would have applied the doctrine of 'killing no murder'.

Kim Kam arsie versie.

1539 TAVERNER *Proverbs* (1552) 62 *Cleane contrarily and arsy versy as they say.* 1616 DRAXE *Anc. Adag.* 3 *Kim Kam, arsie versie.* 1639 J. CLARKE *Paræm.* 7 *Kim Kam arsie versie.*

1607-8 SHAKS. *Coriol.* III. i. 302 *Sic.* This is clean Kam. *Bru.* Merely awry.

Kind hearts are soonest wronged.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. III.

Kind (Kindness, Love) will creep where it may not go.

[Kind (= nature) was mistaken variously for Kinship and Kindness or Love. See quotations.] c. 1350 *MS. Douce 52* (ed. Forster) in

Festschr. z. zw. Deutschen Neuphilologenlage, no. 55 Kynde crepus ther hit may no go 1460 *Towneley Myst.*, 2nd *Shep. Play* 591, *I Pastor* I trow, kynde will crepe Where it may not go. c. 1500 *Everyman* l. 316 To my kynnesmen I wyll truly, prayenge them to helpe in my necessity. I beleve that they wyll do so, for kynde will crepe where it may not go. 1548 J. HEYWOOD *Prov.* (1867) i. xi. 27 Men saie, kinde will creepe where it maie not go. 1548 E. HALL *Chron.* f. 190 He . . . rode in poste to his kinsman . . . verefving the old proverbe kynne [sic] will crepe where it maie not go. 1614 CAMDEN *Rem.* 309 Kindnesse will creepe where it cannot go. 1635 CHARLES *Div. Emb.* iv. iii. 3 Thy thoughts are swift, although thy legs be slow, / True love will creep, not having strength to go. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kindnesse will creep where it may not gang. 1753 RICHARDSON *Grand. sor.* ii. xvi (1812, 132 Lean upon me, my dear, and creep love will creep, they say, where it cannot go 1857 DEAN RANSAY *Remin.* v (1911) 203 *Kindness creeps where it canna gang* prettily expresses that where love can do little, it will do that little though it cannot do more.

1594-5 SHAKS *Two Gent.* IV. ii. 20 You know that love will creep in service where it cannot go.

Kindle not a fire that you cannot extinguish.

1855 BOHN *Handbk. Prov.* 437.

Kindness cannot be bought for gear.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kindnesse cannot be bought for gear. 1721 KELLY *Scot. Prov.* 227 *Kindness cannot be bought for gear.* But rather by mutual good offices.

Kindness comes of will.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kindnesse comes of will. 1721 KELLY *Scot. Prov.* 226 *Kindness comes awill.* That is, love cannot be forc'd.

Kindness is lost that's bestowed on children and old folks (men).

1509 A. BARCLAY *Shup of Fools* (1874) II. 182 All is lost that thou dost give to fynde. Four sortis of people. the first is a vylayne. Or chorle, for ageayne thou shalt hym proue vnynde The seconde a childe, for his forgetfull mynde Expellyth kyndnes, the thirde a man in age The fourth a woman varyable as the wynde. 1629 T. ADAMS *Serm.* (1861-2) i. 135 We have a saying from Aristotle, *Nec in puerum, nec in senem collocandum esse beneficium*,—That our beneficence should not be fixed upon a child or an old man; for the child, before he comes to age will forget it, and the old man will die before he can requite it. 1639 J. CLARKE *Parern.* 45 Kindness is lost that's bestowed on children and old folks. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60 It is unt' that is done to childe and auld men. [? lost.]

Kindness lies not aye in one side of the house.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kindnesse lyes not ay in ane syde of the

house. 1721 KELLY *Scot. Prov.* 227 *Kindness cannot stand ay on one side.* Spoken when you offer an instance of kindness to them who have been formerly kind to you.

King Arthur did never violate the refuge of a woman.

1662 FULLER *Worthies, Cardigan.* (1840) III. 519 'King Arthur did never violate the refuge of a woman'. Arthur is . . . the mirror of manhood. By the woman's refuge, many understand her tongue, and no valiant man will revenge her words with his blows.

King Harry loved a man.

a. 1635 NAUNTON *Fragm. Reg.* (Arb.) 28 The people hath it to this day in proverb, King Harry loved a man. 1636 CAMDEN *Rem.* 301 King Harry lov'd a man. 1662 FULLER *Worthies, Sussex* (1840), III. 263 These three were knighted for their valour by King Henry the Eighth (who never laid his sword on his shoulders who was not a man). 1845 CARLYLE *Cromwell* Introd. iii Tourneying successfully before King Harry, who loved a man.

King Harry¹ robbed the church, and died a beggar.

1678 RAY *Prov.* 354 K. Harry rob'd the church, and died a beggar. [? Henry VIII.]

Kingdom come.

[From the clause *Thy kingdom come* in the Lord's prayer.] 1785 GROSE *Dict. Vulg. T.* s.v. He is gone to Kingdom come, he is dead. 1789 WOLCOT (P. Pindar) *Subj. Paint.* Wks. (1812) II. 180 Sending such a Rogue to Kingdom-come. 1836 MARRYAT *Midsh. Easy* xxx They will all be in Kingdom come to-morrow morning, if the breeze comes on the land. 1870 MISS BRIDGMAN *R. Lynne* i. xii 184 So old aunt Duncan has gone to kingdom come at last.

Kings and bears oft worry their keepers.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kings and Bares oft worries their keepers. 1721 KELLY *Scot. Prov.* 226 *Kings and bears oft worry their keepers.* Witness the tragical end of many courtiers.

Kings are kittle cattle to shoe behind.

[*Kittill to scho behind* = Not to be depended upon.] 1818 SCOTT *Hl. Midl.* xxxvii 'Kings are kittle cattle to shoe behind, as we say in the north', replied the Duke; 'but . . . the matter is quite certain'.

Kings are out of play.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kings are out of play. 1721 KELLY *Scot. Prov.* 225 *Kings are out of play.* It is not right, in subjects, to jest upon kings, or to pry narrowly into their determinations, and actions.

Kings' chaff is worth other men's corn.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kings caff is worth other mens corne. 1721

KELLY *Scot. Prov.* 226 *Kings chaff is worth other mens corn.* The perquisites that attend kings service is better than the wages of other persons. 1818 SCOTT *Rooy Roy* xxxiv They say . . . that kings' chaff is better than other folk's corn; but I think that canna be said o' kings' soldiers, if they let themselves be beaten wi' a wheen auld carles.

Kings go mad, and the people suffer for it.

[L. HORACE *Epist.* i. ii. 14 *Delirant reges, plectuntur Achivi.* Kings go mad, the Greeks suffer.] 1928 DEANING in *Times*, 3 Sept. 11/1 The old proverb, *Delirant reges, plectuntur Achivi*, requires to be amended in the light of recent events. It should run, *Delirant Achivi plectuntur reges*, Nations go mad, and make scapegoats of their rulers.

Kings have long arms (hands).

[Gk. *Μακρὰν τὴν ἄνθρωπον χεῖρας.* L. OVID *Heroides* xvii. 166 *An nescis longas regibus esse manus?* Knowest thou not that kings have long arms?] 1539 TAVERNER *Prov. Erasm.* (1552) 4 *Longæ regum manus.* Kynges haue longe handes. They can brynge in men, they can plucke in thynges, though they be a great waye of. 1579 LYL *Euphuus* (Arb.) 76 Knowest thou not *Euphuus* that kynges haue long armes, and rulers large reaches? 1642 FULLER *H. & P. Stale* iv. xxi (1840) 326 They stand in daily fear lest Darius Longimanus (such a one is every king) should reach them, and revenge himself. 1752 FRANKLIN *Poor Rich. Alm.* Jan. Kings have long arms, but misfortune longer: let none think themselves out of her reach. 1823 SCOTT *Peveril* xlv They say kynges have long hands—I think they have as much occasion for long memories.

1590-1 SHAKS *2 Hen. VI* IV. vii. 86 Great men have reaching hands.

Kings have many ears and many eyes.

[Gk. LUCIAN *Adversus Indoctum* 23 **Ἔτα καὶ ὀφθαλμοὶ πολλοὶ βασιλέως.*] 1539 TAVERNER *Erasm. Prov.* (1552) 4 *Multæ regem aures, atque oculi.* Kynges haue many eares and many eyes, as who shulde saye, nothyng can be spoken, nothyng doone so secretly agaynst kynges and rulers, but by one meanes or other at lengthe it wyll come to theyr knowledge. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Kings hes long ears.

Kingswear¹ was a market town When Dartmouth¹ was a furzy down.

1926 *Times* 4 Feb. 13/4 Some little local jealousy, as in the old rhyme: Kingswear was a market town When Dartmouth¹ was a furzy down. [¹ Devon.]

Kirkbie's castle, and Fisher's folly; Spinola's pleasure, and Megse's glory.

1598 stow *Survey of London* 128 Bishopsgate

Ward. . . . This house, being so largely and sumptuously builded by a man¹ of no greater calling or possessions, was mockingly called Fishers Folly, and a Rithme was made of it, and other the like in this manner, Kirkebies Castle, and Fishers Folly, Spinulas Pleasure, and Megses glorie. [¹ Jasper Fisher free of the Goldsmithes. Stow 128.]

Kirton was a borough town When Exon was a vuzzy down.

1911 CROSSING *Folk Rhy. of Devon* 13 Kirton was a borough town When Exon was a vuzzy down. . . . Crediton, or Kirton as it is still frequently called, was once of greater importance than it is to-day.

Kiss (Knock) a carle, and clap (ding¹) a carle, and that's the way to tine² (win) a carle.

1721 KELLY *Scot. Prov.* 228 *Kiss a carle, and clap a carle, and that's the way to tine a carle.* People of mean breeding are rather to be won by harsh treatment, than civil. *Ibid* 228 *Knock a carle, and ding a carle; and that's the way to win a carle.* [¹ beat. ² lose.]

Kiss a slate-stone, and that will not slaver you.

1721 KELLY *Scot. Prov.* 229 *Kiss a slate-stone and that will not slaver you.* An answer of a girl to him that asks her a kiss. 1768 A. ROSS *Helenore* (1778) 64 *Kiss ye sklate-stanes, they winna weat your mou'.* And aff she gaes.

Kiss and be friends.

c. 1300 BRUNNE *Chron.* (Hearne) 64 *Kisse and be gode frende in luf and in a wille.* 1419 *Twenty-six Poems* (E.E.T.S.) 69 *Make hem kyssen and be frende, þat were fou [foes] feynt.* 1635 QUARLES *Div. Emb.* ii. viii *Come, buss¹ and friends; . . . what ails my babe to cry?* 1689 SELDEN *Table-Talk, Money* (Arb.) 76 *The People and the Prince kist and were Friends, and so things were quiet for a while.* 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 341 *Col. [To Neverout.] Tom, miss and you must kiss and be friends.* 1778 FRANCES BURNAY *Evelina* (1920) ii. 269 *He'll do you no harm, man!—come, kiss and be friends!* [¹ kiss.]

Kiss and be kind, the fiddler is blind.

1832 A. HENDERSON *Scot. Prov.* (1881) 38 *Kiss and be kind, the fiddler is blind.* 1896 A. CHEVIOT *Scot. Prov.* 226 *Kiss and be kind, the fiddler's blind.* When the fiddler gives the signal, take the hint, . . . he won't notice you. In Scotland when at a dance the fiddler causes his instrument to emit a squeak, somewhat resembling a kiss, the gentlemen forthwith kiss their partners.

Kiss me till I grow white, and that will be an ill web to bleach.

1721 KELLY *Scot. Prov.* 226 *Kiss me 'till I grow white, and that will be an ill web to bleach.* A scornful answer to a saucy proposal.

Kiss my foot, there's more flesh on it.

1721 KELLY *Scot. Prov.* 228 *Kiss my foot there's more flesh on it.* Spoken to them who tauntingly say, *I kiss your hands.*

Kiss till the cow come home.

c. 1612 J. FLETCHER *Scornf. Lady II. i. Wks* (C.U.P.) I. 248 *Young L. Kiss till the Cow come home, kiss close, kiss close knaves.*

Kisses are keys.

1616 N. BRETON *Cross. Prov. II. Wks.* (1879) II. App. III. *Wanton kisses are the keys of sin.*
1689 J. CLARKE *Paræm.* 28.

Kissing goes by favour.

1616 DRAXE *Anc. Adag.* 64 *Kissing commeth by favour.* 1639 J. CLARKE *Paræm.* 28 *Kissing goes by favour.* 1659 HEYLIN *Animadversions in Fuller Appeal Inj. Innoc.* (1840) 618 *But 'kissing goes by favour', as the saying is; and therefore let him favour whom he pleases, and kiss where he favoureth.* 1721 KELLY *Scot. Prov.* 225 *Kissing goes by favour.* Men shew regard, or do service, to people as they affect. 1880 BLACKMORE *Mary Aner.* XXI. 'I should like . . . to give you one kiss, Insie' . . . Before he could reason in favour of a privilege which goes proverbially by favour, the young maid was gone.

Kissing is cried down to shaking of hands.

1721 KELLY *Scot. Prov.* 228 *Kissing is cry'd down to shaking of hands.* Spoken by a girl when ask'd a kiss. Alluding to proclamations for lowering the value of money.

Kit¹ hath lost her key.

1533 MORE *Apol.* xxiv. Wks. 885/2 *Certain letters which some of the brethren let fall of late, and lost them of likelyhed as some good kitte leseth her kayes.* 1548 W. PATTEN *Exp. Scotl.* Pref. in *Eng. Garner* III. 71 *Oblations and offerings . . . for deliverance of bad husbands . . . to keep down the belly, and when 'Kit had lost her key'.* [¹ Catherine or Kate.]

Kitchen physic is the best physic.

1562 BULLEIN *Bulwark of Def. (Bk. of Comp.)* 48 *With kitchin phisicke: whiche kitchin, I assure thee, is a good Poticaries shop.* 1738 SWIFT *Pol. Conversat. II. Wks.* (1856) II. Col. Well, after all, kitchen physic is the best physic.

Kitty Swerrock where she sat, come reach me this, come reach me that.

1721 KELLY *Scot. Prov.* 227 *Kitty Swerrock where she sat, come reik² me this, come reik² me that.* Spoken by mothers to their lazy daughters, when they call to anybody to reach them what they want. [¹ reach.]

Knavery may serve for a turn, but honesty is best at long run.

1678 RAY *Prov.* 164.

Knaves and fools divide the world.

1670 RAY *Prov.* 111.

Knight of the post.

[= a perjurer; one who got his living by giving false evidence.] 1580 E. KNIGHT *Trial Truth* 33 b Men. . . who will not let to swear vpon a booke, . . . beyng hyred therevnto for money . . . called Knights of the poste. 1599 KYD *Sol. & Pers. v. III. Piston.* Faith, two great Knights of the post swore vpon the Alcaron that he would haue firde the Turkes Fleete.

Knit my dog a pair of breeches and my cat a codpiece.

1678 RAY *Prov.* 255.

Knock under the board.

[= God save the mark¹.] 1678 RAY *Prov.* 74 *Knock under the board. He must do so that will not drink his cup.*

Know thyself.

[Gk. THALES *Diogenes Laertius*, I i. 13, 40. *Γνῶθι σαυτόν*] 1531 SIRT. ELYOT *Governour* III. III (Dent) 202 *The words be these in latine, Nosce te ipsum, whiche is in englysshe, know thy selfe.* 1545 ASCHAM *Toropn.* (Arb.) 155 *That wise prouerbe of Apollo, Knowe thy selfe: that is to saye, learne to knowe what thou art able, fitte, and apt vnto, and folowe that.* 1660 W. SECKER *Nonsuch Prof.* II (1891) 186 *The heaten tell us that 'know thyself' was an oracle that came down from heaven. Sure I am it is this oracle that will lead us to the God of heaven.* 1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 188 *Ken yourself, and your neighbours winna misken you.* 1905 A. MACLAREN *Exposn., Matthew* I. 113 *The proud old saying of the Greeks, 'Know thyself', if it were followed out unflinchingly . . . would result in this profound abnegation of all claims.*

Know well ere thou knit.

c. 1450 *Prouerbs of Wysdom* 39 *Know well, ore pou knynt to fast; Fore ofte rape¹ rewype at last.* [¹ haste.]

Knowledge is folly, except grace guide it.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 328.

Knowledge is no burthen.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 349.
1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 *Knowledge is eth¹ borne about.* [¹ easily.]

Knowledge is power.

1620 BACON *Nov. Organ.* Aphor. iii. *Scientia et potentia humana in idem coincidunt. quia ignoratio causae destituit effectum.* [Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect.] 1859 SMILES *Self. Help* xi. 'Knowledge is power'; but . . . knowledge of itself, unless wisely directed, might merely make bad men more dangerous. 1907 S. LEE *Gl. Englishmen* 16 Cent. 4 [Bacon's] *Latin apophthegm*, 'nam ipsa scientia potestas est¹.'—for

knowledge is power'—might be described as the watchword of the intellectual history of England . . . in the sixteenth century. 1908 J. A. SPENDER *Com Bagshot* ix 84 Women understand men . . . better than any man understands women Since knowledge is power, woman has a control over man which man never has over her. [¹ *Med. Sac, De Heres.*]

1590-1 SHAKS. 2 *Hen VI* IV. vii. 79 Ignorance is the curse of God, Knowledge the wing wherewith we fly to heaven.

Knowledge makes one laugh, but wealth makes one dance.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 361.

Kythe¹ in your own colours, that folk may ken you.

1832 A. HENDERSON *Scot. Prov.* (1881) 129 Kythe in your ain colours. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 202 Kythe in your ain colours, that folk may ken ye. [¹ appear.]

L

Labour as long lived, pray as even dying.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 340.

Lacking¹ breeds laziness, praise breeds pith.²

1721 KELLY *Scot. Prov.* 237 *Lacking breeds laziness, praise breeds pith.* Discommend a boy and you discourage him, but commend him and it will spur him on. [¹ discommend-ing. ² force.]

Ladies have leave to change their minds.

1905 S. WEYMAN *Starvecrow F.* xxi But perhaps . . . the young lady will still change her mind. To change the mind'—with a feeble grin—'is a lady's privilege'.

Lads love¹ is lassies' delight, and if lads won't love, lassies will flite².

1828 W. CARR *Dial. of Craven* i. 273 'Lads love¹ is lassies delight', a vulgar phrase common in Craven, to which is frequently added . . . 'And if lads don't love, lassies will flite².' [¹ The Shrub Southernwood *Artemisia Abrotanum*, also known as 'Old Man'. ² scold.]

Lad's love's a busk of broom, hot awhile and soon done.

1670 RAY *Prov.* 46 Lads love's a busk of broom, Hot awhile and soon done. *Chesh.*

Lancashire fair women.

1613-22 DRAYTON *Polyolb.* xxvii. 65 (1876) III. 175 Ye lusty lassies then, in Lancashire that dwell, For beauty that are said to bear away the bell. 1662 FULLER *Worthies, Lancs.* (1840) II. 191 'Lancashire fair women' . . . God having given fair complexions to the women in this county, art may save her pains . . . in endeavouring to better them.

Lancashire law—No stakes, no draw.

1828 W. CARR *Dial. of Craven* i. 274 'Lancashire law, no stakes, no draw', a saying whereby a person who loses a wager endeavours to evade payment when the wager was merely verbal and no stake deposited.

Lancashire witches.¹

1634 T. HEYWOOD & BROME *Lancashire Witches*¹ (Title of Play) 1787 GROSE *Provinc.*

Glos., Lancs. (1811) 186 Lancashire witches . . . at the same time as it records the beauty of the Lancashire females, carries with it a kind of reflection on the males, for . . . executing a number of poor innocent people, under the denomination of witches. 1880 J. NICHOL *Byron* 57 Of Cadiz . . . [Byron] writes with enthusiasm . . . The belles of this city, he says, are the Lancashire witches of Spain. [¹ In 1612 nine witches were hanged in Lancashire; and in 1633 seventeen were sentenced, but not executed.]

Land was never lost for want of an heir.

1678 RAY *Prov.* 165 Land was never lost for want of an heir. Ai ricchu non mancano parenti. *Ital.* The rich never want kindred.

Lang lean¹ makes hameald cattle.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Lang lean makes hameald cattel. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 203 Lang lean maks hamald cattle. That is, poorly kept cattle makes homely, domestic, or common meat. [¹ alone.]

Lasses are lads' leavings.

1678 RAY *Prov.* 75 Lasses are lads leavings. *Chesh.*

Last, but not least.

1580 LYLLY *Euph. & his Eng.* (Arb.) 343 Of these three but one can stand me in steede, the last, but not the least. a. 1627 MIDDLETON *Mayor of Queenb.* III. iii *Ol.* Though I speak last, my lord, I am not least. 1853 SURTEES *Sponge's Sport.* T. Ixvii Though last not least, here's Facey Romford.

1599-1600 SHAKS. *Jul. Cæs.* III. i. 189 Though last, not least in love. 1605-6 K. Lear I. i. 85 Although our last, not least.

Last in bed, best heard.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Last in the bed, best heard. 1721 KELLY *Scot. Prov.* 238 *Last in bed best hear'd.* Spoken when they who lye longest are first serv'd.

Last in bed to put out the light.

1902-4 LEAN *Collect.* IV. 27.

Last make fast.

c. 1350 MS. Douce 52 (ed. Förster) in *Festschr. z. zu. Deutschen Neuphilologentage*

no. 48 Who-so comyth late to his in. shall erly forthynke. 1566 SAINLIENS *French Lullaton* E1 He that cometh last, maketh the dore fast 1659 HOWELL *Eng. Prov.* 63 Last make fast, viz. shut the dore. 1881 A. B. EVANS *Leicest. Words & Pr.* 302 'Last make fast'... It is a recognized rule in passing through a gate that has been opened.

Lata¹ is long and dreich (dwich).²

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Lata is lang and dreich. 1721 KELLY *Scot. Prov.* 230 Lata is long and dwich. . . . As if honest, and fair dealing were too tedious to procure worldly prosperity. [¹ honesty. ² tedious.]

Late children, early orphans.

1742 FRANKLIN *Poor Rich. Alm. March* Late Children, early Orphans.

Late repentance is seldom true.

1639 J. CLARKE *Paræm.* 255.

Late-comers are shent¹.

1599 PORTER *Angrg Wom. Abingd.* II. IV (Merm.) 136 *Phil.* Tush, there is no good luck in this delay . . . , late-comers, man, are shent. [¹ ruined]

Laugh and be (grow) fat.

1599 JONSON *Eu. Man out of Hum.* III. 1 *Clove.* When shall we sup together, and laugh and be fat with those good venches, ha? 1682 N. O. tr. *Le Luitrin* IV. 40 There will we . . . laugh, grow fat. 1823 SCOTT *Peveril xxxiii* He seems to have reversed the old proverb of 'laugh and be fat'. 1844 T. HOOD *Lett. to a Child*, Apr. I mean . . . to laugh till I grow fat, or at least streaky.

Laugh and lay (lie) down.

[An obsolete game at cards.] 1522 SKELTON *Why not to Court* 928 Now nothyng but pay, pay, With, laughe and lay downe, Borowgh, cyte, and towne. 1591 FLORIO *2nd Fruitles* 67 What game doo you plaie at cardes? At primerio, at trump, at laugh and lie downe. 1634 S. R. Noble *Soldier* II. II. in BULLEN O. Pl. I. 268 Sorrow becomes me best. A suit of laugh and lye downe would wear better. a. 1825 FORBY *Vocab. E. Anglia, Laugh-and-lay-down*, a childish game at cards.

Laugh at leisure, you may greet¹ ere night.

1721 KELLY *Scot. Prov.* 240 Laugh at leisure, you may greet e'er night. A reprimand to them that laugh immoderately. [¹ weep]

Laugh before breakfast, you'll cry before supper.

1721 KELLY *Scot. Prov.* 332 They that laugh in the morning may greet e'er night. 1902-4 LEAN *Collect.* IV. 28 Laugh before breakfast, you'll cry before supper. Tel rit au matin qui pleure au soir. Cotgrave, 1611.

Laurence bids wages. [See Lazy Laurence on p. 256.]

Law is a bottomless pit.

1712 ARBUTHNOT *John Bull* VI Law is a bottomless pit: it is a cormorant, a harpy, that devours everything 1823 J. GALT *Entail* III. XXII But what lawyer would laugh, even in his own 'bottomless pit'?

Law is a lickpenny.

1824 SCOTT *St. Ronans* XXVIII You talked of a law-suit—law is a lick-penny, Mr. Tyrrel.

Law is a pickpurse.

1621 HOWELL *Lett.* 20 Mar. '1903' I. 109 Law is a pickpurse.

Law makers should not be law breakers.

c. 1386 CHAUCER *C. T.*, B 43-4 For swich lawe as man yeveth another wight He sholde hym-seiven usen it by right. 1669 PENN *No Cross, No Crown* XIX Xezophanes being jeered for refusing to play at a forbidden game, answered, ' . . . They that make laws, must keep them ' 1721 KELLY *Scot. Prov.* 232 Law makers should not be law breakers. Lat. *Patere legem quam tulisti.* 1830 MARRYAT *King's Own* XI You'll allow also that law-makers should not be law-breakers.

Laws catch flies but let hornets go free.

c. 1412 HOCCEVE *De Reg. Princ.* (1860) 101 Right as lop-webbes flies smale and gnattes Taken, and suffren grete flies go. For alle this world lawe is reulede so 2. 1591 HY. SMITH *Serm., Mem. for Mag* (1860) I. 348 Our laws have been a long time like to spiders' webs, so that the great buzzing bees break through, and the little feeble flies hang fast in them. 1625 BACON *Apoph. Wks.* (Chandos) 381 One of the Seven was wont to say; That laws were like cobwebs; where the small flies were caught, and the great break through'. 1707 SWIFT *Facull. of Mind* Wks. (1856) II. 285 After which, laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.

Laws go as kings like.

1885 J. ORMSBY tr. *Quixote* xlv (II. 301) 'May I never share heaven', said the poor barber, 'if your worshipers are not all mistaken; but, "laws go"—I say no more'. [Alfonso VI at Toledo settled the question as to which of the rival rituals, the French or the Musarabic, was to be adopted, by flinging the latter into the fire. Hence the proverb.]

Lawsuits consume time, and money, and rest, and friends.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 353.

Lawyers' houses are built on the heads of fools.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 360.

Lay by the book.

1721 KELLY *Scot. Prov.* 242 *Lay by the book.* Signifying that we firmly believe what they say; so that they need not swear it.

Lay on more wood; ashes give money.1678 RAY *Prov.* 65.**Lay the head of the sow to the tail of the grice.¹**

1721 KELLY *Scot. Prov.* 62 *Bring the head of the sow to the tail of the grice* That is, balance your loss with your gain. 1818 SCOTT *Rob Roy* xxiv An I am to lose by ye, I'se ne'er deny I hae won by ye mony a fair pund sterling—Sae, an it come to the warst, I'se e'en lay the head o' the sow to the tail o' the grice. [¹ pig.]

Lay the sweet side of your tongue to it.

1721 KELLY *Scot. Prov.* 239 *Lay the sweet side of your tongue to it.* An answer to them that ask what they will get to their hasty-pudding.

Lay up against (for) a rainy day.

c. 1580 J. JEFFERIE *Bugbears* III. ii. in *Archiv. Stud. neu Spr.* (1897) 23 Wold he haue me kepe nothyng agaynst a raynyne day? 1639 J. CLARKE *Parcem.* 93 Lay up for a rainie day. 1677 YARRANTON *Eng. Impr.* 115 In the Time of Plenty, then lay up for a Rainy-day. 1841 F. CHAMIER *Tom Bowl.* xxxix. I have got some money that I put by for a rainy day.

Lay your wame to your winning.

1832 A. HENDERSON *Scot. Prov.* (1881) 16 Lay your wame to your winning. Let not your household expenditure exceed your income. 1862 A. HISLOP *Prov. Scot.* (ed. 3) 247 Poor folk maun fit their wame to their winning.

Lazy-bones.

[= a lazy person.] 1592 G. HARVEY *Pierce's Super.* (1593) 165 Was . . . legerdemane a sloweworme, Viuacutie a lasie-bones. 1809 MALKIN *Gil Blas* II. i. par. 6 Master lazy-bones did not like sitting up!

Lazy folks (people) take the most pains.

1890 D. C. MURRAY *J. Vale's Guard.* xix It is as true in morals as it is in business that lazy people take the most pains.

Lazy Laurence.

[= an idle person; possibly mere alliteration, or in allusion to the heat prevalent about St. Laurence's day, Aug. 10.] 1796 EDGEWORTH *Par. Asst.*, 'Lazy Laurence' (1903) 53 He was found early and late at his work, established a new character, and . . . lost the name of 'Lazy Laurence'. 1796 PEGGE *Anonym.* viii. xix (1809) 348 *Laurence bids wages*; a proverbial saying for *to be lazy*, because St. Laurence's day is the 10th of August within the dog-days. 1821 CLARE *Vill. Minstr.* II. 23 When . . . the warm sun smiles And 'Lawrence wages bids' on hills and stiles. 1836 W. D. COOPER *Glos. Sussex Provinc.* 24 'Iha'e got a touch o' ol' Laurence todae, I be troubled to git ane wud me work'. 1863 J. R. WISE *New Forest* xvi (1895) 174 If a peasant is lazy, it is proverbially said,

'Laurence has got upon him', or, 'He has got a touch of Laurence'. 1880 E. CORNWALL *Gloss.* He's as lazy as Laurence. One wad think that Larence had got hold o'n.

Leal folks never wanted gear.1721 KELLY *Scot. Prov.* 231.**Leal heart lied never.**

1768 A. ROSS *Helenore* (1778) 89 Her dowie pain she could no more conceal; The heart, they'll say, will never lie that's leal. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 206 Leal heart leed never.

Lean liberty is better than fat slavery.1732 T. FULLER *Gnom.* 132.**Lean on (to) your dinner.**

1721 KELLY *Scot. Prov.* 239 *Lean to your dinner.* Spoken to them that loll upon us. 1832 A. HENDERSON *Scot. Prov.* (1881) 129 Lean to the brose ye got in the morning.

Learn to say before you sing.1639 J. CLARKE *Parcem.* 116.**Learn weeping, and thou shalt gain laughing.**1640 HERBERT *Oull. Prov. Wks.* (1859) I 322.**Learn wisdom by the follies of others.**1855 BOHN *Handbk. Prov.* 440. *Ital.***Learn young, learn fair.**

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Lear young, lear fair.

Learn your goodam to make milk kail.

1721 KELLY *Scot. Prov.* 233 *Learn your goodam to make milk kail.* Spoken to them who officiously offer to teach them who know more than themselves.

Leave a jest when it pleases you best.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 321. Leave jesting while it pleaseth, lest it turn to earnest. 1732 T. FULLER *Gnom.* 287 Leave a Jest, when it pleases you best. 1855 BOHN *Handbk. Prov.* 440.

Leave her on a lea and let the devil flit her.

1599 PORTER *Angry Wom. Abingd.* iv. iii (Merm.) 175 *Nich.* But an they would be ruled by me, they should set her on the leeland, and bid the devil split her. 1659 HOWELL *Eng. Prov.* 16/2 Leave her on a ley, and let the Devil flit her; A *Lincolnshire proverb* spoken of a scolding wife; viz. *Tye her to a Plow-ridge, and lett the Devill remove her to a better Pasture.*

Leave is light.

1546 J. HEYWOOD *Prov.* (1867) 149 Leave is light, lyght inough as thou wilt make it. 1631 JONSON *New Inn* v. i *Most.* But you must ask my leave first, . . . Leave is but light. 1670 RAY *Prov.* 113 Leave is light. It's an easie matter to ask leave. 1721 KELLY *Scot.*

Prov. 230 *Leave is light.* A reproof to them who intrude upon your interest, without your permission.

Leave off while the play is good.

c. 1350 *MS. Douce 52* (ed. Forster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 58 When game is best, Hit is tyme to rest c. 1390 *GOWER Conf. Amanlis* viii. 3087 In his proverbe seith the wise, whan game is best, is best to leave. c. 1450 *Prov. of Wisdom* (ed. Zupitza) in *Archiv. f. d. Stud. d. Neueren Sprachen* 90. 245 When game is best, is tyme to lete. 1721 *KELLY Scot. Prov.* 233 *Leave off while the play is good.* Lest, if it be continued, it may come to earnest. Spoken also by people of age and gravity, when young people jest upon them, intimating that they will not beat it. 1820 *SCOTT Monast.* xii When I saw our host break ranks, . . . I e'en pricked off with myself while the play was good. 1882 *W. BATES MacLise Port. Gal.* (1898) 280 James Smith . . . laid down the principle . . . that when a man had played a good game, he should retire from the tables, and leave off a winner.

1594-5 *SHAKS. Rom. & Jul.* I. iv. 39 The game was ne'er so fair, and I am done. *Ibid.* I. v. 123 Away, begone; the sport is at the best.

Leave (off) with an appetite.

1558 *BULLEIN Govt. of Health* 37 And so leue w an appetite, passinge the time wyslie betwene dinner and supper.

Leave the court ere the court leave thee.

1641 *D. FERGUSSON Scot. Prov.* (Beveridge) 72 Leave the court, or the court leave thee. 1721 *KELLY Scot. Prov.* 234 *Leave the court, e'er the court leave thee.* A good advice in its literal sense, if courtiers would take it, but it signifies that we should mortify our vicious inclinations, by consideration and religion, before old age make them forsake us.

Leave (Let) well alone.

c. 1396 *CHAUCER Envoy to Bukton* 1. 27 Unwys is he that kan no wele endure. If thou be siker, put the nat in drede. 1834 *MARRYAT Jacob Faith.* xxxiii You're well off at present, and 'leave well alone' is a good motto. 1849 *LYTTON Caxtons* vi. vi We have been happy for more than eighteen years without them, Kitty! . . . To leave well alone is a golden rule worth all in Pythagoras. 1863 *C. READE Hard Cash* liii Colt cast a glance of triumph, and declined to re-examine. He always let well alone.

Leeches kill with licence.

1721 *KELLY Scot. Prov.* 232 *Leaches kill with license.* An argument dissuading people of no skill from quacking; for if any that they administer to die, they will be blam'd; but if any die under the hands of a physician, no notice is taken of it.

Lemster [Leominster] bread and Weabley ale.

1586 *CAMDEN Britannia, Heref.* (1722) i. 690 It is so famous also for . . . the finest *White-*
3950

bread, that *Lemster-Bread* and *Weabley-Ale* (a Town belonging to the noble family of D'Eureux) are grown into a proverb.

Lemster [Leominster] ore.¹

1514 *BARCLAY Egloges* (E.E.T.S.) iv. 1. 316 Cornewall hath tinne and lymster wools fine. 1613-22 *DRAYTON Polyob.* vii. 145 (1876) I. 176 At *Lemster*, for whose wool whose staple doth excell.—vii. 151 Where lives the man so dull, on Britain's further shore, To whom did never sound the name of *Lemster Ore*? That with the silkworm's web for smallness doth compare. 1648 *HERRICK Hesper., Oberon's Pal* (1901) i. 215 A bank of mosse . . . farre more Soft then the finest *Lemster Ore*. [¹ wool.]

Lend and lose; so play fools.

1678 *RAY Prov.* 347.

Lend thy horse for a long journey, thou mayest have him return with his skin.

1670 *RAY Prov.* 14.

Lend your money and lose your friend.

1670 *RAY Prov.* 113 He that doth lend will lose his friend. Qui preste al amis perd au double. *Gall.* He that lends to his friend, looseth double, i.e. both money and friend. 1721 *KELLY Scot. Prov.* 240 *Lend your money, and lose your friend.* It is not the lending of our money that loses our friend; but the demanding it again.

1600-1 *SHAKS. Hamlet* I. iii. 75 Neither a borrower nor a lender be; For loan oft loses both itself and friend.

Length begets loathing.

1896 *F. LOCKER LAMPSON My Confid.* 43 'Length begets loathing'. I well remember the sultry Sunday evenings when . . . we summured through Mr. Shepherd's long-winded pastorals.

Less of your counsel (courtesy) and more of your cost (purse).

1629 *T. ADAMS Serm.* (1861-2) ii. 407 With a show of spiritual counsel, they neglect corporal comfort, and . . . the poor might well reply, More of your cost, and less of your counsel. 1670 *RAY Prov.* 74 Less of your courtesie and more of your purse. *Re opitulum non verbis.*

Let a friend go with a foe.

1721 *KELLY Scot. Prov.* 241 *Let a friend go with a foe.* A bad proverb! For nothing should ever induce a friend to part with his friend, I would rather spare a foe for a friend's sake.

Let a horse drink when he will, not what he will.

1678 *RAY Prov.* 157.

Let-a-be for let-a-be.

[= mutual forbearance.] 1821 *SCOTT Pirate* xxxvii I am for let-a-be for let-a-be, as the boys say.

Let-a-be for let-a-be with mad dogs and daft folk.

1836 M. SCOTT *Cruise Midge* 11 The Scotch corporal . . . took the liberty of putting in his oar. 'Beg pardon, Mr Brail, but let abee for let abee with mad dogs and daft folk, is an auld but very true adage.'

Let all live as they would die.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 351.

Let all trades live.

1721 KELLY *Scot. Prov.* 241 *Let all trades live.* Spoken when we have broken an utensil, which must employ a tradesman to mend it, or make a new one. 1832 A. HENDERSON *Scot. Prov.* (1881) 129 'Let a' trades live', quo' the wife, when she burnt her besom

Let alone makes many a loon (lurden¹).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 74 *Let alone makes mony lurdon.* 1721 KELLY *Scot. Prov.* 233 *Let alone makes many a loun.* Want of correction makes many a bad boy. [¹ worthless person]

Let an ill man lie in thy straw, and he looks to be thy heir.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 329.

Let another's shipwreck be your sea-mark.

1662 FULLER *Worthies, Derbysh.* (1840) I. 372 *Seeing documeta, documeta;* and that the shipwrecks of some are sea-marks to others; even this knight's¹ miscarriage proved a direction to others 1670 DRYDEN *Cong. Gran.* I. III. 1 (Merm.) 63 *Abdel.* I am your sea-mark; and, though wrecked and lost, My ruin stands to warn you from the coast. 1855 BOHN *Handbk. Provs.* 440 *Let another's shipwreck be your sea-mark.* 1910 *Times, Lit. Sup.* 9 Dec. 491 If he² makes other's shipwrecks his sea-marks, . . . all will be well with the great Dependency. [¹ Sir Hugh Willoughby. ² Lord Hardinge.]

Let aye the belled wether break the snow.

1832 A. HENDERSON *Scot. Prov.* (1881) 129 *Let aye the bell'd wether break the snaw.* 1862 A. HISLOP *Scot. Prov.* (ed. 3) 207 *Let aye the bell'd wether break the snaw.* A 'bell'd wether' is a ram with a bell round its neck; and the proverb means that a difficult or dangerous undertaking should be led by a person of experience.

Let but the drunkard alone, and he will fall of himself.

1678 RAY *Adag. Hebr.* 407.

Let bygones be bygones.

1636 RUTHERFORD *Lett.* lxii (1862) I. 166 *Pray . . . that bygones betwixt me and my Lord may be bygones.* 1648 NETHERSOLE *Parables* 5 *Let bygans be bygans.* 1706 LD. BELHAVEN *Speech on Union* 2 Nov. I fear not these Articles . . . if we . . . forgive one another, . . . according to our proverb, 'By-

gones be bygones'. 1815 SCOTT *Guy Man.* I *Let us adopt a Scotch proverb . . . 'Let bygones be bygones, and fair play for the future'.* 1882 TENNYSON *Prom. May* III *Wks.* (1893) 796 *Dora* *Would you beat a man for his brother's fault?* . . . *Let bygones be bygones.*

Let every cuckold wear his own horns.

1670 RAY *Prov.* 6

Let every man be content with his own kevel.¹

1721 KELLY *Scot. Prov.* 232 *Let every man be content with his own kevel.* Lat. *Sorte lud contentus abi.* [¹ lot]

Let every man praise (speak well of) the bridge he goes over (that carries him over).

1678 RAY *Prov.* 106 *Let every man praise the bridge he goes over i.e. Speak not ill of him who hath done you a courtesie, or whom you have made use of to your benefit; or do communiv make use of.* 1721 T. FULLER *Gnom.* 135 *Let every one praise the Bridge, that carries him over.* 1850 KINGSLEY *Alton Locke* x *Every one speaks well of the bridge which carries him over. Every one fancies the laws which fill his pockets to be God's laws.* 1886 G. DAWSON *Blog. Lect.* 22 *Our love of compromise . . . is our little weakness, and it has also been our great strength, . . . and of course we speak well of the bridge that carries us over.*

Let every pedlar carry his own burden (pack).

1670 RAY *Prov.* 21 *Let every pedlar carry his own burden.* 1732 T. FULLER *Gnom.* 135 *Let every pedlar carry his own pack.*

Let every sheep hang by his (its) own shank.

1721 KELLY *Scot. Prov.* 210 *Let every sheep hing by his own shank.* Every man must stand by his own endeavour, industry, and interest. 1818 SCOTT *Rob Roy* xxvi *Na, na! let every herring hing by its ain head, and every sheep by its ain shank.*

Let go the cup.

1862 LANGLAND *P. Pl.* v. 3162 (Wright) I. 97 *And 'lat go the cuppe'; . . . Til Gloton had y-glubbed¹ A galon and a gille.* [¹ drunk.]

Let him alone with the saint's bell, and give him rope enough.

1678 RAY *Prov.* 80.

Let him come to himself, like MacKibbon's crowdy.¹

1721 KELLY *Scot. Prov.* 237 *Let him come to himself, like MacKibbon's crowdy.* Spoken when people are angry without a cause. 1818 SCOTT *Rob Roy* xav *Ye'll cool and come to yourself, like MacGibbon's crowdy, when he set it out at the window-hole.* [¹ brose; porridge.]

Let him cool in the skin he hat¹ in.

1721 KELLY *Scot. Prov.* 80 *Cool in the skin you hat in.* Spoken to them that are angry, and we know not for what. [¹ grew hot.]

Let him hang by the heels.

1678 RAY *Prov.* 353 Let him hang by the heels. *Som.* (Of a man that dies in debt: His wife leaving all at his death, crying his goods in three markets and three Parish Churches is so free of all his debts.)

Let him mend his manners, 'twill be his own another day.

1678 RAY *Prov.* 76.

Let him put in his finger, and he'll put in his whole hand.

1721 KELLY *Scot. Prov.* 242 *Let him put in his finger, and he'll put in his whole hand.* An advice not to meddle with covetous, and designing persons; who will screw themselves into your interest and property by degrees.

Let him take a spring¹ of his own fiddle, and dance to it when he has done.

1721 KELLY *Scot. Prov.* 240 *Let him take a spring of his own fiddle, and dance to it when he has done.* Let him go in his own way, and bear the effects of it. 1813 SCOTT *Rob Roy* xxix 'Aweel, aweel, sir,' said the Bailie, 'you're welcome to a tune on your ain fiddle; but see if I dinna gar ye dance till't afore a's dune'. [¹ tune.]

Let him that pays the lawing¹ choose the lodging.

1827 SCOTT *Chron. Canong.* v I'm nane of thae heartsome land leddies that can . . . make themself agreeable, . . . but if it is your will to stay here, he that pays the lawing¹ maun choose the lodging. [¹ reckoning.]

Let him that sleeps too sound borrow the debtor's pillow.

1910 *Times, Lit. Sup.* 28 Oct. 398 The dun, the lawyer's letter, the writ, . . . are an old story in the annals of authors by trade. There is a Spanish proverb, 'Let him that sleeps too sound borrow the debtor's pillow'.

Let him that would be happy for a day, go to the barber; for a week, marry a wife; for a month, buy him a new horse; for a year, build him a new house; for all his life time, be an honest man.

1663 FULLER *Worthies, Wales* (1840) III. 487 'Italian'.

Let him who exhorts others to give, give of his own.

1929 DEAN INGE *Assessm. & Antic.* 136 There is nothing generous in voting away other people's money. . . . There is a Latin proverb. *Qui suadet, sua det*—'Let him who exhorts others to give, give of his own'.

Let his own wand¹ ding² him.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 44 He is sairest dung when his awn wand dings him. 1721 KELLY *Scot. Prov.* 233 *Let his own wand ding him.* Let him reap the fruits of his own folly. [¹ rod. ² beat.]

Let me see, as the blind man said.

1864-5 DICKENS *Our Mut. Fr.* II II 'What's the news in-doors?' . . . 'Let me see, said the blind man. Why the last news is, that I don't mean to marry your brother.'

Let no woman's painting breed thy stomach's fainting.

1670 RAY *Prov.* 20.

Let none say, I will not drink water.

1620 SHELTON *Quix.* II. IV (1908) III. 209 Let . . . no man say, I'll drink no more of such a drink, for where we think to fare well, there is oft ill usage. 1640 HERBERT *Oull. Prov. Wks* (1859) I. 331 Let none say, I will not drink water.

Let not a child sleep upon bones.

1678 RAY *Prov.* 351 Let not a child sleep upon bones. *Somersel.* i.e. The nurses lap.

Let not the cobbler go beyond his last.

[L. PLINY THE ELDER *Nat. Hist.* XXXV. 36 (10) *Ne supra crepidam judicaret (sutor).* 1580 LYLLY *Euph. & his E. (Arb.)* 203 The shoemaker must not goe aboue his lathet, nor the hedger meddle with any thing but his bil. 1605 T. HEYWOOD *If you know not me Wks.* (1874) I. 210 Shoemaker, you goe a little beyond your last. 1692-4 R. L'ESTRANGE *Fables* CCXXV (1708) 245 The Cobler is not to go beyond his last. 1721 KELLY *Scot. Prov.* 242 *Let not the Cobler go beyond his last.* This is from the *Latin*, *Ne sutor ultra crepidam*. Taken from the famous story of Apelles, who could not bear that the cobbler should correct any part of his picture beyond the slipper. 1875 JOWETT *Plato* (ed 2) III. 53 Great evil may arise from the cobbler leaving his last and turning into . . . a legislator 1908 LECKY *Hist. & Pol. Ess.* 21 In this, as in most other cases, the proverb was a wise one which bid's the cobbler stick to his last.

1594-5 SHAKS. *Rom. & Jul.* I II 40 It is written that the shoemaker should meddle with his yard, and the tailor with his last.

Let not the mouse-trap smell of blood (cheese).

1659 HOWELL *Eng. Prov.* 11/1 You must not let your mouse-trap smell of cheese. 1732 T. FULLER *Gnom.* 136 Let not the mouse-trap smell of blood. 1802 J. WOLCOT (P. Pindar) *Middl. Elect.* 1 He made poor work o' Cold-bath howze. The trap that wishth to catch a mowze, Shud never smell of blood.

Let not your tongue cut your throat.

1855 BOHN *Handbk. Prov.* 21. *Arabic.*

Let not your tongue run at rover.

[= at random, unrestrained.] 1546 J. HEYWOOD *Prov.* (1887) II. v 56 Be silent. Leat not your tounge roon at rover.

Let one devil ding¹ another.

1721 KELLY *Scot. Prov.* 234 *Let one dee' ding another.* Spoken when two bad persons quarrel. 1857 DEAN RAMSAY *Remin.* v (1911) 195 *Let ae deil ding anither.* Spoken when two bad persons are at variance over some evil work [¹beat.]

Let patience¹ grow in your garden alway.

1546 J. HEYWOOD *Prov.* (1867) I. xi 37 Let patience growe in your garden alwaie. 1611 J. DAVIES *Scourge Folly, Prov.* 374 Wks. (Grosart) II. 49 'Let patience still in your garden appeare.' [¹ a species of Dock; *Rumex Patentia*, Linn.]

Let sleeping dogs lie.

c 1386 CHAUCER *Franklin's T.* F² 1472 Let slepen that is stille. 1681 s. COLVIL *Whiggs Sup.* II. 27 It's best To let a sleeping mastiff rest. 1824 SCOTT *Redg.* lett xi Take my advice, and speer as little about him as he does about you. Best to let sleeping dogs lie. 1882 BLACKMORE *Christowell* XXVI He laughed at the maxim of antiquity, *quieta noli movere*; which is, in our vernacular, 'let sleeping dogs lie'. 1902 A. LANG *Hist. Scot.* II. 509 It was the error of James that in ecclesiastical matters he could not obey the proverb, 'Let sleeping dogs lie'.

Let that flea (fly) stick in the wall.

1757 SMOLLETT *Reprisal* II. III *Macf.* Let that flie stick i' the wa'—when the dirt's dry it will rub out. 1818 SCOTT *Rob Roy* XXIII 'It will be a shame . . . to me and mine, . . . for ever.' 'Hout tout, man! let that flee stick in the wa', answered his kinsman; 'when the dirt's dry it will rub out.' 1824 MOIR *Manstie W.* xxvi Keh, keh, let that flea stick to the wa'; it's a' ye ken about it. 1886 READE *G. Gaunt* XVI 'Let that flea stick in the wall', said Betty contemptuously.

Let that which is lost be for God.

1853 ABP. TRENCH *Prov.* II (1894) 39 The father of a family, making his will . . . , ordained concerning a certain cow which had strayed, . . . that, if it was found, it should be for his children, if not found, for God; and hence the proverb,¹ *Let that which is lost be for God*, arose. [¹ Spanish.]

Let the black sheep keep the white.

1639 J. CLARKE *Parcem.* 69.

Let the buyer beware.

[L. *Caveat emptor, quia ignorare non debuit quod jus alienum emit.* Law Maxim—Let a purchaser beware, for he ought not to be ignorant of the nature of the property which he is buying from another party.] 1607 E. SHARPHAM *Fleire in BANG Materialen* (1912) II, I. 36 They are no prouerb breakers: beware the buyer say they. 1927 *Times* 29 Sept. 10/1 We dislike very much, whether it is put in Latin or in English, the phrase 'Let the buyer beware!'

Let the cat wink, and let the mouse run.

1522 *Mundus et Infans* 619 A ha! syrs, let the catte wyneke! 1546 J. HEYWOOD *Prov.* (1867) II. IV. 50 But luther stylye to shonne, Let the cat winke, and leat the mouse ronne.

Let the church (kirk) stand in the churchyard (kirkyard).

1678 RAY *Prov.* 113 Let the church stand in the church-yard. 1832 A. HENDERSON *Scot. Prov.* (1881) 130 Let the kirk stand in the kirkyard. Everything in its place

Let the earth big¹ the dyke.²

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 81 Of the earth mon the dyke be biggit. 1721 KELLY *Scot. Prov.* 235 *Let the earth big the dike.* Let the expense that attends a thing, be taken out of the profit that it yields. [¹ build. ² ditch.]

Let the first word stand.

1599 PORTLER *Ang. Wom. Abingd.* (Merm.) II. II. 131 *Coomes* Shall we be merry? an we shall, say but we shall, and let the first word stand.

Let the grafts be very good, or the knife be where it stood.

1855 BOHN *Hundbk. Prov.* 411

Let the hen live, though it be with her pip.

1620 SHELTON *Quiz.* II. v (1908) II. 218 Let the hen live, though it be with her pip; live you, and the devil take all the governments in the world.

Let the horns go with the hide.

1832 A. NISLOP *Scot. Prov.* [ed. 3] 209 *Let the horns gang wi' the hide.* The horns bearing but insignificant value in comparison with the hide, they should be thrown into the purchase of the latter free of charge.

Let the morn come and the meat with it.

1721 KELLY *Scot. Prov.* 231 *Let the morn come, and the meat with it.* Spoken to them who are solicitous for to-morrow's provision.

Let (or Never let) the plough stand to catch a mouse.

1678 RAY *Prov.* 265 Let the plough stand to catch a mouse. 1721 KELLY *Scot. Prov.* 234 *Let the plough stand, and slay a mouse.* Lay aside, for a little, that business that you are so earnest upon; and take a little divertisement. *Ibid.* 234 *Master Palmer*¹ has one. . . . *Never let the plough stand to slay a mouse* . . . to wit, that we be not taken off from our proper business, by every obvious divertisement. [¹ S. Palmer, author of *Moral Essays*, 1710.]

Let the tail follow the skin.

1721 KELLY *Scot. Prov.* 236 *Let the tail follow the skin.* Let the appurtenance follow the main bulk.

Let the thresher take his flail, and the ship no more sail.

1661 M. STEVENSON *The Twelve Moneths*, Nov. 51 Now wheels the Proverb about, Let the Thresher take his Flayl, and the Ship no more Sayl; for the high winds, and the rough seas will try the Ribs of the Ship, and the hearts of the Saylors.

Let the world shog¹ (slide, wag).

a. 1529 SKELTON *Sp. Parrot* 90 In flatteryng fables men fynde but lyttyl fayth: But *moveatur terra*, let the world wag. 1550 CROWLEY *Epigr.* 361 Let the worlde wagge, we must needes haue drynke. 1611 COTGRAVE s.v. 'Charge' To take no thought, passe the time merrily, let the world slide. 1616 DRAKE *Anc. Adag.* 185 He letteth the world wag, or slide. 1637 SANDERSON *Serm.* (1681) II. 73 Solomons sluggard, . . . who foldeth his hands together, and letteth the world wag as it will. 1719 RAMSAY *Ep. Hamilton* Answ. iii. 20 Be blythe, and let the World e'en shog, as it thinks fit. 1721 KELLY *Scot. Prov.* 240 Let the world shogg. Spoken by them who have a mind to do as they have resolv'd, be the issue what will. 1877 W. BLACK *Green Past.* xlii Let the world wag on as it may. [¹ shake, roll from side to side]

1593-4 SHAKS. *Tam. Shrew* Ind. i. vi. Therefore . . . Let the world slide. *Ibid.* Ind. ii. 146 Come, madam wife, sit by my side, And let the world slip. 1597-8 I *Hen. IV* IV. 1. 96 Where is his son. . . And his comrades, that daff'd the world aside, And bid it pass?

Let them buckle for it.

1678 RAY *Prov.* 352. *Somerset.*

Let them that be cold blow at the coal.

c. 1380 *Sir Ferumbras in Engl. Charlemagne Romances* (E.E.T.S.) I, l. 2230 þan saide Lucafere. 'We have a game in this contray: to blown attē glede.' 1546 J. HEYWOOD *Prov.* (1867) I. x. 24 Aunt, leat them that be a colde blowe at the cole. 1670 RAY *Prov.* 72 Let him that is cold blow the coal. 1721 KELLY *Scot. Prov.* 235 Let him that is cold blow at the coal. Let them drudge about business, that want it, and expect benefit by it.

Let thy grandchild buy wax, and do not thou trouble thyself.

1678 RAY *Adag. Hebr.* 410.

Let Uter-Pendragon¹ do what he can, The river Eden will run as it ran.

1662 FULLER *Worthies, Westm* (1840) III. 302 'Let Uter-Pendragon do what he can, The River Eden will run as it ran'. . . Uter-Pendragon had a design to fortify the castle of Pendragon in this county . . . whereunto, with much art and industry, he invited . . . the river of Eden to forsake his old channel, and all to no purpose . . . *Naturam expellas furcā licet, usque recurret.* [¹ a mythical Welsh prince.]

Let your letter stay for the post, not the post for the letter.

1670 RAY *Prov.* 15. *Ital.*

Let your purse be your master.

1670 RAY *Prov.* 135.

Letters of Bellerophon.

[*L. Literæ Bellerophonitis.*] 1742-6 YOUNG *Night Thoughts* vii He, whose blind thought futurity denies, Unconscious bears, Bellerophon! like thee, His own indictment. 1855 BULFINCH *Age of Fable* xvi Bellerophon being unconsciously the bearer of his own death warrant, the expression 'Bellerophonitic letters' arose.

Liar, lick dish.

1575 *Gamm Gurion* v. ii. 252 Thou lier lick-dish, didst not say the neele wold be gitten? 1631 CHETTEL *Trag. Hoffman* v. *Luc. Lyer*, *lyer*, *licke dish*.

Liars begin by imposing upon others, but end by deceiving themselves.

1622 BACON *Hen. VII* Wks. (Chandos) 446 Perkin . . . with oft telling a lie, was turned by habit almost into the thing he seemed to be, and from a liar to a believer. 1718 PRIOR *Alma* iii As folks, quoth Richard, prone to leasing, Say things at first because they're pleasing, . . . Till their own dreams at length deceive 'em, And, oft repeating, they believe 'em. 1855 BOHN *Handbk Prov* 441 Liars begin by imposing upon others, but end by deceiving themselves.

Liars have need of good memories.

[*L. QUINT. A. 2. 91 Mendacem memorem esse oportet.*] a. 1555 LATIMER in *Godly Confer. w. Ridley* (1556) b2b Lyers had nede to haue good memories. 1692 R. L'ESTRANGE *Fables* ccclui (1738) 366 Wherefore parasites and liars had need of good memories. 1710-11 SWIFT *Examiner* There is one essential point wherein a political liar differs from others of the faculty, that he ought to have but a short memory. 1721 KELLY *Scot. Prov.* 50 A liar should have a good memory. Lest he tell the same lie different ways.

Liberty, but no latch-key.

1902 A. R. COLQUHOUN *Mastery of Pacific* 129 In the Philippines . . . finances are to be controlled by the Americans . . . But that a man . . . fit for self-government . . . cannot be entrusted with public funds is . . . equal to 'liberty, but no latch-key'!

Liberty hall.

1773 GOLDSMITH *Sloops to C* II (Globe) 652/1 *Hard.* This is Liberty-hall, gentlemen. You may do just as you please here. 1845 JAMES *Smuggler* vii Let every man do as he likes. Have I not heard you, a thousand times, call your house Liberty Hall?

Liberty is not licence.

a. 1645 MILTON *Sonnet* vii Licence they mean when they cry liberty. a. 1720 SHEFFIELD (Dk. Buckhm.) Wks. (1753) I. 272 They are for licence, not for liberty.

Lick and lay down.

1824 SCOTT *St. Ronans* xiv What for suld I no have a Corpus delicti, . . . or any other Corpus that I like, sae lang as I am willing to lick and lay down the ready siller? 1882 A. HISLOP *Scot. Prov.* [ed 3] 210 Lick and lay down. A proverbial form of expression of a man's being able to pay his way.

Lick honey with your little finger.

1639 J. CLARKE *Paræm.* 306

Lick your dish.

1678 RAY *Prov.* 88.

Lickorish of tongue, light of tail.

c. 1386 CHAUCER *Wife of Bath's Prol.* D. 466 For al so siker as cold engendrieth hayl, A likerous mouth moste han a likerous tayl. 1539 TAVERNER *Prov.* f. xxxvi Our English proverbe . . . sayeth A lycourouse mouthe, a lycourouse tayle 1553 T. WILSON *Rhet.* 66 Likeryshe of tongue, lighte of taile.

Lidford¹ (Lydford) law.

1565 JEWEL *Repl. Harding* (1611) 356 But heere he thought . . . to call vs Theeues, and wicked Judges, and to charge vs with the Lav of Lydford. 1629 T. ADAMS *Serm.* (1861-2) II. 120 As it is reported of a judge of the Stanery at Lydford, in Devonshire, who having hanged a felon among the tanners in the forenoon, sat in judgment on him in the afternoon. c. 1644 W. BROWNE *Lidford Journey* Wks (Roxb.) II 352 I ofte haue heard of Lidford Lawe, How in the Morne they hang & drawe, And sitt in judgment after. 1710 *Brit. Apollo* II. No. 3. 5/2 First Hang and Draw, Then hear the cause by Lidford Law. [¹ A village between Tavistock and Okehampton.]

Lie you for me, and I'll swear for you.

1721 KELLY *Scot. Prov.* 236 *Lie you for me, and I'll swear for you* Spoken of two rogues who combine to carry on a cheat.

Lies have short (no) legs (wings).

1578 FLORIO *First Frutes* f. 31 Lies have short legges 1611 J. DAVIES *Scourge Folly* 73 Wks. (Grosart) II. 43 Lies have short wings. 1666 TORRIANO *Ital Prov.* 22 A lye hath no feet *ibid.* Lies have short legs. 1732 T. FULLER *Gnom.* 10 A lie has no leg, but a scandal has wings. 1853 ABP. TRENCH *Prov.* vi (1894) 128 *A lie has no legs.* . . . Its priests may prop it up from without, . . . after it has once fallen before the presence of the truth, yet thus all will prove labour in vain.

Life is a pilgrimage.

1579 LVLV *Euphuus* (Arb.) 181 Dost thou not knowe that . . . the whole course of life is but a . . . pilgrimage, a warfare?

1595-6 SHAKS. *Rich. II* II. i. 155 His time is spent; our pilgrimage must be. 1599-1600 A.Y.L. III. ii. 139 How brief the life of man Runs his erring pilgrimage. 1604-5 *Meas. for Meas.* II. i. 36 See that Claudio Be executed by nine to-morrow morning' . . . For that's the utmost of his pilgrimage.

Life is a shuttle.

1560 NINLE (Genevan) 1586 *Job* vii. 6 My dayes are swifter the a weavers shuttle. 1855 BONN *Handbk.* *Prov.* 442 Life is a shuttle.

1600-1 SHAKS. *Merry W. V.* i. 25 *Fal.* I know also life is a shuttle.

Life is a span.

c. 1100 *Beowulf* 2727 ða wæs eall secæcen dogor-gerimes. [Now the span (*lit.* the number) of his days was all run out.] 1599 DAVIES *Immort. Soul* Introd. xlv (1712) 12 I know my Life's a Pain, and but a Span. 1836 O. W. HOLMES *My Aunt in Poems* (1816) 86 Her waist is ampler than her life, For life is but a span.

1599-1600 SHAKS. A.Y.L. III. ii. 140 How brief the life of man Runs his erring pilgrimage, That the stretching of a span Buckles in his sum of age. 1604-5 *Othello* II. iii. 75 A lie's but a span. 1607-8 *Tim. of Athens* V. iii. 13 Timon is dead, who hath outstretch'd his span. 1612-13 *Ilen. VIII* III. ii. 141 You have scarce time to steal from spiritual leisure a brief span to keep your earthly audit.

Life is half spent before we know what it is.

1640 HERBERT *Oull. Prov. Wks.* (1850) I. 350.

Life is made up of little things.

1902-4 LEAN *Collect.* IV. 33.

Life is not all beer and skittles.

1857 R. HUGHES *Tom Brown* I. ii Life isn't all beer and skittles. 1888 R. KIPLING, *Drums Fore & Aft* The men . . . fell in for their first march, when they began to realize that a soldier's life was not all beer and skittles.

Life is sweet.

c. 1390 GOWER *Conf. Am.* v 239 Crist deidéd him self for the feith; But now our feril prelate saith; 'The life is swele'. 1601 LVLV *Love's Metam.* III. i. Wks. (1902) 315 *Eris.* Life is sweet, hunger sharp; between them the contention must be short 1668 J. WILSON tr. *Mortæ Encomium* 49 Old women . . . ever mumbling in their mouths (*φῶς ἀγᾶθόν*) *Life is sweet.* 1863 C. READE *Hard Cash* xxxi He came up gurgling . . . and swimming for his life . . . Life is sweet.

Life lieth not in living, but in liking.

1670 RAY *Prov.* 113 Life lieth not in living, but in liking, Martial saith, *Non est vivere, sed valere vita.*

Life without a friend, is death without a witness.

1640 HERBERT *Oull. Prov. Wks.* (1850) I. 335.

Light burdens far heavy.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 80 A sir light burdene far heavy (quoth she) Thus light burden in longe walke welny tryeth me. 1640 HERBERT *Oull. Prov. Wks.* (1850) I. 318. Light burdens, long borne, grow heavy. 1670 RAY *Prov.* 114 Light burdens far heavy. *Petit fardeau poise à la longue, or, Petite chose de loing poise, Gall.* 1682 BUNYAN *Greatness of*

the *Soul Wks.* (1855) I. 124 We use to say, light burdens far carried are heavy.

Light cares speak, great ones are dumb.

[*L. SENECA Phaedra* 615 *Curæ leves loquuntur, ingentes stupent.*] 1864 *FRISWELL Gentle Life* 164 Not one of us is there but would exchange all his little troubles for some heavy one . . . 'Light cares cry out: the heavier are dumb'.

Light cheap, lither¹ yield.

[i.e. That which is cheaply bought brings a poor return]. c. 1300 *Hending* 30 Lyht chep, luthere yeldes. c. 1430 *Towneley Myst*, 2nd *Shep. Play* 170 And men say 'Lyght chepe Letherly foryeldys'. c. 1400 *MS. Latin no. 394 John Rylands Libr.* (ed. Pantin) in *Bull. J. R. Libr.* XIV. 103 Lyzt chepe, lyther forzeldes. 1670 *RAY Prov.* 114 Light cheap lither yield. That that costs little, will do little service; for commonly the best is best cheap. [¹ bad.]

Light gains (winnings) make heavy purses.

1546 *HEYWOOD Prov.* (1867) I. XI. 30 Euer more light gaynes make heavy purses. 1594 *BACON Promus* f. 89a Light gaines make heavy purses. 1614 *CAMDEN Rem.* 309 Light gaines makes a heavy purse. 1641 *D. FER-GUSSON Scot. Prov.* (Beveridge) 90 Small winning makes a heaوية purse

Lightly come, lightly go.

c. 1374 *CHAUCER Troylus* II. 1238 For-why men seith, 'Impressiounes light Ful lightly ben ay redy to the flighte'. c. 1386—*Pard T. C.* 731 And lightly as it comth so wol we spende. 1546 *J. HEYWOOD Prov.* (1867) II. IX. 77 Light come, light go. 1616 *R. C. Times' Whistle* vi. 2828 (E.E.T.S.) 89 'But lightly come', we say, 'doth lightly goe'. 1712 *ARBUTHNOT John Bull* II. IV. A thriftless wretch, spending the goods and gear that his forefathers won with the sweat of their brows: light come, light go. 1861 *C. READE Clouster & H.* xxxvii Our honestest customers are the thieves . . . with them and with their purses 'tis lightly come, and lightly go.

Like a bean in a monk's hood.

1546 *J. HEYWOOD Prov.* (1867) II. VI. 62 And she must syt like a beane in a moonkis hood. Bearyng no more rule, than a goose turd in tems [Thames.]

Like a bear to a honey-pot.

1589 [? *LYLY*] *Pappe w. Haichel* (1844) 16 Swarm'd . . . like bears to a home pot.

Like a butler's box¹ at Christmas.

[¹ A box into which players put a portion of their winnings at Christmas-time for the butler.] 1629 *J. TAYLOR Wit & Mirth* in *BRAND Pop. Ant.* (1870) I. 270 Westminster Hall . . . is like a Butler's Box at Christmas amongst gamesters: for whosoever loseth, the Box will bee sure to bee a winner.

Like a cat on hot bricks (a hot bake-stone).

1678 *RAY Prov.* 285 To go like a cat upon a hot bake-stone. 1861 *G. J. WHYTE-MELVILLE Inside the Bar* II. A well-bred, raking-looking sort of mare . . . Beautiful action she had, stepped away like a cat on hot bricks. 1883 *C. READE Peril. Secret* xxiv. 'Is not a race-horse a poor muncing thing until her blood gets up galloping?' . . . 'You are right, . . . she steps like a cat upon hot bricks.'

Like a cat round hot milk.

1855 *BORN Handbk. Prov.* 442.

Like a chip in a pottage pot, doth neither good nor harm.

1670 *RAY Prov.* 168 Like a chip in a pottage pot, doth neither good nor harm. 1688 *Vox Cleri Pro Rege* 56 A sort of Chip in Pottage, which (he hopes) will not do Popery much good, nor the Church of England much harm. 1880 *Church Times* 25 June (D.) The Burials Bill . . . is thought . . . to resemble the proverbial chip in porridge, which does neither good nor harm. 1910 *JOYCE Eng. as we Speak it in Ireld.* 141 A person who does neither good nor harm . . . is 'like a chip in porridge'; almost always said as a reproach.

Like a cipher in arithmetic.

1399 *LANGLAND Rich. Reddes* IV. 53 Than sattu summe, as siphre doth in awgrym, That noteth a place, and no thing availith 1547 *J. HARRISON Exhort. Scolles* 229 Our presidentes . . . doo serue but as Cyphers in Algorisme, to fill the place.

1598-9 *SHAKS. Hen. V. Prol.* 17 Since a crooked figure may Attest in little place a million; . . . Let us, ciphers to this great accompt, On your imaginary forces work. 1604-5 *Meas. for Meas.* II. II. 39 Mine were the very cipher of a function, To fine the faults whose fine stands in record, And let go by the actor. 1610-11 *Wint. T. I. II. 6* Like a cipher, Yet standing in rich place, I multiply.

Like a constable in midsummer watch.

1586 *Eng. Courtier & Count. Genl.* (1868) 67 *Vin.* When wee come to . . . London, . . . wee will put on Courthlike garments, and . . . some of vs weare them with a good grace. *Val.* I beleuee you, euen like a Constable in Midsommer watch.

Like a copyhold with nine lives in it.

1688 *J. SHIRLEY Triumph of Wit* (1707) I. 19 *Dor.* It is impossible I shoud' survive it. *Tim.* There's no fear of that; y'are like a Copy-hold with Nine Lives in't.

Like a cow in a fremit loaning (an uncouth loan).¹

1721 *KELLY Scot. Prov.* 223 *I was like a cow in an uncouth loan.* That is, everybody look'd strange to me. 1821 *SCOTT Let.* II. June in *LOCKHART Life* III (1860) 452 To hear . . . a probationer in divinity, preach his first sermon in the town of Ayr, like a cow in a fremd loaning. 1837-9 *LOCKHART Scot. lvi* (1860) 488 In the glittering . . . assemblages

of that season, the elder bard [Crabbe] was . . . very like a cow in a fremt loaning. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 136 He's like a cow in a fremt loaning. That is, strange or out of place. [¹ strange milking-place.]

Like a crow in a gutter.

1579 FULKE *Confut Sanders* 675 He triumpheth like a crow in a gutter. 1662 J. WILSON *Cheats* III. IV It should be a sweet-heart (forsooth)—how it struts, like a crow in a gutter!

Like a dog at the Nile.

[*L. Ut canis e Nilo. i.e. lapping as they run for fear of crocodiles.*] 1581 Guazzo's *Civile Conv.* (1586) 39 You must . . . imitate the dogge of Aegypt, which drunketh at the ruer of Nyle, and then runneth his way. 1791 I. DISRAELI *Curios. Lit.* (1858) I. 11 He¹ read many of these, but not with equal attention — '*Sicut canis ad Nilum, bibens et fugiens*;' like a dog at the Nile, drinking and running. [¹ D. Ancillon 1617-92.]

Like a dog in a fair: here, there, and everywhere.

1869 W. C. HAZLITT *Eng. Prov.* (1882) 270.

Like a dog in the manger.

[In allusion to Æsop's fable.] c. 1390 GOWER *Conf. Am.* II. l. 84 Thogh it be noght the houndes kinde to ete chaf, yit wol he werne An Oxe which comth to the berne, Therof to taken eny fode. 1564 BULLEYN *Dial. agst. Pest* (1888) 9 Like vnto cruell Dogges lyng in a Maunger, neither eatyng the Haye them selues ne sufferyng the Horse to feed thereof hymself. 1621 BURTON *Anat. Mel.* I. II. XII (1651) 115 Like a . . . dog in the manger, he doth only keep it, because it shall do nobody else good, hurting himself and others.

Like a donkey between two bundles of hay.

a. 1763 BYROM *Fight bet. Figg & Sulton* Dame Victory . . . remain'd like the ass 'twixt two bottles of hay, Without ever moving an inch either way. 1824 MOIR *Mansie W.* XXV I swithered,¹ and was like the cuddie² between the two bundles of hay. 1850 KINGSLEY *Alton L.* XXVII You've been off and on lately between flunkeydom and The Cause, like a donkey between two bundles of hay. 1886 E. J. HARDY *How to be Happy* II Some men . . . have almost died of indecision, like the donkey between two exactly similar bundles of hay. [¹ hesitated. ² ass.]

Like a drowned mouse (rat).

1542 UDALL *Erasm. Apoph.* 180 b An hedde he had . . . Three heares on a side, like a drowned ratte. 1678 RAY *Prov.* 286 To look like a drowned mouse. 1697 DAMPIER *Voy. I.* IV. 70 The storm drencht us all like so many drowned Rats. 1778 FRANCES BURNBY *Evelina* XIX (1920) 80 You hadn't a dry thread about you . . . and poor Monseer French, here, like a drowned rat, by your side!

1591-2 SHAKS. *I Hen. VI* I. II. 12 Or pteous they will look, like drowned mice.

Like a duke? like a duck.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 71 Then euery daie to fare lyke a duke with thee. Lyke a duke, lyke a duck (quoth she) thou shalt fare, except thou wilt spare.

Like a (dying) duck in thunder (a thunderstorm).

1785 J. WOLCOT (P. Pindar) *Lyric Odes* VII. Wks. (1816) I 68 Gaping upon Tom's thumh, with me in wonder, The rabble rais'd its eyes—like ducks in thunder. 1829-30 M. SCOTT *Tom Cringle. Log ix* What are you turning your ear for, in that incomprehensible fashion, like a duck in thunder? 1863 KINGSLEY *Water Bab.* V He . . . turned up his eyes like a duck in thunder; for the water was up to his chin. 1880 J. PAYN *Confid. Agent* III. 161 Look less like a duck in a thunderstorm.

Like a fish out of water.

[attrib. to St. Athanasius: not later than A.D. 373. See SKELT *Early Eng. Prov.* 89.] c. 1374 CHAUCER *Troilus* IV. 765 How sholde a fish with-oute water dure? c. 1386—*Profl.* 180 Ne that a Monk whan he is reccheless Is likid til a fisch that is waterlees. c. 1390 LANGLAND *Piers Ploum.* C. VI. 149-50 Right as fishes in flod whanne hem faileth water, Deyen for drouth whenne thei drye ligen. 1613 PURCHAS *Pilgrimage* VI. XII. 636 The Arabians out of the desarts are as fishes out of the Water. 1655-62 GURNALL *Chrn in Armour* (1865) I. 215 A tradesman out of his shop . . . is as a fish out of the water, never in his element till he be in his calling again. 1851 KINGSLEY *Yeast* XI A navy drops into a church by accident, and there he has to sit like a fish out of water. 1876 BURNABY *Ride to Khiva* II A diplomatist in a land where he cannot read the newspapers or converse with all classes of society, . . . is rather like a fish out of water.

Like a full moon.

1882 BESANT *All Sorts & C.* I This ornament of the Upper House was a big, fat man, with a face like a full moon.

Like a hen on a hot girdle (griddle).

1812 W. TENNANT *Anster F.* VI LIV As would a hen leap on a fire-hot griddle. 1824 D. M. MOIR *Mansie W.* VIII I began to be . . . uneasy, and fidgeted on the board like a hen on a hot gridle. 1895 J. BARLOW *Maureen's Fairing* 42 The mistress had been like a hen on a hot griddle ever since.

Like a hog hangeth the groin¹ on her husband.

1546 J. HEYWOOD *Prov.* (1867) II. VI. 61 Euermore like a hog hangeth the groynne, On hir husbände, except he be hir slaue. [¹ grumbler.]

Like a hog (swine) he never does good till his death.

a. 1600 *Gernutus* in PERCY *Reliques* I. II (1857) 106 His life was like a barrow hogge, that liveth many a day, Yet never once doth any good, until men will him slay. 1621 W. MASON *Handf. Essaies* 47 Of Couetousnes . . . Vntil

this earthworme come vnto the earth, hee munda nothing but earthly things, like a Swine he neuer doth good till his death.

Like a horse in a mill.

1611 MIDDLETON *Roaring G.* i. i. *Sebas* My thoughts must run As a horse runs that's blind round in a mill. 1679 SHADWELL *True Widow* I had rather suffer, by venturing to bring new things upon the stage, than go on like a mill-horse in the same round [Note by Shadwell, in first ed., at the back of the 'Dramatis Personæ'.]

Like a loader's horse that lives among thieves.

[loader = carrier; carriers were not noted for honesty.] 1678 RAY *Prov.* 350 Like a loaders horse that lives among theeves. (*The country man near a town.*) *Som.*

Like a masterless hound.

c. 1530 REDFORD *Play Wit & Sci.* 542 (1903) 440 Lyke a masterles hownde Wandryng all abowt seakyng his master.

Like a miller's mare.

1620 BEAUM. & FL. *Lit. Fr. Law* iv. i. Wks. (1906) III. 430 Nurse. I can jump yet, Or tread a measure. *Lam.* Like a Millers Mare.

Like a mouse in a mill.

1584 *Three Lords & Three Ladies of London* in HAZL. O.E.P. vi. 392 *Simpl.* Nor I need sell no ballads, but live like a mouse in a mill, and have another grind my meal for me.

Like a needle in a bottle¹ of hay.

1532 MORE *Wks.* (1557) I. 837 To seke out one lyne in all hys bookes wer to go looke a needle in a medow. 1592 GREENE *Upst. Courtier* (1871) 4b He . . . gropeth in the dark to find a needle in a bottle of hay. 1610 FIELD *Woman is a W* i. ii (Merm.) 351 *Pouts.* That little old dried neat's tongue. . . . Methinks he in his lady should show like a needle in a bottle of hay. 1690 W. WALKER *Idiom. Anglo. Lat.* (1695) Pref. A labour much like that of seeking a needle in a Bottle of Hay. 1711 SWIFT *Jrnl. to Stella* 22 Oct. I must rout among your letters, a needle in a bottle of hay. 1742 GRAY *Lett* (1900) I. 105 A coach that seem'd to have lost its way, by looking for a needle in a bottle of hay. [¹ bundle.]

Like a parched pea on a griddle.

1896 J. C. HUTCHESON *Crown & Anchor* iv The wiry little . . . water . . . was hopping about the room 'like a parched pea on a griddle'.

Like a parish top.¹

c. 1616 FLETCHER & MASS. *Thierry & Theod.* ii. iii A boy of twelve Should scourge him hither like a parish-top. [¹ a large top provided for the use of peasants in frosty weather.]

1599-1600 SHAKS. *Twel. N. I.* iii. 45 *Sir To.* He's a coward . . . that will not drink . . . till his brains turn o' the toe like a parish-top.

Like a pig's tail, going all day and nothing done at night.

1889 W. C. HAZLITT *Eng. Prov.* (1882) 271. *Lancashire.*

Like a potato, the best part of him (you) underground.

1841 CHAMIER *Tom Boul.* i What does it signify who your father was? if he had been better than you, . . . I'm blessed if you would not have been like a potato, the best part of you underground.

Like a purser's shirt on a handspike.

1810 J. MOORE *Post-Captain* v. 23 There is nothing of him left but ribs and trucks. His coat fits him like a purser's shirt upon a handspike.

Like a rat-trap, easier to get into than out of.

1897 L. J. TROTTER *Life of J. Nicholson* xi November passed away before John Nicholson found himself free to quit. . . . India, he wrote, was 'like a rat-trap—easier to get into than out of'.

Like a red rag to a bull.

1580 *Euph. & his Engl.* (Arb.) 474 He that commeth before an Elephant will not weare bright colours, nor he that commeth to a Bull red. 1899 SIR A. WEST *Recollect.* ii. xiv. 87 His appointment . . . was looked on as a job, and Mr. Gladstone, to whom a job was like a red rag to a bull, thought so. 1928 *Times* 27 June 15/1 Cyrillic type is like a red rag to a bull to the Croats in their present frame of mind.

Like a sow playing on a trump.

1721 KELLY *Scot. Prov.* 232 *Like a sow playing on a trump.* Spoken when people do a thing ungracefully. 1818 SCOTT *Rob Roy* xxv Never look like a sow playing upon a trump for the love o' that, man . . . ye'll cool and come to yourself.

Like a swarm of bees all in a churn (or a humble bee in a churn).

1863 J. R. WISE *New Forest* xvi 'Charm', or rather 'churn', signifying . . . noise or disturbance. . . . We meet it . . . in the common Forest proverb, 'Like a swarm of bees all in a churn'. 1894 NORTHALL *Folk-phrases* 19 Like a humble bee in a churn. Spoken of one whose voice is indistinct.

Like a toad under a harrow.

1802-12 BENTHAM *Rationale of Evidence* (1827) I. 385 *Note*, Kept like toads under a harrow. 1859 SMILES *Self-Help* iv While in this employment he endured much hardship—living, as he used to say, 'like a toad under a harrow'. 1897 M. A. S. HUME *Sir W. Raleigh* 10 The country gentry had lived like toads under a harrow for the last three reigns.

Like a tomtit on a round of beef.

1849 NORTHALL *Folk-phrases* 19 Like a tomtit on a round of beef. A little person is said to look so when situated on some cogn of vantage.

Like a weathercock in the wind.

c. 1340 *Ayenbile of Inwyll* (E.E.T.S.) 180 Hi byeth ase the wedercoo that is ope the steple, thet him went mid eche wynde. c. 1386 CHAUCER *Clerk's T.* E. 996 O stormy peple! unsad and evere untrew! Ay undiscreet and chaungynge as a vane. c. 1598 *M.S. Prov* in D. FERGUSSON *Scot Prov* (Beveridge) 57 He is lyk ane widdor cock in the wind.

1600-1 SHAKS. *Merry W.* III. ii. 18 Where had you this pretty weathercock?

Like a weevil in a biscuit.

1899 A. T. QUILLER-COUCH *Ship of Stars* xii Suppose you put me to work in the vestry? There's only one window . . . : you can block that up with a curtain, and there I'll be like a weevil in a biscuit.

Like a young bear, with all his troubles before him.

1833 MARRYAT *P. Simple* ii I replied that I had never been at sea . . . but that I was going. 'Well, then, you're like a young bear, all your sorrows to come'.

Like an Irishman's obligation, all on one side.

1894 NORTHALL *Folk-phrases* 19.

Like angel visits.

1687 J. NORRIS *Miscellanies* 'The Parling'; 18 How fading are the Joves' we dote upon, . . . Like Angels visits, short and bright. 1742 BLAIR *Grave* 589 Its visits, Like those of angels, Short and far between. 1799 CAMPBELL *Pleas. of Hope* ii. 377-S (1807) 77 My winged hours of bliss have been, Like angel-visits, few and far between! [1 joys.]

Like author, like book.

1670 RAY *Prov.* 15.

Like Banbury tinkers, who in mending (stopping) one hole make three (two).

1659 HOWELL *Eng. Prov.* 14/2 Like Banbury Tinkers, who in stopping one hole, make two. 1678 RAY *Prov.* 329 Like Banbury tinkers that in mending one hole make three. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 341 MISS, mending a hole in her lace. MISS . . . I'm mending . . . Never. You have mended as a tinker mends a kettle; stop one hole and make two.

Like blood, like good, and like age, makes the happiest marriage.

1639 J. CLARKE *Parem.* 28.

Like Bucklersbury¹ in simple-time.

1600-1 SHAKS. *Merry W.* III. iii. 79 Fal. These . . . that come like women in men's apparel, and smell like Bucklersbury in simple-time. [1 a street in London formerly inhabited chiefly by druggists selling simples, or herbs.]

Like butter in the black dog's house.¹

1721 KELLY *Scot. Prov.* 236 Like butter in the black dog's ha'se. That is, past recovery.

1816 SCOTT *Antiq.* XXXVIII 'Did Dousterswivel know anything about the . . . bullion?' . . . 'Had Dustanswivel kend it was there; it wad hae been butter in the black dog's hause.' [1 throat.]

Like (Such) carpenter, like (such) chips.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 66 Suche carpenters, such chips (quothe she) folke tell. 1670 RAY *Prov.* 115. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 347 (Smart) You have eaten nothing. (Ans.) . . . See all the bones on my plate. they say a carpenter's known by his chips.

Like Colne clock, always at one.

1873 HARLAND & WILKINSON *Lancashire Leg.* 194 A steady person is said to be 'like Colne clock—always at one', i.e. always the same.

Like (Such) cover, like (such) cup.

1549 LAIMER *5th Serm. bef. Edwd. VI* (Parker Soc.) 181 She was a rich woman, she had her lands by the sheriff's nose. He was a gentleman of a long nose. Such a cup, such a cover! 1655 FULLER *Ch. Hist.* ix. ii. § 20 (1868) II. 552 John Story, . . . a cruel persecutor in the days of Queen Mary, . . . great with the Duke de Alva (like cup, like cover!).

Like cow, like calf.

1564 BULLIN *Dial agst. Fever* (1888) 21 Ambro. Her son is like the mother . . . , like cow like calf.

Like cures like.

[*L. Similia similibus curantur.*] 1853 'c. BEDE' *Verdant Green* viii On the homoeopathic principle of 'like cures like', a cigar was the best preventative against . . . smoke.

Like death upon wires.

1910 P. W. JOYCE *Eng. as We Speak in Ireld.* 138 An extremely thin emaciated person is like death upon wires; alluding to a human skeleton held together by wires.

Like dogs in dough.

1894 NORTHALL *Folk-phrases* 19 Like dogs in dough, i.e. unable to make headway.

Like dogs, when one barks all bark.

[*L. Lalanre uno, latrat statim et alter canis*] 1612 WEBSTER *White Devil* V. iii (Merm.) 99 That old dog-fox, that politician, Florence! . . . I'll be friends with him; for, mark you, sir, one dog Still sets another a-barking. 1639 J. CLARKE *Parem.* 148. 1732 T FULLER *Gnom.* 159 One barking Dog, sets all the Street a barking.

Like father, like son.

1362 LANGLAND *P. Pl.* ii. 934 (Wright) I. 29 And Mede is manered after hym, Right as kynde asketh *Qualis pater talis filius*. c. 1386 CHAUCER *Leg. Good Women* l. 2448 It com hym of nature As doth the fox Renard, [so doth] the foxes sone. 1509 A. DARCLAY *Ship of Fools* (1874) I. 236 An olde prouerbe hath longe agone be sayde That oft the sone in maner lyke wyll be Vnto the Father. 1616

DRAXE *Anc. Adag.* 23 Like father, like sonne: like mother like daughter. 1708 DYKES *Mor. Reflect. Provs.* 30 Like Father, Like Son . . . How many Sons inherit their Fathers Failings, as well as Estates? 1841 S. WARREN *Ten Thous. a-Year* xxvi Two such bitter Tories . . . for, like father, like son.

Like Flanders mares, fairest afar off.
1732 T. FULLER *Gnom.* 138.

Like Goodyer's pig, never well but when he is doing mischief.
1670 RAY *Prov.* 209. *Cheshire.*

Like Hamlet without the Prince of Denmark.

1910 *Times*, *Whly* 17 June 452 The Army without Kitchener is like *Hamlet* without the Prince of Denmark. 1932 A. HUXLEY in *Letters of D. H. Lawrence* Introd. x His book is *Hamlet* without the Prince of Denmark.

Like hen, like chicken.

1632 MASSINGER *City Madam* I. i (Merm.) 405 Anne He's grown Rebellious, madam. *Gold.* Nay, like hen, like chicken.

Like herrings in a barrel.

1881 D. C. MURRAY *Joseph's Coat* xii The hall of justice was small . . . and there were fifty or sixty people packed into it like herrings in a barrel.

Like Hesky's library—all outside.

1917 J. C. BRIDGE *Chesh. Prov.* 90 Like Hesky's library—all outside. Anything pretentious or unreal. A common saying in Cheshire and North Wales in the middle of last century. When Mr. Bamford Hesketh erected Gwrych Castle . . . the owner had not a tithe of the books necessary to fill [the library shelves].

Like Hunt's (Wood's) dog that will neither go to church (out) nor stay at home.

1678 RAY *Prov.* 291 Like Hunts dog, that will neither goe to Church nor stay at home. 1732 T. FULLER *Gnom.* 138 Like Wood's dog, he'll neither go to church nor stay at home. 1880 N. & Q. 6th ser. II. 166 'Why', said the old man, 'it has been a say as long ago as I was a child, Contrary as Wood's dog, that wouldn't go out nor yet stop at home.' 1917 J. C. BRIDGE *Chesh. Prov.* 90 Like Hunt's dog that will neither go to church nor stay at home. *Impossible to please* . . . 'Hunt was a Shropshire labourer, whose dog when shut up at home during service-time howled . . . ; but when his master took him with him . . . the dog would not enter the church'.

Like is an ill mark.

1721 KELLY *Scot. Prov.* 233 Like is an ill mark. 1832 A. HENDERSON *Scot. Prov.* (1881) 130 Like is an ill mark 'mang ither folk's sheep.

Like lambs, you do nothing but suck and wag your tail.

1721 KELLY *Scot. Prov.* 386 *You have nothing to do but suck, and wag your tail.* Taken from

young lambs; spoken to them who have got a plentiful condition, place, or station. 1732 T. FULLER *Gnom.* 138.

Like (Such) lips, like (such) lettuce.

[*L. Similem habent labra lactucam*, an alleged saying of M. Crassus, when he saw an ass eating thistles.] a. 1540 BARNES *Wks.* (1573) 189/1 No doubt the prouerbe is true, such lippes, such lecture, such santes such miracles. 1568 FULWELL *Like will to L.* in *HAZL. O. E. P.* (1874) III. 330 And as the wise man said, such letuce such lips. 1587 FLEMING *Contin. Holinshed* III. 1017/2 Like lips, like lettuce, as is their cause so are the rulers. 1631 JONSON *New Inn* II. ii *Ld. Beauf.* Lætitia! a fair omen, and I take it: Let me have still such Lettice for my lips. 1670 RAY *Prov.* 114 Like lips like lettuce. *Similes habent labra lactucas.* . . . As when a dull scholar happens to a stupid or ignorant master; a froward wife to a peevish husband.

Like lord, like chaplain.

c. 1550 BALE *K. Johan* (Camden) 73 Lyke Lorde, lyke chaplayne.

Like loves like.

1539 TAVERNER *Erasm. Prov.* (1552) 8 *Simile gaudet simili* The lyke deyltethe in the lyke . . . Symlytude (as Aristotle sayeth) is mother of loue.

Like lucky John Toy: lost a shilling and found a tupenny loaf.

1856 N. & Q. 2nd Ser. II. 327 At Penryn, in West Cornwall, I frequently used to hear this proverb applied to any one who rejoiced over a small gain, though purchased at the expense of a greater loss: 'Like lucky Jahn Toy—lost a shilling and found a tupenny loaf'.

Like Madam Hassell's feast, enough, and none to spare.

1856 N. & Q. 2nd Ser. I. 313 Like Madam Hassell's feast, enough, and none to spare. *Ibid.* II. 339 This proverb is changed only in name in Ireland. In Dublin . . . it originated at the table of a Mrs. Casely, who . . . was accustomed to say, 'Well, I declare; just enough and none to spare'.

Like Mahomet's coffin (tomb).¹

1649 MILTON *Elkon.* *Prose Wks.* (1904) I. 394 We meet next with a comparison . . . , 'that the parliament have hung the majesty of kingship in an airy imagination of royalty, between the privileges of both houses, like the tomb of Mahomet.' 1718 PRIOR *Alma* II. 719 The balance always would hang even, Like Mahomet's tomb, 'twixt earth and heaven. 1818 SCOTT *Rob Roy* xxx Would not suffer the honest Baillie to remain suspended, like the coffin of Mahomet, between heaven and earth. 1894 STEVENSON & OSBOURNE *Ebb. Tide* VII Birds whisked in the air above, . . . fishes in the scarce denser medium below; between, like Mahomet's coffin, the boat drew away on the surface. [¹ fabled to be kept in suspension by load-stones.]

Like master, like man.

[*L. Qualis dominus, talis et servus* PETRONIUS ARBITER *Satyricon* 58.] 1548 UDALL *Erasm. Par. Luke* xliii. 177 Beeyng lyke men lyke master accordyng to the proverbe. 1568 FULWELL *Like Will to L.* (1906) 24 *Newf.* For, like master, like man. 1620 SHELTON *Quix.* II. x (1908) II. 218 This master of mine . . . is a bedlam . . . and I . . . am the greater coxcomb of two, . . . if the proverb be true that says, 'like master, like man'. 1840 MARRYAT *Poor Jack* i They say, 'Like master, like man'; and I may add, 'Like lady, like maid'. Lady Hercules was fine, but her maid was still finer.

Like me, God bless the example.

1670 RAY *Prov.* 184.

Like men, like manners.

1842 TENNYSON *Walking to the Mail* 55 *Jas.* Like men, like manners: like breeds like, they say.

Like Moraoh downs, hard and never ploughed.

1864 N. & Q. III V 275 *Cornish Prouis*

Like Morley's ducks, born without a notion.

1878 N. & Q. v. X 10 Like Morley's ducks, born without a notion'. . . A Nottinghamshire saying . . . spoken of some one . . . committing a stupid action A public-house at Sneinton . . . had been kept by generations of Morleys, and one of them, in answer to a complaint of their straying into a neighbour's garden, said his ducks were 'born without a notion'.

Like mother, like daughter (child).

1509 A. BARCLAY *Ship of Fools* (1874) I. 236 An olde proverbe hath longe agone be sayde That oft . . . the mayde Or daughter, vnto the mother wyll agre 1611 BIBLE *Ezekiel* xvi. 44 Every one . . . shall use this proverb against thee, saying, As is the mother, so is her daughter. 1835 MARRYAT *Jacob Faith.* xxiii But like mother like child, they say.

Like Mrs. Partington mopping up the Atlantic.

1831 SYD. SMITH *Speech at Taunton on Reform Bill* The attempt of the Lords to stop the progress of reform, reminds me of . . . Mrs. Partington . . . trundling her mop, . . . and vigorously pushing away the Atlantic Ocean [during an inundation of sea-water at Sidmouth, in 1824]. 1894 F. COWAN *Sea Prov.* 60 Like Mrs. Partington mopping against the tide of the Atlantic.

Like Philip and Mary on a shilling.

[On the shilling of 1554 the two busts are face to face.] 1678 S. BUTLER *Hud.* III. i. 688 Wks. (1854) I. 231 Still amorous, and fond, and billing, Like Philip and Mary on a shilling.

Like priest, like people.

1611 BIBLE *Hosea* iv. 9 And there shall be like people, like priest [WYCLIF as the people

so the prest] 1664 JOS. MEDE Wks. *Disc.* xxxvi. 276 *Ila populus, sicut sacerdos, Such as the priest is, such will the people be;* the priest cannot err, but he causeth others to err also 1670 RAY *Prov.* 114 Like priest, like people 1893 R. HEATH *Eng. Peasant* 329 He had so deep a reverence for the clergy, that it never entered into his mind that perhaps, after all, it was 'like people, like priest'.

Like prince, like people.

1621 BURTON *Anat. Mel. Democr. to Rdr.* (1651) 49 As the princes are, so are the people, *qualis rex, talis grex.* 1648 HERRICK *Hesper.* No. 760 *Like Prince, Like People.* Examples lead us, and wee likely see, Such as the Prince is, will his people be.

Like punishment and equal pain, both key and keyhole do sustain.

1639 J. CLARKE *Param.* 239.

Like saint (shrine), like offering.

1550 BALE *Eng. Volaries* II. 105 b These adages myght then haue bene founde true, suche saynt, suche shryne, suche bere, suche bottell. 1639 J. CLARKE *Param.* 46.

Like St. George, who is always on horseback and never rides.

a. 1591 HY. SMITH *Serm.* (1866) II. 32 [*Satan*] is not called a temple, . . . a murderer, and a compasser, in vain; like St. George, which is always on horseback, and never rides 1592 NASHE *Pierce Pen. Wks.* (1904) I. 174 These whelpes of the first Litter of Gentilitye, . . . I knowe not howe, like Saint George, they are alwaies mounted, but neuer moue. 1738 FRANKLIN *Poor Rich.* Alm. Aug. Defer not thy well doing; be not like St. George, who is always a-horseback, and never rides on.

1596-7 SHAKS. *K. John* II. i. 288 Saint George, that swing'd the dragon, and e'er since Sits on his horse back at mine hostess' door.

Like Teague's cocks, that fought one another, though all were of the same side.

1732 T. FULLER *Gnom.* 138.

Like the anchor of a ship, that is always at sea and never learns to swim.

1894 F. COWAN *Sea Provs.* 61 Like the anchor of a ship, that is always at sea and never learns to swim. The writer frequently has had this proverb applied to him, on account of his inability to resist sea-sickness even after crossing . . . all . . . the waters of the world.

Like the bairns o' Falkirk, they'll end ere they mend.

1862 A. HISLOP *Prov. Scot.* [ed. 3] 212 Like the bairns o' Falkirk, they'll end ere they mend. 'This is a proverbial saying of ill-doing persons, as expressive of there being no hope of them.'

Like the blind beggars of Bologna.

1662 J. WILSON *Cheats* II. iv T. T. He's like the blind beggars of Bologna, a man must give 'um a halfpenny to sing, and twopence to hold their tongues.

Like the Bloxwich¹ bull.

1867 J. TIMES *Nooks & Corn. Eng. Life* 261 At Bloxwich, some wag stole the bull [intended for baiting]. The circumstance gave rise to a local proverb still in use. When great expectations are baffled, the circumstance is . . . likened to 'the Bloxwich bull'. [¹ near Walsall, Staffs.]

Like the cow that gives a good pail of milk, and then kicks it over.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 70 Margery good coowe (quoeth he) gaue a good méele, But than she cast it downe again with hir héele. 1599 PORTER *Angry Wom. Abingd.* IV. iii (Merm) 176 *Nich.* Be not you like the cow, that gives a good sop of milk, and casts it down with her heels. 1639 FULLER *Holy War* v. XXII (1840) 280 These Italians . . . as at first they gave good milk, so they kicked it down with their heel, and by their mutual discord caused the loss of all they helped to gain in Syria.

Like the curate's egg, good in parts.

1926 *Times* 24 Dec. 11/6 London is architecturally like the curate's egg, 'good in parts'.

Like the flounder, out of the frying-pan into the fire.

1546 J. HEYWOOD *Prov.* (1867) II. v. 59 Could make ye dooe, but as the flounder doothe, Leape out of the fryng pan into the fyre. 1623 CAMDEN *Rem.* 273.

Like the gardener's dog, that neither eats cabbages himself, nor lets anybody else.

[Fr. 1640 OUDIN *Curios. franç.* 97 Comme le chien du jardinier qui ne mange pas des choux et ne veut pas que personne en mange.] 1732 r. FULLER *Gnom.* 138 Like the gardener's dog, that neither eats cabbages himself, nor lets anybody else.

Like the Highlandman's gun, that needed a new lock, stock, and barrel.

1817 SCOTT *Let. to Terry* 29 Oct in *Lockhart* Like the Highlandman's gun, she wants stock, lock, and barrel, to put her into repair.

Like the judges of Galicia, who for half-a-dozen chickens will dispense with a dozen penal statutes.

1855 BOHN *Handbk. Prov.* 443. *Span.*

Like the laird o' Macfarlane's geese, that liked their play better than their meat.

1721 KELLY *Scot. Prov.* 361 *You breed of MacFarlan's geese, you have more mind of your play, than your meat.* Spoken to our

children, when their earnestness upon their play, keeps them from dinner. 1820 SCOTT *Monast.* xiii The Miller . . . intimating . . . some allusion to the proverb of MacFarlane's geese, which 'liked their play better than their meat.' [Note—Wild geese . . . in Loch Lomond . . . were supposed to have some connection with the ancient family of MacFarlane . . . James VI . . . had been much amused by the geese pursuing each other . . . When one which was brought to table, was found to be tough and ill-fed, James observed—'that MacFarlane's geese liked their play better than their meat'.]

Like the man on the raft who thought the river-banks were moving and himself standing still.

1894 F. COWAN *Sea Provs.* 61 Like the man on the raft who thought the river-banks were moving and himself standing still. Said of a man who sees everybody around him growing older and not himself.

Like the Mayor of Hartlepool, you cannot do that.

1678 RAY *Prov.* 317 Like the Mayor of Hartlepool, you cannot doe that. 1787 GROSE *Provinc. Glos., Leic.* (1811) 190 Like the mayor of Hartlepool, you cannot do that. It seems to belong to Durham, Hartlepool being within that bishopric. The sense of it is, you cannot work impossibilities. . . . A mayor of a poor corporation. . . . told them, that though he was mayor of that corporation, he was still but a man, there being many things that he could not do.

Like the old woman who burned one candle to St. Michael and another to the Dragon.

1693 FLORIO tr. *Montaigne* III. i (1897) V. 5 I could easily for a need, bring a candle to Saint Michael, and another to his Dragon, as the good old woman. I will follow the best side to the fire, but not into it, if I can choose.

Like the Orkney butter, neither good to eat, nor to creich¹ wool.

1721 KELLY *Scot. Prov.* 237 *Like the Orkney butter, neither good to eat, nor to creitch wool.* A minister having in these words compar'd the Covenant, made it a proverb; apply'd to a thing that is useful no way. [¹ grease.]

Like the parson of Saddleworth,¹ who could read in no book but his own.

1870 RAY *Prov.* 209 Like the Parson of Saddleworth, who could read in no book but his own. *Chesh.* [¹ In Yorkshire, but belonging, ecclesiastically, to the parish of Rochdale, Lancs.]

Like the piper of Bujalance, (who got) one maravedi to strike up and ten to leave off.

1846 LONGFELLOW *Span. Studt.* i. ii Art thou related to the bagpiper of Bujalance, who asked a maravedi for playing, and ten

for leaving off? 1885 J. ORMSBY *D. Quixote* II. 345 Note B. That peculiarly humorous one . . . , 'The piper of Bujalance, (who got) one maravedi to strike up and ten to leave off'.

Like the smith's dog—so well used to the sparks that he'll not burn.

1862 A. HISLOP *Scot. Prov.* [ed. 3] 136 He's like the smith's dog—so well used to the sparks that he'll no burn. Spoken of people who are so much accustomed to tattle, that they never seem any the worse for it.

Like the smith's dog that sleeps at the noise of the hammer, and wakes at the crashing (crunching) of teeth.

1692 R. L'ESTRANGE *Fables* CXVII (1738) 133 A blacksmith took notice of a cur he had, that would be perpetually sleeping, so long as his master was at his hammer; but whenever he went to dinner, the dog would be sure to make one 1732 T. FULLER *Gnom.* 138 Like the smith's dog; that sleeps at the noise of the hammers, and wakes at the crashing of teeth.

Like the squire of Guadalupe, who knew nothing in the morning of what he had said at night.

1855 BOHN *Handbk. Prov.* 443. *Span.*

Like the tailor, that sewed for nothing, and found thread himself.

1732 T. FULLER *Gnom.* 138 Like the tailor; that sewed for nothing, and found thread himself. 1885 J. ORMSBY *D. Quix.* IV. 391 The tailor of El Campillo who stutched for nothing and found thread.

Like the tod's whelp, aye the aulder the waur.

1823 J. GALT *Entail* IV. Nae doubt, Cornie, the world's like the tod's whelp, aye the aulder the waur.

Like the webster (websters) stealing through the world.

1721 KELLY *Scot. Prov.* 34 As the websters stealing through the world. Stealing in this proverb has a double signification, for sometimes it signifies to go quietly, unperceived. 1862 A. HISLOP *Scot. Prov.* [ed. 3] 214 Like the webster, stealing through the world. Another insult to the weaving profession. The reply of a person who is asked how he is getting on.

Like the Welshman's cow, little and good.

1850 KINGSLEY *Allan Locke* XXVII. We're just of a size, you know; little and good, like a Welshman's cow.

Like the wife that never cries for the ladle till the pot runs over.

1862 A. HISLOP *Scot. Prov.* [ed. 3] 214 Like the wife that ne'er cries for the ladle till the pot runs o'er That is, never asks for an article until it is too late.

Like the wife with the many daughters, the best's aye hindmost.

1721 KELLY *Scot. Prov.* 324 The last best, like to good wives daughters. It is alleged that wives, after their eldest daughters are disposed of, say that the youngest is the far best of the family. 1862 A. HISLOP *Scot. Prov.* [ed. 3] 214 Like the wife wi' the mony dochters, the best's aye hindmost. Or, at least, she would have the lover of the last believe so.

Like the witches of Auchencrow, ye get mair for your ill than your gude.

1862 A. HISLOP *Scot. Prov.* [ed. 3] 215 Like the witches o' Auchencrow, ye get mair for your ill than your gude. 'That is, people sometimes grant an individual a favour through fear of malevolence, or to get rid of his importunity'.

Like to die mends (fills) not the kirkyard.

1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Like to die mends not the kirk yard 1721 KELLY *Scot. Prov.* 233 Long e'er like to die fill the kirkyard.

Like to like.

c. 1375 *Sc. Leg. Saints* (Petrius) I. 513 Lyk to lyk accordis wele. 1586 G. WHITHAM *Choice of Emblems* (Green) 164 Then like to like or best alone remains. 1818 SCOTT *III. Mirl.* XIII He wad be ravished to hae a crack wi' you—like to like, ye ken—it's a proverb never fails—and ye are bairn a pair o' the deevil's peats.

Like to like, a scabbed horse to an old dike.

1639 J. CLARKE *Param.* 287 Like to like, as a scab'd horse to an old dike. 1721 KELLY *Scot. Prov.* 231 Like to like, a scabbed horse to an old dike.

Like to like, and Nan for Nicholas.

1670 RAY *Prov.* 15.

Like tree, like fruit.

c. 1300 *Cursor Mundi* I. 38 O gode pertre coms god peres, Wers tre, wers fruit it beres. c. 1386 CHAUCER *C. T. Mel.*—Monk Link B³ 3146 Of fiele trees thre comen wretched ympes [grafts]. — *Leg. Good Women* I. 2305 That wiked frut cometh of a wiked tre, That may ye fynde, if that it like yow. 1402 HOCCEVE *Minor Poems* (E.E.T.S.) 79 For swiche the frute ys as that is the tre. a. 1529 SKELTON *Raphie.* 155 For it is an aunceynt brute, Suche apple tre, suche frute. 1639 J. CLARKE *Param.* 221. 1670 RAY *Prov.* 110 Such as the tree is, such is the fruit.

Like water off (on) a duck's back.

1824 MAGINN *Maxims of Sir M. O'Donogherty* (1849) 128 He only laughed . . . and the thing passed off like water from a duck's back. 1866 BLACKMORE *Craddock N.* XXXIX Irony . . . antithesis . . . metaphor . . . all these are like water on a duck's back when the heart won't let the brain work. 1912 *Spectator* 20 July 82

No one would listen to our arguments. They fell like water off a duck's back.

Like will to like.

[L. CICERO *De Senect.* 3 7 Pares autem vetere proverbio cum paribus facillime congregantur.] c. 1375 *Scottish Legendary* (Horstmann) *Mathias* xii. 134 Lyke to lyk draw ay. c. 1386 CHAUCER *Squire's T.* F¹ 608 I trowe he hadde thilke text in minde, That 'alle thing, repereing to his kinde, Gladeth him-self.' c. 1430 LYDGATE *Minor Poems* (Percy Soc.) 55 Alle thyng in kynde desirith thyng i-like. c. 1460 *Prov. of Good Counsel* (Furnivall) 70 This proverbe dothe specify: Lyke wyll to lyke in eche company. 1509 A. BARCLAY *Ship of Fools* (1874) II 35 For it is a proverbe and an olde sayd sawe that in euery place lyke to lyke wyll drawe. 1539 TAVERNER *Erasm. Prov.* (1552) 8 As the Englyshe man sayeth. Lyke wyll to lyke. Symnyltude (as Aristotle sayeth) is mother of loue 1579 LYLLE *Euphues* (Arb.) 48 Doth not the sympathy of manners make the conjunction of mundes? Is it not a by word lyke will to lyke? 1648 HERRICK *Hesper.* No. 1044 Wks. (1893) II. 138 Like will to like, each Creature loves his kinde 1823 SCOTT *Peveril* xiv How could I help it? like will to like—the boy would come—the girl would see him.

1602-3 SHAKS. *All's Well* I. i. 241 The mightiest space in fortune nature brings To join like likes. 1604-5 MEAS. *For Meas.* V. 416 Like doth quit like.

Like will to like, quoth the devil to the collier.

1568 FULWELL *Like Will to L.* (1906) 24 Like will to like, quoth the Devil to the Collier. 1680 BUNYAN *Mr. Badman* xii. Wks. (1855) III. 647 Wise. Hang them rogues . . . Like to like, quoth the devil to the collier, this is your precise crew.

Likely lies in the mire, and unlikely goes by it (gets over).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Likeli lies in the myre, and unlikely goes by it. 1721 KELLY *Scot. Prov.* 238 *Likely lies in the mire, and unlikely gets over.* Good likelihood is not always an infallible token of great strength, skill, or fortune.

Lime makes a rich father and a poor son.

1846 DENHAM *Prov.* (Percy Soc.) 6 Lime makes a rich father and a poor son. 1917 J. C. BRIDGE *Chesh. Prov.* 92 Lime enriches the father and beggars the son. Lime is not . . . a manure, but it renders available the inert matter in the soil, and it is therefore necessary to follow it up with manure.

Limerick was, Dublin is, and Cork shall be / The finest city of the three.

1859 DEAN HOLE *Lit. Tour in Irel.* xviii To my fancy the old prophecy is fulfilled—'Limerick was, Dublin is, and Cork shall be The finest city of the three.'

Lincoln green.

[= a bright green stuff made at Lincoln.] c. 1510 *Gest R. Hode* cccxxii in *CHILD Ballads* iii. 77 When they were clothed in Lyncolne grene, They kest away theyr graye. 1613-22 DRAYTON *Polyolb.* xxv. 262 (1876) III. 150 Whose swains in shepherds' gray, and girls in *Lyncolne green.* a. 1845 HOOD *Forge* i. xiii With little jackets . . . Of *Lincoln green.*

Lincoln shall be hanged for London's sake.

c. 1590 *Sir Thomas More* iii. i (Shaks. Apocr.) 397 *Lin.* This the olde prouerbe now complate dooth make, That *Lyncolne* should be hangd for *London's* sake.

Lincoln was, London is, and York shall be.

1623 J. TAYLOR (Water-P.) *Mer. Wher. Fer. Voy. Wks.* (1872) 17 There is a Proverb, part of which is this, They say that *Lincoln* was, and *London* is. 1662 FULLER *Worthies, York* (1840) iii. 461 '*Lincoln* was, *London* is, and *York* shall be' . . . That *Lincoln* was, namely a fairer, greater, richer city . . . doth plainly appear by the ruins thereof . . . That *London* is, we know, that *York* shall be, God knows.

Lincolnshire bagpipes.

1617 MORYSON *Itin.* iii. i. 54 (1907-S) III. 463 *Lincolnshire* bells and bag-pipes . . . are proverbially spoken of.

1597-8 SHAKS. *I Hen. IV.* i. ii. 85 *Fal. I* am as melancholy as a gib cat, . . . or the drone of a *Lincolnshire* bagpipe.

Lincolnshire, where hogs sh— soap, and cows sh— fire.

1670 RAY *Prov.* 236 *Lincolnshire, where hogs shile sope and cows shile fire.* The inhabitants of the poorer sort washing their clothes with hogs dung, and burning dried cow-dung for want of better fuel.

Linen often to water, soon to tatter.

1678 RAY *Prov.* 347 Often to the water often to the tatter (of linen). 1732 T. FULLER *Gnom.* 288 Linen often to water, Soon to tatter. 1855 BOHN *Handbk. Prov.* 444

Lippen¹ to me, but look to yourself.

1721 KELLY *Scot. Prov.* 239 *Lippen to me, but look to yourself.* A modest refusal of what we are importun'd for. [¹ trust.]

Lips go, laps go, drink and pay.

1721 KELLY *Scot. Prov.* 232 *Lips go, laps go, drink and pay.* If you put your lip to the pot to drink, put your hand to your lap to take out your purse.

Lips, however rosy, must be fed.

1855 BOHN *Handbk. Prov.* 444.

Listeners hear no (never hear) good of themselves.

1678 RAY *Prov.* 75 *Listeners* ne'er hear good of themselves. 1692 R. L'ESTRANGE *Fables*

clxx (1738) 183 'Tis an old saying, that *Listeners never hear well of themselves*; and Mercury's curiosity sped accordingly in this fable. 1836 *Mariyat Midsh. Easy* xvii 'If I mistake not, . . . your conversation refers to me'. 'Very likely it does,' replied the boat-swain. 'Listeners hear no good of themselves.'

Literature is a good staff but a bad crutch.

1835 *Poor Scholus* in *Wilson Tales of Borders* I 199 I found that literature was a good staff but a bad crutch; and . . . I used it accordingly. 1859 *SMILES Self-Help* iv [Sir Walter Scott] said: 'I determined that literature should be my staff, not my crutch, and that the profits of my literary labour . . . should not . . . become necessary to my ordinary expenses.'

Lith¹ and selthe² are fellows.

c. 1300 *Havelok* 1338 (E.E.T.S.) 41 Lith and selthe felawes are. (Note, p. 141 Goldborough tells him to avoid delay, since rest may accompany success, but cannot precede it) [¹ rest ² success.]

Lithe as a lass of Kent.

1579 SPENSER *Sheph. Cal.* Feb. 74 His dewelap as lythe, as lasse of Kent. 1593 *DRAYTON Dowsabell* Her features all as fresh above, As is the grass that grows by Dove; And lyth as lasse of Kent.

Little and little the cat eateth the fickle.¹

1546 J. HEYWOOD *Prov.* (1867) II. vii 67 Yet littell and littell the cat eateth the flickell [¹ flitch.]

Little and loud.

1648 HERRICK *Hesper*, No. 601 'Little & Loud' Wks. (1893) I. 277 Little you are; for Womans sake be proud; For my sake next, (though little) be not loud.

Little and often fills the purse.

1666 TORRIANO *Ital. Prov.* 211 Little, and often, fills the purse. 1732 T. FULLER *Gnom.* 139 Little and often, fills the purse. 1790 TRUSLER *Prov. Exempl.* 183 As Little and often fills the purse, he who begins to save, will soon find himself rich.

Little birds that can sing and won't sing should be made to sing.

1678 RAY *Prov.* 343 The bird that can sing and will not sing must be made to sing. 1721 KELLY *Scot. Prov.* 320 *The bird that can sing, and will not sing, should be gar'd sing.* Spoken when we use rough means to perverse people. 1845 DICKENS *Cricket on H.* II. 'The bird that can sing and won't sing, must be made to sing, they say,' grumbled Tackleton. 1890 D. C. MURRAY *J. Vale's Guard.* vii Your uncle is very little pleased with the progress you have been making. . . . Little birds that can sing and will not sing will have to be made to sing.

Little Britain.

[*L. Britannia minor* (Geoff of Monmouth) = Brittany, in France] 1662 FULLER *Worthues, Wales* (1840) III. 493 The Danes woefully harassed the land, which caused him to ship himself over into Little Britain in France, the inhabitants whereof may be termed cousin-Germans to the Welch.

Little can a long tongue lein.¹

1721 KELLY *Scot. Prov.* 210 *Little can a long tongue lein* Spoken as a reproach to a baulber [*i.e.* babblers]. [¹ conceal]

Little difference between a feast and a bellyful.

1659 HOWELL *Eng. Prov.* 13/2 Little difference twixt a feast and a belly-ful. 1678 RAY *Prov.* 100 Little difference between a feast and a belly-ful. 1790 TRUSLER *Prov. Exempl.* 169 When hunger is satisfied, even the sight of meat is disgusting. *Little difference between a feast and a bellyful*; and when our inclinations are gratified, what more can we need?

Little dogs have long tails.

1721 KELLY *Scot. Prov.* 233.

Little dogs start the hare, the great get her.

1640 HERBERT *Oull Prov. Wks.* (1850) I. 345.

Little England beyond Wales.

1662 FULLER *Worthues, Pembrokeshire* (1840) III. 553 A part of this county is peopled by Flenungs, placed there by King Henry the First, . . . and their country is called Little England beyond Wales. 1670 RAY *Prov.* 258 *Little England beyond Wales*, *i.e.* *Pembrokeshire* . . . so called because the inhabitants speak good English.

Little Englanders.

1895 *Westm. Gaz.* 1 Aug. 2/2 The error so often made by Little Englanders. 1910 *Times, Whly.* 10 June 420 Goldwin Smith was . . . a Little Englander of the Little Englanders. He saw nothing in the Empire . . . but a burden on England and an obstacle to the full civic development of the Colonies.

Little fish are sweet.

1830 FORBY *Glos. E. Anglia* 434 Little fish are sweet.—It means small gifts are always acceptable. 1914 K. F. PURDON *Folk of Furry F.* vii 'They'll sell at a loss', he went on, with a sigh, 'but sure, little fish is sweet! and the rent has to be made up'.

Little gear, less care.

1721 KELLY *Scot. Prov.* 236.

Little good comes of gathering.

a. 1450 *Tale of Colkebie Sow* 19–21 in HAZLITT *Pop. Poetry of Scot.* (1895) I. 185 For in old prouerbe we sing Cumis littill gud of gadder-ing Quhair wrechit awerice birnis.

Little good (gear) is soon spent.

1639 J. CLARKE *Parcem.* 242 Little good is soon spent. 1641 D. FERGUSSON *Scot. Prov.*

(Beveridge) 71 Little good is soone spendid.
1721 KELLY *Scot. Prov.* 231 Little geer soon
spendid.

Little intermeddling makes good friends (fair parting).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 71
Little intrumetting maks good freinds 1721
KELLY *Scot. Prov.* 233 Little intermeddling
makes fair parting.

Little is the light will be seen far in a mirk night.

1819 SCOTT *Bride Lam.* xxvi But the . . .
blaze which might have been seen ten miles
off. . . ? 'Hout awa' it's an auld saying and
a true,—"Little's the light Will be seen far in
a mirk night".

Little Jock gets the little dish, and it holds him aye long little.

1721 KELLY *Scot. Prov.* 230 *Little Jock gets
the little dish, and it holds him ay long little.*
Poor people are poorly serv'd, which prolongs
their poverty. 1882 A. HISLOP *Scot. Prov.*
[ed. 3] 216 Little Jock gets the little dish, and
that hauds him lang little.

Little journeys and good cost bring safe home.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 341.

Little kenned, less cared.

1721 KELLY *Scot. Prov.* 237 *Little ken'd, less
car'd for.* Spoken of such of our relations
as dwell at a distance. *Lat. Non sunt amici,
amici qui vivunt procul.*

Little kens the wife that sits by the fire, how the wind blows cold in Hurleburle-swyre.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge)
74 Little kens the wife that sits by the
fire, how the winde blowes cold in hurle
burle swyre. 1721 KELLY *Scot. Prov.* 229
*Little knows the wife that sits by the fire, How
the wind blows in Hurle-burle-swyre.* Hurle-
burle-swyre is a passage through a ridge of
mountains, that separate Nithsdale from
Twadale,^a and Clydsdale^b: where . . . there is a
perpetual blowing . . . They that are at ease,
know little of the trouble that others are
expos'd to. 1819 SCOTT *Bride Lam.* vi Keep
you the cheek of the chimney-nook till I
come back. . . Little kens the auld wife
that sits by the fire, How cauld the wind
blaws in hurle-burle swyre. [^a Tweeddale.
^b Clydsdale.]

Little knoweth the fat sow (man) what the lean doth mean (think- eth).

c. 1350 *MS. Douce 52* (ed. Förster) in *Festschr.*
z. 211. *Deutschen Neuphilologenlage*, no. 115
Lytyl wote þe full what þe hungry ayly3.
c. 1480 *The lytylle Childrenes lytyl Boke* in
Babees Book (Furnivall) 16 For the fulle
wombe without any faylys wot fulle lytyl
what the hungry aylys. 1546 J. HEYWOOD
Prov. (1867) I. x. 24 Littell knoweth the fat

sow, what the leane dooth meane. 1550
BECON *Fort. Faith* Prol. A ii According to
the common Prouerbe, Lyttel wote the ful
sow that is in ye sty, What the hungrye
sow ayleth, that goeth by. 1640 HERBERT
Outl. Prov. Wks. (1859) I. 345 The fat man
knoweth not what the lean thinketh. 1852
E. FITZGERALD *Polonius* xi 'The Fat Sow
knows not what the Lean one thinks' . . .
Swollen Wealth is well enacted by the fat
Sow reclining in her sty, as a Dowager in
an opera-box, serenely unconscious of all her
kindred's leanness without.

Little London beyond Wales.

1670 RAY *Prov.* 258 *Little London beyond
Wales*, i.e. *Beaumaris* in the Isle of Anglesey:
so called because the inhabitants speak good
English.

Little losses amaze, great tame.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 364.

Little mead, little need.

1678 RAY *Prov.* 352 *Little mead little need.*
Somerset. (A mild winter hoped for after a
bad summer.)

Little meddling maketh much rest.

c. 1388 CHAUCER *Manciple's Tale* H. 350 That
hite jangling causeth muchel rest. c. 1450
Prouerbis of Wysdom 128 Lytyll medlyng
makeþe mych rest. 1546 J. HEYWOOD *Prov.*
(1867) II. ii. 47 To meddle little for me it is
beste. For of little medlyng cometh great
reste. 1635 SWAN *Spec. Mundi* (1670) 268
In little medling is much rest. 1659 HOWELL
Eng. Prov. 9/1 Of little medling cometh great
ease.

Little mense¹ o' the cheeks to bite aff the nose.

1862 A. HISLOP *Scot. Prov.* [ed. 3] 216 *Little
mense o' the cheeks to bite aff the nose.* It
is bad policy for a person to injure another
with whom he is intimately connected, or
upon whom he is depending. [¹ discretion.]

Little (Small) pitchers have great (wide) ears.

1546 J. HEYWOOD *Prov.* (1867) 53 Auoyd
your children, small pitchers haue wide
eares. 1640 HERBERT *Outl. Prov. Wks.* (1859)
I. 335 *Little pitchers have wide ears.* 1837-47
BARHAM *Ingol. Leg., St. Dunstan* A truth
insisted on much in my earlier years, To
wit, 'Little pitchers have very long ears!' 1915
Lit. Digest 4 Sept. 475/1 The little
pitchers with big ears have been taking in a
good deal of war talk.

1592-3 SHAKS. *Rich. III* II. iv. 37 *Arch.*
Good madam, be not angry with the child.
Q. Eliz. Pitchers have ears. 1593-4 *Tam.*
Shrew IV. iv. 52 Not in my house, Lucretio;
for you know Pitchers have ears, and I have
many servants.

Little (Least, Nothing) said is soon (soonest) amended.

c. 1480 *Parl. of Byrdes* in HAZL. *Early Pop.*
Poetry III. 169 Who sayth lytell he is wyse
and fewe wordes are soone amended. 1546

J. HEYWOOD *Prov.* (1867) 154 Lyttle sayde, soone amended. 1599 PORTER *Ang. Wom. Abingd.* III. II (Merm.) 158 *Nich.* Little said is soon amended 1634 FORD *Per. Warb.* IV. II. Wks (1869) II. 182 J. a-Wal. It is good to consider . . . , otherwise— . . . little said is soon amended. 1635 SWAN *Spec. Mundi* (1670) 368 In little medling is much rest, and 'nothing said is soonest amended'. 1721 KELLY *Scot. Prov.* 231 Little said soon mended 1818 SCOTT *Rob Roy* XXIX About treason and all that, it's lost time to speak of it—least said is sunest mended. 1882 BLACKMORE *Christowell* xlii Better say no more Least said, soonest mended. 1917 J. C. BRIDGE *Chest Prov* 89 Least said soonest mended, but nowt said needs no mending.

Little sticks kindle the fire; great ones put it out.

c. 1300 BRUNNE *Handl. Synne* I 12438 Thou seest stykkēs that are smale, They brenne fyrst feyre. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 332.

Little thieves are hanged, but great ones escape.

1639 J. CLARKE *Paræm.* 172.

Little things affect (attract) light minds.

[L. OVID. *De Arte Amandi* I. 159 *Parva leves capiunt animos.*] 1845 DISRAELI *Sybil* III. II Little things affect little minds. Lord Marney . . . was kept at the station which aggravated his spleen.

Little things are pretty.

1678 RAY *Prov.* 169 Little things are pretty. *Χάρις βασιλευσιν ὀμνηδεῖ.*

Little tit,¹ all tail.

1546 J. HEYWOOD *Prov.* (1867) I. x. 20 But little titte all tayle, I haue heard er this. [¹ a small animal or object.]

Little to sew, when tailors are true.

1721 KELLY *Scot. Prov.* 235 Little to sew, when tailors are true. Lat. *Raro, ad tempus, fidem præstant artifices.*

Little, troubles the eye, but far less the soul.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 74.

Little wealth little care.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 341.

Little wit in the head makes much work for the heel (feet).

1832 A. HENDERSON *Scot. Prov.* (1881) 83 Little wit in the head makes muckle travel to the heel. 1855 BOHN *Handbk. Prov.* 445 Little wit in the head makes much work for the feet.

Little wit makes meikle travel.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 Little wit makes meikle travell. 1721 KELLY *Scot. Prov.* 230 Little wit as muckle travell. Spoken when people for want of skill, put themselves to more trouble than they need.

Live and learn.

1579 LYLY *Euphues* (Arber) 44 You have lived long and learned little. 1639 J. CLARKE *Paræm.* 267 Live and learn. 1659 HOWELL *Eng. Prov.* 13½ One may live and learn, and be hanged and forget all 1662 J. WILSON *Cheats* III. III *Scru.* I see a man may live and learn every day. 1704 STEELE *Lying Lov.* I I Y. Bookw. Don't stand gaping, but live and learn, my lad. 1894 LD. AVLBURY *Use of Life* VI No doubt we go on learning as long as we live 'Live and learn.'

Live and let live.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Live and let live. 1678 RAY *Prov.* 170 Live and let live, i.e. Do as you would be done by. Let such pennyworths as your tenants may live under you. 1692 R. L'ESTRANGE *Fables* CXXXIX (1738) 154 *Live and let live*, is the rule of common justice. 1902 J. H. ROSE in *Lect. Hist.* 19th Cent. 77 Napoleon had no conception of the maxim—'Live and let live'. His commercial ideas were narrowly national.

Live horse and you'll get grass.

1738 SWIFT *Pol. Conversat.* I Wks. (1856) II. 342 *Neu.* I hope to have a rich . . . wife yet before I die *Col Ay*, To'm; live, horse, and thou shalt have grass.

Live in the shade.

1895 DEAN PLUMPTRE *Ecclesiastes* 123 *Αἰδὲ βρώσας*, 'live in the shade', was the Epicurean rule of wisdom Pleasure was not found in feasts and sensual excess but in sobriety of mind.

Living well is the best revenge.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 342.

Loaves and fishes.

[= material benefits rather than spiritual blessings.] 1339 WYCLIF *John* VI. 9, 26 O child is here, that hath fyue barley loaves and tweye fysches. . . . 3e seken me, not for 3e syz the tokenis, but for 3e eeten of loaves, and ben fillid. 1614 BP. HALL *Recoll. Treat.* 954 If it were not for the loaves and fishes, the traine of Christ would bee lesse. 1905 G. O. TREVELYAN *Interludes* 124 A Mohammedan foundation, something between a college and a monastery. . . . It is very richly endowed, and the loaves and fishes are kept strictly among the founder's kin.

Lob's (Cob's, Hob's) pound.

[= prison, lock-up; also fig. an entanglement, difficulty] 1597 E. S. *Discov. Knights of Post B.* Knights of the Poste, Lords of lob's pound, and heires apparant to the pillory. 1639 J. CLARKE *Paræm.* 188 Hee's in Cobs pound. 1663 BUTLER *Hud.* I. iii. 910 Crowdero, whom in Irons pound, Thou basely threw'st into Lob's pound. 1796 MAD. D'ARBLAY *Camilla* IV. iii What! are you all in Hob's pound? 1829 BENTHAM *Justice & Cod. Petit.* Wks. (1843) V. 494 Pass on to the dependant, when the time came for his finding himself in Lob's pound. 1895 E. *Angl. Gloss.* Lobs-pound, to be in any difficulty or perplexed state.

London Bridge was built upon woolpacks.

1659 *London Chaunticleers* viii in HAZL. O. E. P. vi 341 *Curds*. When we kept the Whitson ale, when we danced *The Building of London Bridge upon woolpacks*. 1812 J. BRADY *Clavis Calendaria* i. 194 'That London Bridge was built upon wool-sacks'; that is, the expense of the fabric . . . about the end of the 12th century, was defrayed by an impost, . . . upon the wool brought to the metropolis.

London Bridge was made for wise men to go over, and fools to go under.

1639 J. CLARKE *Paræm*. 249 London Bridge was made for wise men to go over, and fools to go under. [LEAN *Collect.* i. 140 The present bridge was built in 1825. The danger to light wherries in shooting the bridge was appreciable.]

London lickpenny.

14. . ? LYDGATE (title) *London Lychpeny*. c. 1600 DAY *Begg. Bednall Gr.* ii. ii. (1881) 34 London lick penny call ye it—t'as licked me with a witness. 1662 FULLER *Worthies, London* (1840) ii. 342 'London lick-penny.' The countryman coming up hither, by his own experience, will easily expound the meaning thereof. 1710-11 SWIFT *Jrnl. to Stella* 15 Jan. It has cost me three guineas to-day for a perwig. . . . Well, London lickpenny: I find it true.

Londoner like, ask as much more as you will take.

1678 RAY *Prov.* 349.

Long a widow weds with shame.

1659 HOWELL *Brit. Prov.* 19.

Long absent, soon forgotten.

1616 DRAKE *Anc. Adag.* 2 Long absent, soone forgotten. 1670 RAY *Prov.* 55 Long absent, soon forgotten. Parallel to this are, *Out of sight, out of mind*, and *Seldom seen, soon forgotten*.

Long and lazy.

1648 HERRICK *Hesper.* No. 358 Long and Lazy. That was the Proverb. Let my mistress be Lasie to others, but be long to me. 1872 BLACKMORE *Maid of Sker* xiii You are long enough, and lazy enough; put your hand to the bridle.

Long and lazy, little and loud; fat and fulsome, pretty and proud.

1591 FLORIO *Second Frutes* 189 If long, she is lazy, if little, she is lowde. 1659 HOWELL *Eng. Prov.* 10/2 Long and lazy, little and loud, Fatt and fulsome, prety and proud; in point of women.

Long and small, like the cat's elbow.

1721 KELLY *Scot. Prov.* 238 *Long and small, like the cat's elbow*. A disparaging reflection upon slender people.

Long be thy legs and short be thy life.

1546 HEYWOOD *Prov.* (1867) ii. vii. 68 Thy tales (quoth he) shew long heare, and short wit, wife. But long be thy legs, and short be thy lyfe.

Long beards heartless; painted hoods witless; gay coats graceless; makes England thriftless.

1580 stow *Chron. of Eng., Edwd. III.* 359 The Scottes made manye taunting rimes against the *Englishmen*, . . . amongst the which was . . . Long beardeshartlesse, Painted hoodes witlesse, Gay coates gracelesse, Makes England thriftlesse.

Long ere the King of France get wot of that.

1721 KELLY *Scot. Prov.* 231 *Long e'er the King of France get wot of that*. Spoken when people make a great talk of some little accident.

Long ere you cut Falkland wood with a penknife.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 74 Lang or ye cut Falkland wood with a pen knife. 1662 FULLER *Worthies, Northumberland* (1840) ii. 544 'Lang or ye cut Falkland-wood with a penknife'. It is spoken of such who embrace unproportionable and improbable means to effect the means propounded to themselves . . . Falkland . . . in Fife, having a bonny wood . . . about it. 1721 KELLY *Scot. Prov.* 241 *Long e'er you cut Falkland Wood with a penknife*. Spoken when people set about a work without proper tools.

Long foretold, long last; short notice, soon past.

1866 A. STEINMETZ *Man. of Weathercasts* 155 Old saws about the barometer . . . 'Long foretold, long last; Short notice, soon past.' 1889 JEROME *Three Men in Boat v The barometer* is . . . misleading. . . . Boots . . . read out a poem which was printed over the top of the oracle, about 'Long foretold, long last; Short notice, soon past'. The fine weather never came that summer.

Long jesting was never good.

1640 HERBERT *Ouil. Prov. Wks.* (1859) i. 349.

Long, lazy, lousy Lewisham.

1787 GROSE *Province. Glos., Kent* (1811) 183 Long, lazy, lousy Lewisham. Lewisham is certainly a very long town or village, and . . . was once a very poor one. . . . The alliteration of this proverb, rather than the truth of it, has preserved it to the present time.

Long leal, long poor.

1721 KELLY *Scot. Prov.* 230 *Long leal, long poor*. . . . To encourage people to dishonesty. As if honest, and fair dealing were too tedious to procure worldly prosperity.

Long looked for comes at last.

c. 1483 *Quatuor Sermones* (Roxb. Club) 53 A thyng that is long desyred at the last it

comyth. 1608 ARMIN *Nest Ninnies* (Shak. Soc.) 15 Though long lookt for comes at last, yet they shoot short that aim to hit this mark. 1655 RULLER *Ch. Hist.* II 11 (1868) I 130 Long-looked-for comes at last. King Edwin, almost three years a candidate-at-large of Christianity, embraceth the same. 1846 DICKENS *Eat of Life* II A gay day for us. . . Long looked forward to, dearest, and come at last.

1593-4 SHAKS. *Tam Shrew* II. 327 Now is the day we long have looked for.

Long mint, little dint.

1721 KELLY *Scot. Prov.* 237 *Long ment, little dint.* Spoken when men threaten much, and dare not execute. 1832 A. HENDERSON *Scot. Prov.* (1881) 129 *Lang mint, little dint.* (Long attempted or threatened, little executed.)

Long standing and small offering maketh poor parsons.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 80 Men saie (said he) long standyng and small offring Maketh poore persons. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 *Lang Standing, and little offering makes a poore prise* 1721 KELLY *Scot. Prov.* 235 *Long standing, and little offering, makes a poor priest.* Spoken by hucksters, pedlars, and the like, when they have an ill market.

Long straws are no motes, quoth the good wife, when she harl'd the cat out of the kirn.

1721 KELLY *Scot. Prov.* 239 *Long straws are no motes, quoth the good wife when she harl'd the cat out of the kirn.* Spoken facetiously, when we get a long mote in our meat. 1862 A. HISLOP *Scot. Prov.* [ed. 3] 204 'Lang straes are nae motes', quo' the wife when she hauf'd the cat out o' the kirn.

Long tarrying takes all the thanks away.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 70 *Long tarrying takes all the thank away.*

Long ways, long lies.

1614 CAMDEN *Rem., Art.* (1870) 224 Some have sailed . . . as far as China, . . . to fetch the invention of guns from thence, but we know the Spanish proverb, 'Long ways, long lies'.

Long-tongued wives go long with bairn.

1870 RAY *Prov.* 49 *Long-tongued wives go long with bairn.* 1721 KELLY *Scot. Prov.* 239 *Long tongued wuves go long with bairn.* Baubling wives will tell every tattling gossip that they have conceived; which makes them long expect their lying in. Apply'd to those who discover their projects, designs, and intentions, long before they are put in execution.

Longer lives a good fellow than a dear year.

1678 RAY *Prov.* 170.

Longest at the fire soonest finds cold.

1721 KELLY *Scot. Prov.* 238 *Longest at the fire soonest finds cold.* Those who are used to ease, softness, and plenty, will soon be sensible of a contrary condition.

Look at (on) the bright side.

1864 J. PAYN *Lost Sir Mas* XX No news is good news, you know, . . . We should always look upon the bright side of things. 1905 G. O. TREVELYAN *Interludes* 150 Englishmen are always inclined to look at the bright side of things, as long as there is a bright side at which to look.

Look before (ere) you leap.

c. 1350 MS Douce 52 (ed. Förster) in *Festschr. z. zw. Deutschen Neuphilologen*, no. 150 First loke and aftward lepe; Avve the welle, or thow speke. 1528 TINDALE *Obed Chrn. Man* (1888) 266 We say, . . . 'Look ere thou leap': whose literal sense is, 'Do nothing suddenly, or without advisement'. 1546 J. HEYWOOD *Prov.* (1867) I. II. 6 Ye may learne good cheape, In weddyng and al thing, to looke or ye leape. 1579 LYLLY *Euphues* (Arb.) 193 In things of great importance, we commonly looke before we leape. 1597 MONTGOMERIE *Cherrie & Slae* XIV (1821) 20 Lunk quhair to licht, before thou loup. 1664 BUTLER *Hud.* II II. 503 (1851) I. 156 And look before you ere you leap. 1836 MARRIAT *Midsh. Easy* vi Look before you leap is an old proverb. . . Jack . . . had pitched into a small apary, and had upset two hives of bees.

1597-8 SHAKS. 2 Hen. IV I. iii. 33 Who . . . winking leap'd into destruction.

Look for grass (summer) on the top of the oak tree.

1670 RAY *Prov.* 44 You must look for grass on the top of the oak tree. Because the grass seldom springs well before the oak begins to put forth. 1882 E. L. CHAMBERLAIN *West Worcester Wds.* (E.D.S.) 38 Look for summer on the top of an oak tree.

Look for your money where you lost it.

1902-4 LEAN *Collect.* IV 36 Look for your money where you lost it. Stock Exchange maxim, i.e. wait for a further fall.

Look not a gift (given) horse in the mouth.

[L. a 420 ST. JEROME *Comment Epist. Ephes.*, Praef. *Noli (ut vulgare est proverbium) equi dentes inspicere donati.* Med. Lat. *Si quis dat marnos, ne quære in dentibus annos.*] c. 1510 STANBRIDGE *Vulgaria* (E.E.T.S.) 27 A gyuen hors may not [be] loked in the tothe. 1539 TAVERNER *Erasm. Prov.* (1552) lxvii A gyuen horse (we saye) maye not be looked in the mouthe. 1546 J. HEYWOOD *Prov.* (1867) I. v. 11 Where gyftis be gyuen freely, est west north or south, No man ought to looke a geuen hors in the mouth. 1620 SHELTON *Quix.* II. iv (1908) II. 215 I am not so very an ass as to refuse it, according to the proverb, 'Look not a given horse in the mouth'. 1826 LAMB *Pop. Fallacies* Wks.

(1898) 227 THAT WE MUST NOT LOOK A GIFT-HORSE IN THE MOUTH. . . . Some people have a knack of putting upon you gifts of no real value, to engage you to substantial gratitude. 1873 ALLINGHAM *Rambles* Wks. II. 74 The policy of not looking a gift horse in the mouth may easily be carried too far . . . and the guardians of . . . York Minster ought to be particular.

Look not for musk in a dog's kennel.

1640 HERBERT *Outl. Prov.* Wks (1859) I. 318 Look not for musk in a dog's kennel. 1655-62 GURNALL *Chrn. in Armour* (1865) I. 468 Who would look for musk in a dog's kennel? That thou mayst sooner find there than any true sweetness . . . in unholiness.

Look not on the meat, but look on the man.

1546 J. HEYWOOD *Prov.* (1867) II. IV. 50 And though your pasture look barrenly and dull, Yet looke not on the meate, but looke on the man.

Look on the wall, and it will not bite you.

1678 RAY *Prov* 83 Look on the wall, and it will not bite you. Spoken in jeer to such as are bitten with mustard.

Look to a gown of gold, and you will at least get a sleeve of it.

1824 SCOTT *Redg.* Let it My visions of preferment, . . . are . . . capable of being realised. . . . What says my father's proverb? 'Look to a gown of gold, and you will at least get a sleeve of it.' 1859 SMILES *Self-Help* 386 He who has a high standard . . . will certainly do better than he who has none at all. 'Pluck at a gown of gold', says the Scotch proverb, 'and you may get a sleeve o't.'

Look to him, gaoler; there's a frog in the stocks.

1678 RAY *Prov.* 72.

Look to the cow, and the sow, and the wheat mow, and all will be well enow.

1678 RAY *Prov.* 347. *Somerset.*

Look to (Mark) the end.

[*L. Respice finem.*] c. 1300 *Cursor Mundi* l. 4379 For qua bigin wil ani thing He aght to thinc on the ending. c. 1350 *Royal MS.* S E xvii f. 107a Er pu do enyþing, þenk one þe ending. c. 1386 CHAUCER *Melibeus* B² 2411 Wel seyn they, that defenden every wight to assaye any thing of whiche he is in doute, whether he may parfourn it or no. 1550 LATIMER *Serm. Stamford* (Parker Soc.) 294 *Respice finem*, 'mark the end'; look upon the end. The end is, all adversaries of the truth must be confounded and come to nought. c. 1593 MARLOWE *Edw. II* II. i. 16 He is banish'd . . . Ay, for a while; but, Baldock, mark the end. 1816 SCOTT *Aniq.* viii A pedigree of a hundred links is hanging on a tenpenny tow, . . . *respice finem*—look to your end.

1592-3 SHAKS. *Com. Err.* IV. iv. 43 Mistress, *respice finem*, respect your end; or rather, . . . 'Beware the rope's end'.

Look (Have an eye) to the main chance.

1584 R. W. *Three Ladies Lond.* I. E ij b Trust me thou art as craftie to haue an eye to the mayne chance: As the Taylor that out of seven yardes stole one and a halfe of durance. 1625 HOWELL *Leit* 6 Jan (1903) I. 247 Bacon . . . scarce left money to bury him, which, . . . did argue no great wisdom, it being . . . essential . . . to provide for the main chance. 1670 RAY *Prov* 117 Look to the main chance. 1843-4 DICKENS *M. Chuz.* viii The education of Mr. Jonas had been conducted . . . on the strictest principles of the main chance. The very first word he learnt to spell was 'gain'. 1879 W. MINTO *Daniel Defoe* 135 [Defoe] was a man of business, and practised the profession of letters with a shrewd eye to the main chance.

1590-1 SHAKS. 2 *Hen.* VII. i. 212 *Sal.* Then let's make haste away, and look unto the main . . . War . . . Main chance, father, you meant; but I meant Maine. 1597-8 2 *Hen.* IV III. i. 83 The which observ'd, a man may prophesy, With a near aim, of the main chance of things As yet not come to life.

Lookers-on see more than players (most of the game).

1597-8 BACON *Ess., Followers* (Arb.) 38 To take advise of friends is euer honorable: For lookers on many times see more then gamesters. 1635 HOWELL *Leit.* 1 May (1903) II. 138 There is a true saying, that the spectator oft times sees more than the gamester. 1884 J. PAYN *Canon's Ward* xxiv In love affairs, . . . when the love is . . . on one side, it is the looker-on who sees most of the game.

Looks breed love.

1539 TAVERNER *Erasm. Prov.* (1552) XII Ex aspectu nascitur amor Of syght is loue gendred. 1639 J. CLARKE *Paræm.* 28 Looks breed love.

1596-7 SHAKS. *Merch. Ven.* III. ii. 63 Tell me where is fancy bred? . . . It is engender'd in the eyes, With gazing fed.

Lordships changes manners.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Lordships changes manners. 1721 KELLY *Scot. Prov.* 237 Lordships changes manners. When people grow rich, and powerful, they grow proud.

Lose nothing for asking.

1581 Guazzo's *Civile Conv.* (1586) 218 Nothing is lost for asking. 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 361 Many things are lost for want of asking. 1670 RAY *Prov.* 58. 1721 KELLY *Scot. Prov.* 381 You will let nothing be tint¹ for want of craving. [¹lost.]

Losers are always in the wrong.

1855 BOHN *Handbk. Prov.* 446. *Spanish.*

Losers seekers, finders keepers.

1824 D. M. MOIR *Mansie W.* xi According to the auld Scotch proverb of 'He that finds

keeps, And he that loses seeks'. 1856 c. READE *Never Too Late* lxx I told them we have a proverb—'Losers seekers, finders keepers'.

Loss embraceth shame.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 345.

Lost with an apple and won with a nut.

1546 J. HEYWOOD *Prov.* (1867) I. x. 20 She is lost with an apple, and won with a nut. 1579 LYL Y *Euphuus* (Arb.) 59 If he perceive thee to be wonne with a Nut, he will imagine that thou wilt be lost with an Apple. 1859 HOWELL *Eng. Prov.* 15 He may be gott by an Apple, and lost by a Nutt

Loth to bed, and loth out of it.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Laith to the bed, laith out of the bed. 1721 KELLY *Scot. Prov.* 237 Loth to bed, and loth out of it.

Loth to the drink, and loth from it.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 72 Laith to the drink, and laith fra it. 1721 KELLY *Scot. Prov.* 236 Loth to drink, and loth from it. People of a narrow and miggardly spirit, when they treat they will be very profuse.

Loud in the loan¹ was ne'er a good milk cow.

1721 KELLY *Scot. Prov.* 233 Loud in the loan was ne'er a good milk cow. A reprimand to noisy girls. [¹ milking-place.]

Love and a cough (light) cannot be hid.

[L. *Amor tussisque non celantur.*] c. 1300 *Cursor Mundi* l. 4276 Luken loue at the end wil kith. 1572 SANDFORD *Hours of Recreation* 196 Foure things cannot be kept close, Loue, the cough, fyre, and sorowe. 1600 DEKKER *Old Fort.* II. ii *Fort.* Age is like love, it cannot be hid. 1611 COTGRAVE s.v. *Amour*, Loue, and the Cough cannot be hidden. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 319 Love, and a Cough, cannot be hid. 1670 RAY *Prov.* 47 Love and a cough cannot be hid. . . . The French and Italians add to these two the itch. 1721 KELLY *Scot. Prov.* 242. Love and light cannot be hid. 1737 FRANKLIN *Poor Rich. Alm.*, April Love, cough, and a smoke, can't well be hid.

1599-1600 SHAKS. *Twelfth N.* III. i. 162 A murderous guilt shows not itself more soon Than love that would seem hid; love's night is noon.

Love and business teach eloquence.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 350.

Love and lordship like no fellowship.

[L. OVID, *Metam.* ii. 846 *Non bene conveniunt nec in una sede morantur Maestas et Amor.*] c. 1386 CHAUCER *Knts. T.* 1625 Ful sooth is seyð that lovè ne lordshipe Wol nought, his thankes, have no felawshipe. 1591 SPENSER *M. Hubberd* 1026 But either (algates¹) would be Lord alone; For Love and Lordship bide no paragone. 1639 J. CLARKE *Paræm.* 27

Love and lordship like no fellowship. 1670 RAY *Prov.* 46 Love and lordship like no fellowship. . . . Lovers and Princes cannot endure rivals or partners. 1721 KELLY *Scot. Prov.* 242 Love and lordship like no marrows.² [¹ always. ² partners.]

Love and pease-pottage will make their way (are two dangerous things).

1670 RAY *Prov.* 47 Love and pease-pottage will make their way. Because one breaks the belly, the other the heart. 1721 KELLY *Scot. Prov.* 231 Love, and raw pease, are two ill things, the one breaks the heart, and the other brusts the belly. 1738 SWIFT *Pol. Conversat.* I Wks. (1856) II. 339 Lady A. Ay, they say love and pease-porridge are two dangerous things, one breaks the heart; and the other the belly.

Love as in time to come thou shouldest hate, and hate as thou shouldest in time to come, love.

[L. LABERIUS *Amicum ita habere posse ut fieri hunc inimicum scias.* Regard your friend as if you knew that he might become your enemy.] 1539 TAVERNER *Eiasm. Prov.* (1552) xxxi *Ama tanquam osurus, oderis tanquam amaturus.* Love as in tyme to come thou shuldest hate, & hate as thou shuldest in tyme to come loue. 1605 BACON *Adv. Learn.* II. xxiii (1900) 245 That ancient precept of Bias, construed not to any point of perfidiousness but only to caution and moderation, *Et ama tanquam inimicus futurus, et odi tanquam amaturus.* 1635 — Apoph. Wks. (Chandos) 359 Bias gave in precept, Love as if you should hereafter hate: and hate as if you should hereafter love'. 1651 HERRICK *Jac. Prud.* Wks. (1859) I. 369 We must love as looking one day to hate. 1844 KINGLAKE *Eothen* xxv. Treat your friend, says the proverb, as though he were one day to become your enemy, and your enemy as though he were one day to become your friend.

Love asks faith, and faith (asks) firmness.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 343 Love asks faith, and faith firmness. 1670 RAY *Prov.* 16 Love asks faith, and faith asks firmness. *Ital.*

Love at first sight.

1598 MARLOWE *Hero & L.* I. 174 Where both deliberate the loue is slight: Who ever lou'd, that lou'd not at first sight? 1913 G. W. E. RUSSELL *Half-Lengths* 152 At the top he found a wonderful view. . . . It was a case of love at first sight. The estate . . . passed into Baron Ferdinand's hands.

1611-12 SHAKS. *Tempest* I. ii. 437 At the first sight They have changed eyes.

Love begets love.

[L. *Amor gignit amorem.*] 1648 HERRICK *Hesper.* No. 47. Wks. (1900) II. 51 Love love begets; then never be Unsoft to him who's smooth to thee. 1909 A. MACLAREN *Ephesians* 275 Love begets love, and . . . if a man loves God, then that glowing beam will

glow whether it is turned to earth or turned to heaven.

Love being jealous, makes a good eye look asquint.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 342
Love makes a good eye squint. 1670 RAY *Prov.* 16.

Love cannot be compelled.

1591 LYLY *Endym. v. iii Cynth.* I will not command love, for it cannot be enforced: let me entreat it. 1621 BURTON *Anat. Mel.* III. II. VI. v (1651) 577 You must consider that *Amor cogi non potest*, love cannot be compelled, they must affect as they may.
1591-2 SHAKS. *I Hen. VI V. v. 62* What is wedlock forced but a hell?

Love comes in at the window and goes out at the door.

1614 CAMDEN *Rem., Prov.* 309 Love cometh in at the window and goeth out at the door.
1670 RAY *Prov.* 47 Love comes in at the windows, and goes out at the doors.

Love does much, money does everything (or more).

[Fr. 1612 GRUTER *Floril.* III. 186 *Amour peut moult; argent peut tout.* Sp. c. 1627 CORREAS *Vocab.* (1906) 68 *Amor faz molto, argen faz todo.*] 1666 TORRIANO *Ital. Prov.* 9 Love can do much, but money can do more.
1732 T. FULLER *Gnom.* 140 Love does much; but Money does more.

Love is blind.

c. 1386 CHAUCER *Merch. T.* 1598 For love is bynd al day, and may nat see. c. 1390 GOWER *Conf. Am.* I. 47 *for love is blind and may noight se.* 1583 MELBANCKE *Philotimus G* II Love is blind. 1885 G. BRIMLEY *Ess., 'Tennyson'* (1882) 52 There is profound beauty and truth in the allegory that represents love as a blind child.

1594-5 SHAKS. *Two Gent. II. i. 76.* *Speed.* If you love her you cannot see her. *Val.* Why? *Speed.* Because Love is blind. *Ibid.* II. iv. 96 They say that Love hath not an eye at all. 1594-5 *Rom. & Jul. II. i. 33* If love be blind, love cannot hit the mark. *Ibid.* III. ii. 9 If love be blind, it best agrees with night. 1596-7 *Merch. Ven. II. vi. 36* But love is blind, and lovers cannot see The pretty folles that themselves commit. 1598-9 *Hen. V. ii. 327* Yet they [maids] do wink and yield, as love is blind and enforces.

Love is free.

c. 1386 CHAUCER *Knts. T.* II. 1606 *Thynk wel that love is fre!* And I wol love hire mawgree al thy myght.

Love is full of fear (trouble).

c. 1374 CHAUCER *Troilus IV.* 1644 For I am evere a-gast, for-why men rede That 'love is thing ay ful of busy drede'. 1616 DRAXE *Anc. Adag.* 122 *Loue is full of trouble.*

1593 SHAKS. *Ven. & Ad.* 1021 *Fie, fie, fond love! thou art so full of fear.*

Love is lawless.

c. 1386 CHAUCER *Knts T.* 1163-6 *Wostow nat wel the oldē clerkēs sawe,¹ That who shal*

yeve a lovere any lawe; Love is a greiter lawe, by my pan, Than may be yeve of any erthely man? c. 1390 GOWER *Conf. Amant.* I. 1. 18 For loves lawe is out of reule. 1581 rich *Farewell to Militarie Prof.* (Shaks. Soc.) 131 As love is without lawe, so it is without respect, either of friende or foe. 1639 J. CLARKE *Parcem.* 27 Love is lawless 1700 DRYDEN *Pal. & Arcite* I. 326 (Globe) 519 And knowst thou not, no law is made for love? [¹ BOETHIUS, *De Consolatione Philosophiae*, lib. III. met. xii. 47 *Quis legem det amantibus? Major lex amor est sibi*]

Love is never without jealousy.

1576 PETTIE *Petie Pall.* (Gollancz) II. 102 Love, they say, is light of belief, and jealousy is grounded upon love. 1603 N. BRETON *Pht. Mad Lett.* Wks. (1879) II. 21 I perceive it is true, . . . that love is not without jealousy. 1721 KELLY *Scot. Prov.* 241 Love is never without jealousy. *Lat. zelotypiam parit amor.* 1732 T. FULLER *Gnom.* 173 The reward of love is jealousy. 1837 THEO. HOOK *Jack Brag* iii. None who have not felt jealousy—and, since there never can be love without it, who has not?

1594-5 SHAKS. *Two Gent. II. iv. 178* For love, thou know'st, is full of jealousy. 1593 *Venus & Adon.* 1137 It [love] shall be waited on with jealousy.

Love is not found in the market.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 336

Love is sweet in the beginning but sour in the ending.

1579 LYLY *Euphuus* (Arb.) 108 Though the beginning of loue bring delight, the ende bringeth destruction 1616 DRAXE *Anc. Adag.* 121 *Loue sweet in the beginning, but sowre in the ending.*

1593 SHAKS. *Venus & Adon.* 1138 It [love] shall . . . Find sweet beginning, but unsavoury end.

Love is the loadstone of love.

1666 TORRIANO *Ital. Prov.* 10 Love is wont to be the loadstone of love. 1732 T. FULLER *Gnom.* 140 Love is the loadstone of love.

Love is the reward of love.

1700 DRYDEN *Pal. & Arcite* II. 373 (Globe) 533 For 'tis their maxim, love is love's reward.

Love is the true price of love.

1569 E. FENTON *Wonders of Nature* 66 *Loue . . . can not be payed but wyth loue.* 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 342 Love is the true price of love. 1852 E. FITZGERALD *Polonius* XIX *Healthy, happy English labourers . . . Not, however, to be bought wholly by money wages—'Love is the true price of love.'*

Love is without reason.

1509 A. BARCLAY *Ship of Fools* I. 81 He that louthy is voyde of all reason. 1581 B. RICH *Farewell to Militarie Prof.* (Shaks. Soc.) 191 Love is without lawe, so it maketh the pacientes to bee as utterly voyde of reason. 1616 DRAXE *Anc. Adag.* 121 *Loue an unruly passion.*

1600-1 SHAKS. *Merry W.* II. i. 5 Though Love use Reason for his physician, he admits him not for his counsellor.

Love lasts as long as money endures.

1474 CAXTON *Chesse* III. iii Hereof men say a comyn proverbe in england, that loue lasteth as longe as the money endureth.

Love laughs at locksmiths.

1803 G. COLMAN (Jr) *Love Laughs at Locksmiths* Title of Play. 1877 E. WALFORD *Tales of Our Gt Fam.* (1890) 261 Dorothy [Vernon] was . . . Kept almost a prisoner . . . Love, however, laughs at locksmiths.

1593 SHAKS. *Venus & Adon.* 576 Were beauty under twenty locks kept fast, Yet love breaks through and picks them all at last.

Love lives in cottages as well as in courts.

1590 LODGE *Rosalynde* (Hunt. Club) 95 Loue lurkes assoone about a Sheepcoate as a Pallace. 1670 RAY *Prov.* 16 Love lives in Cottages as well as in Courts 1721 KELLY *Scot Prov.* 236 *Love lives in cottages, as well as in courts.* Conjugal love much more, for they who live in cottages . . . seldom marry for interest, wealth, or court favour.

Love locks no cupboards.

1639 J. CLARKE *Param.* 26.

Love makes all hard hearts gentle.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 342.

Love makes one fit for any work.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 347.

Love me little, (and) love me long.

a. 1548 HALL *Chron.* (1809) 444 The olde Proverbe love me little and love me longe. 1629 T. ADAMS *Serm.* (1861-2) II. 418 Men cannot brook poor friends. This inconstant charity is hateful, as our English phrase premonisheth: 'Love me little and love me long'. 1721 KELLY *Scot. Prov.* 229 *Love me little, love me long.* A dissuasive from shewing too much, and too sudden kindness. 1907 *Times Lit. Sup.* 8 Mar. Mrs. Bellew is a lady who cannot love either little or long. She . . . tires very quickly of the men who are irresistibly drawn to her.

1594-5 SHAKS. *Rom. & Jul.* II. vi. 14 Therefore love moderately; long love doth so.

Love me, love my dog.

[a. 1153 ST. BERNARD *Serm., In Festo S. Mich., iii Qui me amat, amat et canem meum.*] c. 1480 *Early Miscell.* (Warton Cl.) 62 He that loveth me loveth my hound. 1546 J. HEYWOOD *Prov.* (1867) 76 Ye haue bene so veras a hog, To my frendis. What man, loue me, loue me dog. 1612 CHAPMAN *Widow's Tears* I. ii *Eud.* Love me? love my dog. *Thar.* I am bound to that by the proverb, madam. 1692 R. L'ESTRANGE *Fables* cvi (1738) 122 *Love me, love my dog, . . .* for there are certain decencies of respect due to the servant for the master's sake. 1926 LAMB *Pop. Fallacies* Wks. (1898) 231 THAT YOU MUST LOVE ME, AND LOVE MY DOG. . . . We could never yet form a friendship . . .

without the intervention of some third anomaly, . . . —the understood dog in the proverb.

Love needs no teaching.

a. 1618 RALEIGH *Rem.* (1664) 35 Love needs no teaching.

Love not at the first look.

1639 J. CLARKE *Param.* 28.

Love of lads and fire of chats¹ is soon in and soon out.

c. 1460 *Good Wyse wold a Pylot.* in *Q. Eliz. Acad.* (EETS) 41 A fyre of sponys, and loue of gromis, Full souu will be att a nende. 1670 RAY *Prov.* 46 *Derbyshire.* [¹ chips.]

Love rules his kingdom without a sword.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 342 Love rules his kingdom without a sword. 1834 EDGEWORTH *Helen* vi What a pretty proverb that was, . . . —'Love rules his kingdom without a sword.'

Love the babe for her that bare it.

1639 J. CLARKE *Param.* 285.

Love will creep where it cannot go.

[See Kind, &c. will creep on p. 250.]

Love will find out the way.

1661 T. B. *Love Will Find out the Way* (Title of play). a. 1765 PERCY *Reliques* III. iii (1857) 517 Over the mountains, And over the waves, . . . Love will find out the way.

Love without end hath no end.

1625 BACON *Apoph.* Wks. (Chandos) 358 There is a Spanish adage, 'Love without end hath no end': meaning, that if it were begun not upon particular ends it would last

Love your friend, but look to yourself.

1721 KELLY *Scot. Prov.* 238.

Love your friend with his fault.

1650 JER. TAYLOR *Holy Liv.* II. iv (1850) 78 Cyrus, . . . amongst his equals in age, . . . would never play at any sport . . . in which he knew himself more excellent than they. Ama l'amico tuo con il difetto suo. 1852 E. FITZGERALD *Polonius* civ A modern Greek proverb says, 'Love your friend with his foible'. 1853 ABP. TRENCH *Prov.* III (1894) 49 The Latin proverb, *Mores amici novens, non oderis* [see HORACE, *Sat.* I. 3, 24-23] . . . finds its grateful equivalent in the Italian, *Ama l'amico tuo con il difetto suo* (*Love your friend with his fault*).

Love your neighbour, yet pull not down your hedge.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 322 Love your neighbour, yet pull not down your hedge. 1761 A. MURPHY *The Citizen* I. II *Geo.* You have taught me to be cautious in this wide world. Love your neighbour, but don't pull down your hedge. 1889

MRS. OLIPHANT *Neighb. on Green* i They were so friendly that it was once proposed to cut it down, . . . but . . . the end of it was that the hedge remained.

Lovers live by love, as larks live by leeks.

1546 J. HEYWOOD *Prov* (1867) i. x. 20 Louers live by loue, ye as larkes live by leekes Saied thus Ales, muche more then halfe in mockage. 1670 RAY *Prov*. 46 Lovers live by love, as larks by leeks. This is I conceive in derision of such expressions as living by love. 1721 KELLY *Scot. Prov*. 367 You live on love as laverocks¹ do on leeks. A jest upon them that eat little. [¹ larks.]

Loving comes by looking.

1539 TAVERNER *Prov. Erasm.* (1552) xii Ex aspectu nascitur amor. Of syght is love gendred. c. 1577 NORTHBROOKE *Treat. agst. Dicing* (1843) 89 She must needes fire some . . . According to the olde prouerbe, *ex visu amor*. 1639 J. CLARKE *Paræm.* 28 Loving comes by looking.

Lowly sit, richly warm.

1670 RAY *Prov*. 117 Lowly sit richly warm. A mean condition is both more safe and more comfortable, then a high estate.

Lubberland, where the pigs run about ready roasted, and cry, Come eat me!

1614 JONSON *Barthol. Fair* III. ii *Lit.* Good mother, how shall we finde a pigge, if we doe not looke about for't? will it run off o' the spit, into our mouths thinke you? as in Lubberland? and cry, we, we?

Lubberland, where they have half-a-crown a day for sleeping.

1813 RAY *Prov*. 64 You would do well in

lubberland, where they have half-a-crown a day for sleeping.

Luck and a bon voyage.

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 72 Luck and a bone voyage.

Lucky at cards, unlucky in love.

1738 SWIFT *Pol. Conversat.* III. Wks. (1856) II. 352 *Lady S.* Well, miss, you'll have a sad husband, you have such good luck at cards. 1885 T. W. ROBERTSON *Society* II. ii *Chodd. Jun.* I'm always lucky at cards! *Sid.* Yes, I know an old proverb about that . . . Lucky at play, unlucky in—.

Lucky in life, unlucky in love.

1908 E. PHILLPOTTS *The Mother* II. xiii One might almost think the old saying 'Lucky in life, unlucky in love' was true.

Lucky men need no counsel.

1855 BOHN *Handbk. Prov.* 447.

Lucy light, the shortest day and the longest night.¹

1611 DONNE *Anal. of World. Prog. of S.*, 2nd An. 119 (1896) II. 131 Think that they bury thee, and think that rite Lays thee to sleep but a Saint Lucy's night. 1629 T. ADAM'S *Med. Creed* Wks. (1861-2) III. 239 Under the law they had short days and long nights . . . Theirs was a St Lucy's day, short and cloudy, ours is a St. Barnaby's day. 1678 RAY *Prov*. 52 *Lucy* light, the shortest day and the longest night. [¹ St Lucy's day, O.S., was 21st. Dec.]

Lying rides upon debt's back.

1758 FRANKLIN *Way to Wealth* (Crowell) 22 If you cannot pay . . . you will make . . . sneaking excuses, and . . . sink into . . . lying; for, . . . *Lying rides upon debt's back.*

M

Mackerel is in season when Balaam's ass speaks in church.

1902-4 LEAN *Collect.* i. 442 Mackerel is in season when Balaam's ass speaks in church. The lesson in the old Lectionary (Numbers xxii) for 2nd Sunday after Easter.

Mackerel sky.

1669 WORLIDGE *Syst. Agric.* (1681) 295 In a fair day, if the sky seem to be daped with white Clouds, (which they usually term a Mackerel-sky) it usually predicts rain. 1895 ADDY *Househ. Tales, &c.* 119 Yorkshire farmers . . . call a sky which is flecked with many small clouds a 'mackerel sky': A mackerel sky is never long dry.

Mackerel sky and mares' tails / make lofty ships carry low sails.

1869 R. INWARDS *Weather Wisdom* 59.

Madame Parnell,¹ crack the nut and eat the kernel.

1659 HOWELL *Eng. Prov.* 21/2 Madame Parnell, crack the nut and eat the kernel; *This alludes to labor.* [¹ Parnell, M.E. Peronelle, a Christian name from St. Petronilla, came to signify a wanton young woman.]

Madrid air is so still, yet so keen, that it will not blow out a candle but will extinguish a life.

1928 *Times* 24 Apr. 18/2 The Madrid climate . . . has been calumniated . . . ever since the invention of the proverb that Madrid air is so still, yet so keen, that it will not blow out a candle but will extinguish a life.

Maidens must be mild and meek, swift to hear and slow to speak.

1721 KELLY *Scot. Prov.* 247 Maidens must be

meek and meek, Swift to hear, and slow to speak. A rhyme much canted by Mothers to their Daughters in former Times, but now almost antiquated.

Maidens should be meek while¹ they be married.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76. [¹ until]

Maidens should be mim till they're married, and then they may burn kirks.

1721 KELLY *Scot. Prov.* 253 *Maidens should be meek till they be married, and then burn kirks.* Spoken often by way of reflection, when we say that such a one is a good humour'd Girl, as if you would say, observe how she'll prove when she is married. 1855 W. STIRLING-MAXWELL *Prov. Philos. Scot. Wks.* (1891) VI. 31 Our own country . . . is hardly . . . less cynical . . . 'Maidens should be mim till they're married, and then they may burn kirks'.

Maidens' tochers and ministers' stipends are aye less than they are called.

1721 KELLY *Scot. Prov.* 248 *Maidens toghers, and ministers stipends, are aye less than they are call'd.* Maidens portions are magnified to procure their suiters. And ministers livings are call'd larger, by them who grudge that they are so large.

Maids say 'Nay' and take.

1562 J. HEYWOOD *Epig.* (1867) 162 Say nay and take it. 1594 GREENE *Looking-Glass* II. i (Merm.) 98 *Alb.* Tut, my Remilia, be not thou so coy; Say nay, and take it. 1648 HERRICK *Hesper.* 676 *Wks.* (1893) II. 28 Women, although they ne'er so goodly make it, Their fashion is, but to say no, to take it. 1670 RAY *Prov.* 118 Maids say nay and take. 1738 SWIFT *Pol. Conversat.* I. *Wks.* (1856) II. 334 *Lady A.* Give her a dish; for they say maids will say no, and take it. 1896 F. LOCKER-LAMPSON *My Confid.* 16 Maids, in modesty, say 'No' to that which they would have the profferer construe 'Ay'.

1592-3 SHAKS. *Rich. III* III. vii. 49 *Buck.* And be not easily won to our requests; Play the maid's part, still answer nay, and take it. 1594-5 *Two Gent.* I. ii. 55 Maids, in modesty, say 'No' to that Which they would have the profferer construe 'Ay'. 1599 *Sonn.* to *Sundry Notes* IV. 42 Have you not heard it said full oft, A woman's nay doth stand for nought?

Maids want nothing but husbands, and when they have them they want everything.

1678 RAY *Prov.* 347. *Somerset.*

Mair¹ in a mair² dish.

1721 KELLY *Scot. Prov.* 247 *Mair in a mair dish.* That is, a great deal more; an answer to them who ask you if you will have any more, when you have gotten but very little. [¹ more. ² bigger.]

Make a hog or a dog of it.

1721 KELLY *Scot. Prov.* 252 *The English, Make a hog or a dog of it* . . . means, bring it either to one use, or another.

Make a kirk and a mill of it.

1721 KELLY *Scot. Prov.* 253 *Make a Kirk, and a mill of it.* That is, make your best of it. 1823 J. GALT *Enlail* XVIII *The property is my own* . . . and surely I may mak a kirk and a mill o't an I like.

Make a page of your own age.

1608 ARMIN *Nest Nin* (Shaks Soc.) 53 *The next booties* He make a page of my own age, and carry home myselfe. 1738 SWIFT *Pol. Conversat.* I. *Wks.* (1856) II. 343 *Miss* Make a page of your own age, and do it yourself. 1818 SCOTT *Rob Roy* XXXII *Folk* may just mak a page o' their ain age, and . . . gang their ain errands.

Make a pearl on your nail.

1592 NASH *Pierce Pen.* (Collier) 58 *marg.* Drinking super nagulum, a devise . . . which is, after a man hath turnde up the bottom of the cup, to drop it on hys nayle, and made a pearle with that is left; which, if it slide, . . . he must drinke againe for his penance. 1668 N. & Q. 4th Ser I 400 At the tables of . . . friends in Scotland and in London . . . the custom was to turn the glass with the mouth downwards, and to tap it with the thumb-nail—repeating . . . *Supernaculum.*

Make a virtue of necessity.

[L. ST. JEROME *In Libros Rufini*, III. 2. *Facis de necessitate virtutem.* (You make a virtue of necessity.)] c. 1374 CHAUCER *Troilus* iv. 1586 Thus maketh vertu of necessité! c. 1412 NOCCLEVE *Reg. Princes* (E.E.T.S.) 46, l. 1252 *Make of necessity,* reed I, vertu. c. 1586 MAXWELL *Younger MS.* in HENDERSON *Scot. Prov.* (1832) xli, no. 172 *Neide oft makis wertew.* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 80 *Need makes vertue.* 1642 J. HOWELL *Inst. For. Trav.* xiii (Arb.) 62 *Industrious people* . . . making a rare virtue of necessity, for the same thing which makes a Parrot speake, makes them to labour.

1594-5 SHAKS. *Two Gent.* IV. i. 62 *Are you content* . . . To make a virtue of necessity And live, as we do, in this wilderness? 1595-6 *Rich. II* I. iii. 278 *There is no virtue like necessity.*

Make ab or warp of the business as soon as you can.

1659 HOWELL *Eng. Prov.* 17/1 *Make ab or warp of the businesse as soon as you can; A metaphor taken from weavers.*

Make ado and have ado.

1678 RAY *Prov.* 70.

Make friends of fremit¹ folk.

1721 KELLY *Scot. Prov.* 247 *Make friends of framet folk.* Spoken to dissuade people from

marrying their near kinswomen, thinking it better to procure new interests, and new alliances, by marrying into a stranger's family. [¹strange.]

Make haste slowly.

[Gk. *Σπεῦδε βραδέως* L. *Festina lente*. AUGUSTUS *Suetonius* II 25] c. 1374 CHAUCER *Troilus* I 956 He hasteth wel that wisely can abide
1590 LODGE *Rosalynde* Wks. (1883) I. 123 *Festina Lente*, especially in Loue; for momentarie fancies are oftymes the fruites of folhes
1663 BUTLER *Hud.* I. III. 1253 (1854) 107 *Festina lente*, Not too fast; For haste (the proverb says) makes waste. 1744 FRANKLIN *Poor Rich Alm.* Apr. Make haste slowly.
1907 *Spectator* 12 Jan 43 'Hasten slowly' is a very good motto in Imperial politics.

Make haste to an ill way, that you may get out of it.

1640 HERBERT *Oull. Prov.* Wks (1859) I. 322

Make haste when you are purchasing a field; but when you are to marry a wife, be slow.

1678 RAY *Adag. Hebr.* 403.

Make hay while the sun shines.

1509 A. BARCLAY *Ship of Fools* (1874) II. 46 Who that in July whylle Phebus is shynynge About his hay is nat besy labourynge . . . Shall in the wynter his negligence bewayle.
1546 J. HEYWOOD *Prov.* (1867) I. III. 6 When the sunne shynth make hay. 1583 MELBANCKE *Philotimus* 24 Yt is well therefor to make hay while the sunne shines. 1636 CAMDEN *Rem., Prov.* 302 Make hay while Sun shines. 1835 MRS. CARLYLE *Letit.* July 'It is good to make hay while the sun shines', which means, in the present case, . . . to catch hold of a friend while she is in the humour. 1853 ABP. TRENCH *Prov.* III (1894) 64 *Make hay while the sun shines*, is truly English, and could have had its birth only under such variable skies as ours.

1590-1 SHAKS. 3 *Hen.* VI IV. viii. 61 The sun shines hot; and, if we use delay, Cold biting winter mars our hop'd-for hay.

Make much of nought.

1639 J. CLARKE *Param.* 314 Make much of nought. 1678 RAY *Prov.* 347 You love to make much of naught (*your self*). 1738 SWEET *Pol. Conversal.* I. Wks. (1856) II 336 *Never*. Come, come, Miss, make much of nought; good folks are scarce.

Make much of one, good men are scarce.

1631 PHIN. FLETCHER *Sicelides* III. iv. Wks. (1908) I. 224 *Can.* Good men are scanty, make much of one, Cancone 1670 RAY *Prov.* 118 Make much of one, good men are scarce.

Make much of what you have.

1639 J. CLARKE *Param.* 129.

Make no fire, raise no smoke.

1546 J. HEYWOOD *Prov.* (1867) II. v. 57 There is no fyre without some smoke, we see. Well well, make no fyre, reyse no smoke, (sayd shée).

Make not a balk¹ (balks) of good ground.

[= don't waste a good chance.] 1636 CAMDEN *Rem., Prov.* 302 Make not a balke of good ground. 1640 FULLER *Joseph's Coat* (1867) 35 The rich Corinthians, in not inviting the poor, made balks of good ground. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 78 Make no balkes of good bear land. 1721 KELLY *Scot. Prov.* 247 Make no baulks in good bearland. Spoken when it is proposed to marry the youngest daughter, before the eldest. [¹a ridge or piece left unploughed by accident or carelessness.]

Make not a fool of thyself, to make others merry.

1621 BURTON *Anal. Mel.* II. III VII (1651) 360.

Make not a gauntlet of a hedging glove.

1639 J. CLARKE *Param.* 5.

Make not meikle of little.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 78.

Make not orts¹ of good hay.

1639 J. CLARKE *Param.* 262 1670 RAY *Prov.* 188 To make orts of good hay [¹leavings]

Make not the door wider than the house.

1639 J. CLARKE *Param.* 11.

Make not thy friend thy foe.

c. 1327 *Chester Plays, Crucifixion* (Shaks. Soc.) II. 63 *Sec. Latro.* Ah! man, be still, I thee praye, . . . Make not thy frende thy foe.

Make not thy friend too cheap to thee, nor thyself too dear to him.

1659 HOWELL *Eng. Prov.* 18/2.

Make not thy tail broader than thy wings.

1597 BACON *Ess., Follow* (Arb.) 32 Costly followers are not to be liked, least while a man maketh his trame longer, hee make his wings shorter. 1659 HOWELL *Eng. Prov.* 18/2 Make not thy tail broader than thy wings; viz. *Keep not too many attendants.*

Make not two mews¹ of one daughter.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Make not twa mews of ane daughter. 1721 KELLY *Scot. Prov.* 255 *Make not two mews of one daughter.* . . . The sense I do not understand unless it be spoken to them who think to oblige two different persons with one and the same benefit, taken from the Latin *Eodem filius duos generos parare*. [¹maich = a son-in-law.]

Make not two sorrows of one.

c. 1430 LYDGATE *Chorle & Bird in Minor Poems* (Percy Soc.) 187 For who takethe sorowe for losse in that degree, Reknethe

first his losse & aftir rekyne his peyne, And of
oon sorowe, makethe he sorowes tweyne.
1546 J. HEYWOOD *Prov* (1867) II. v. 59 And
reason saith, make not two sorowes of one.
1609 JONSON *Case Altered* I II. Cl. Fern.
Passion's dulled eye can make two griefs of
one.

Make one wrong step, and you fall to the bottom.

1721 KELLY *Scot. Prov.* 254 *Make one wrong
step, and you fall to the bottom.* A business
may be mismanaged, at first, . . . so as not
easily to be retriev'd.

Make or mar.

c. 1420 LYDGATE *Assembly of Gods* 556
Neptunus, that dothe bothe make & marre.
1542 UDALL *Erasm. Apoph.* 267 b Declaring
that he was vitterly mynded to put al in
hasards to make or marre. 1613 DAY *Festivals*
vii (1615) 206 That Part of a Woman which
either makes all, or marres all, I meane her
Tongue. 1885 MRS C. FRAED *Affinities* II XII.
5 As for Lady Romer's scheme, it is not my
business to make or mar it.

1594-5 SHAKS. *L.L.L.* IV iii 191 *Cost.*
Nay, it makes nothing, sir. *King* If it mar
nothing neither. 1599-1600 A.Y.L. I. i 32
Or! I am not taught to make anything
Ol. What mar you then Sir? 1604-5 *Olhelo*
V 1. 4 It makes us, or it mairs us.

Make the best of a bad bargain (market).

1589 PUTTENHAM *Arte of Eng. Poesie* (Arb.)
195 The figure *Paradiastole* . . . we call the
Curry-fauell, as when we make the best of a
bad thing. 1663 PEPYS *Diary* 14 Aug. I . . .
therefore am resolv'd to make The best of
a bad market. 1670 RAY *Prov.* 61 Make the
best of a bad bargain. 1712 ARBUTHNOT *John*
Bull II. XII Matters have not been carried on
with due secrecy; however, we must make
the best of a bad bargain. 1721 KELLY *Scot.*
Prov. 247 *Make the best of a bad market.*
Since you have faln into a troublesome
business, mend it by your cunning and
industry. 1775 BOSWELL *Johnson* XLVIII (1848)
440 A young lady . . . had married . . .
her inferior in rank . . . Mrs. Thrale was all
for . . . 'making the best of a bad bargain'.
1876 E. A. FREEMAN *Norm. Cong.* IV. XVII. 7
Men had made up their minds to submit to
what they could not help, and to make the
best of a bad bargain.

Make the vine poor, and it will make you rich.

1813 RAY *Prov.* 44 Make the vine poor, and
it will make you rich. Prune off its branches.

Make the young one squeak, and you'll catch the old one.

1732 T. FULLER *Gnom.* 142.

Make your affairs known in the market-place, and one will call them black and another white.

1855 BOHN *Handbk. Prov.* 448. *Span.*

Make your enemy your friend.

1639 J. CLARKE *Paræm.* 189. 1641 D. FER-
GUSSON *Scot. Prov* (Beveridge) 40 He is wise
that can make a friend of a foe

Make yourself all honey and the flies will devour you.

1620 SHELTON *Quæz.* II. XLIX (1908) III. 157
Ay, ay, cover yourselves with honey, and
you shall see the flies will eat you. 1791-
1823 I. DISRAELI *Curios. Lit* (Chandos) III 51
The Italian proverbs have taken a tinge from
their deep and politic genius . . . 'Make your-
self all honey, and the flies will devour you.'
1853 ADP. TRLNCH *Prov.* III (1894) 69 We
say: *Daub yourself with honny, and you'll be
covered with flies.*

Malice is mindful.

1639 J. CLARKE *Paræm.* 196 Malice is mind-
ful. 1721 KELLY *Scot. Prov.* 249 *Malice is ay
mindful.* Spoken when people rip up old
sores, and think, with resentment, upon old
disobligations.

Malkin's¹ maidenhood.

1377 LANGLAND *P. Pl. B.* i. 181-2 *3e ne
haue na more meryte. in masse ne in houres,*²
Than Malkyn of hire maydenhode. that no
man desirith c 1386 CHAUCER *Cant. T.* B 30
Tyme . . . wol nat come agayn, withouten
drede, Namore than wole Malkynes mayden-
hede. [¹ a wanton slattern. ² services of the
church]

Malt is above meal (wheat) with him.

[= he is drunk] 1546 J. HEYWOOD *Prov*
(1867) I. XI. 25 Malt is above wheate with
him market men saie. 1626 BARRON *Fanta-
stiches* B 3 Harvest. Malt is now above wheat
with a number of mad people. 1641 D. FER-
GUSSON *Scot. Prov* (Beveridge) 98 The malt
is above the beir. 1824 SCOTT *Redg.* XII
'Come, Provost,' said the lady rising, 'if the
maut gets abune the meal with you, it is
time for me to take myself away.' 1891
A. FORBES *Bar. Biv. & Bat.* (1910) 62 As he
marched home from the little public-house . . .
with 'the malt abune the meal', his effort to
appear preternaturally sober was quite a
spectacle.

Man doth what he can, and God what He will.

1639 J. CLARKE *Paræm.* 87.

Man in the moon.

a. 1310 in WRIGHT *Lyric P.* XXXIX 110 This
ilke mon upon heh when er he were, wher he
were ythe mone boren ant y-fed. c. 1374
CHAUCER *Troilus* I. 1024 You hast a ful
grete care Lest pat be Cherl wole falle out of
pe mone. c. 1449 PECOCC *Repr.* II. iv (Rolls)
155 A man which stale sumtyme a birthan of
thornis war sett in to the moone there forlo
abide for euere. a. 1548 HALL *Chron. Rich.* III
37 When the quene had heard this frendely
mocioun (which was as farre from her thought
as the man that the rude people saie is in the

moone). 1621 LAUD *Serm.* 19 June 24 These converted Iewes must meet out of all Nations: the ten Tribes as well as the rest . . . Men in the Moone. 1778 FRANCES BURNLEY *Evelina* (1920) i. 202 'He'd no more right to our money than the man in the moon'. 1866 *John Bull* 1 Sept 584/1 Mr. Mum, the man in the moon, who, he said was a necessary consequence of a Totnes election.

1594-5 SHAKS. *L L L V.* ii. 215 Yet still she is the moon, and I the man. 1595-6 *Mids. N. Dr. V.* 249 Myself the man i' the moon do seem to be 1611-12 *Tempest* II. i. 257 The man i' the moon's too slow. *Ibid.* II. ii. 142 I was the man in the moon, when time was.

Man in the oak.

[= a spirit supposed to inhabit an oak] 1584 R. SCOT *Discov. Witcher.* vii. xv (1886) 122 Robin Goodfellow, the spoorne,¹ the mare, the man in the oke. 1604 MIDDLETON *Witch* i. ii Dwarfs, Imps, . . . the Man i' th' oake. [¹ spectre, phantom.]

Man in the street.

1909 *Spectator* 22 May 808 The Socialist party . . . are concerned only with the facts which meet the eye of 'the man in the street'.

Man is a bubble.

[Gk. Πουφόλυξ ὁ ἀνθρώπος] 1539 TAVERNER *Erasm. Prov.* (1552) 34 *Homo bulla*. Man is but a bubble, or bladder of the water. 1651 JER. TAYLOR *Holy Dying* (1850) i. i. 299 A man is a bubble, (said the Greek proverb) which Lucian represents . . . saying, that all the world is like a storm, and men rise up in their several generations, like bubbles descending à Jove pluvio, from God and the dew of heaven, from a tear and a drop of rain, from nature and Providence.

1592-3 SHAKS. *Rich. III* IV. iv. 88 I call'd thee then . . . A dream of what thou wert, a breath, a bubble.

Man is a god or a devil to his neighbour.

1639 J. CLARKE *Paræm.* 137.

Man is the head, but woman turns it.

1917 J. C. BRIDGE *Chesh. Prov.* 93.

Man is the measure of all things.

[Gk. ΠΛΑΤΩ *Cratylus* iv. Πάντων χρημάτων μέτρον εἶναι ἄνθρωπον.] 1908 A. C. BENSON *At Large* iv. 72 The old world . . . held that all things were created for man. . . . This philosophy was summed up in the phrase that man was the measure of all things. 1924 R. W. LIVINGSTONE *Greek Genius* 111 It is the human standpoint towards life; . . . we may sum it up in the saying attributed to Protagoras, ἄνθρωπος μέτρον πάντων—Man is the measure of all things.

Man is to man a god.

[Gk. Ἄνθρωπος ἀνθρώπῳ δαίμωνιον.—L. CAECILIUS STATIUS *Fragmenti xvi.* *Homo homini deus est, si suum officium sciat.* Man is a god to his fellow-man, if he know his duty.] 1543 HALL *Chron.* (1809) 324 The olde Greke prouerbe . . . that a man, to a man shall sometyne be as a God, for the young erle

Henry¹ . . . by the labor of Ihon Cheulet, . . . was preserued, saved, and dehueied. [¹Henry of Richmond.]

Man is to man a wolf.

[L. PLAUTUS *Homo homini lupus.*] 1621 BURTON *Anat. Mel.* i. i. i. i. (1651) 4 The greatest enemy to man is man, who, by the devil's instigation, is . . . a wolf, a devil to himself and others. 1662 FULLER *Worthies, Merioneth* (1840) iii. 547 It is my desire, that . . . the people . . . give no longer occasion to the proverb, 'Homo homini lupus'. 1833 J. E. T. ROGERS *Econ. Interp. Hist.* (1894) ii. xvi. 341 '*Homo homini lupus*', said Plautus. . . . This is the comment in which the historical relations of man to man have been . . . condensed.

Man is to man either a god or a wolf.

1603 FLORIO tr. *Montaigne* iii. v (1897) V 106 It is a match whereto may well be applied the common saying, *homo homini aut Deus aut Lupus* (ERAS. *Chil.* i. cent. i. 69, 70). *Man unio man is either a God or a Wolf.* 1612 WEBSTER *White Devil* iv. i (Merm.) 70 *Brach.* Thou hast led me, . . . To my eternal ruin. Woman to man Is either a god or a wolf.

Man or mouse.

1542 UDALL *Erasm. Apoph.* 267 b He was vterly mynded to put al in hasard to make or marre, & to bee manne or mous. c. 1622 FLETCHER *Love's Cure* ii. ii I will make a man, or a mouse on you. 1869 TENNYSON *North. Farmer*, N s. ii Doesn't thou know that a man mun be either a man or a mouse?

Man proposes, God disposes.

[L. (Vulgate) *Prov.* xvi. 9 *Cor hominis disponit uiam suam; sed Domini est dirigere gressus eius.*—*De Imitatione Christi*, Rib. i. c. 19 *Homo proponit, sed Deus disponit.*] 1377 LANGLAND *P. Pl.* B. xi. 36, 37 *Homo proponit, quod a poete. and Plato he hyght, And Deus disponit, quod he . lat God done his wille.* c. 1450 tr. *De Imitatione* i. xix For man purposip & god disposip. 1625 PURCHAS *Pilgrims* (1905-7) xix. 506, 7 The Zelanders . . . coined . . . money . . . with this sentence: Man purposeth, God disposeth. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 78 Man propous, but God disposus. 1655-62 GURNALL *Chrn. in Armour* (1865) ii. 360 Whatever will thou makest, God is sure to be thy executor. Man may propose and purpose, but God disposeth. 1853 ABP. TRENCH *Prov.* iii (1894) 66 *Man proposes, God disposes;* . . . every nation in Europe possesses.

Man punishes the action, but God the intention.

1732 T. FULLER *Gnom.* 142.

Man, woman, and devil, are the three degrees of comparison.

1732 T. FULLER *Gnom.* 142.

Manchester bred: long in the arms, and short in the head.

1902-4 LEAN *Collect* i. 119 Higson [*MS. Coll.*] 51.

Manchester men and Liverpool gentlemen.

1881 *N. & Q.* 6th Ser. III. 148 There is a common saying in Lancashire 'A Liverpool gentleman, a Manchester man, a chap fra' Brought'n (Bolton), and a fella fra' Wiggan' (Wigan) 1908 E. M. SNEYD-KYNNERSLEY *H.M.I.* xxviii The commercial travellers, and others, speak of Manchester men, and Liverpool gentlemen.

Manners and money make a gentleman.

1732 T. FULLER *Gnom.* 142.

Manners know distance.

1648 HERRICK *Hesper.*, To Sir L. Pemb. Wks. (Aldine) I. 189 Manners knows distance, and a man unrude, Wo'd soon recoile, and not intrude His Stomach to a second Meale.

Manners maketh (make the) man.

c. 1350 MS. Douce 62 (ed Förster) in *Festschr. z. zu. Deutschen Neuphilologenlage*, no. 75 Maner makys man. c. 1460 *Prov of Wisdom* (ed. Zupitza) in *Archiv. f. d. Stud. d. Neueren Sprachen* 90. 245 Euer maner and clothynge makyth man. 1509 BARCLAY *Shyp of Follys* 118 An olde prouerbe . . . Sayth that good lyfe and maners makyth man. 1605 *London Prodigal* I. ii (Shaks *Apoc.*) 196 Wea. For thers an old saying . . . Be he borne in barne or hall, Tis maners makes the man and all 1662 FULLER *Worthies, Hants* (1840) II. 5 'Manners make a man' quoth William Wickham.' This generally was his motto, inscribed frequently on the places of his founding. 1701 DEFOE *True-born Eng.* II. Wks. (Bohn) V. 444 Now, Satire, if you can, Their temper show, for manners make the man. 1721 KELLY *Scot. Prov.* 246 *Meat feeds, cloth cleeds, but manners makes the man . . . Good meat, and fine clothes, without good breeding, are but poor recommendations* 1802 A. R. COLQUHOUN *Mastery of Pacif.* 252 It is the gravest mistake to . . . introduce the freedom of speech and laxity of manners characteristic of modern Europe and America into the East, whose people are still under the impression that 'manners makyth man'. [† Bishop of Winchester, 1367-1404]

Manners make often fortunes.

1670 RAY *Prov.* 17.

Man's extremity is God's opportunity.

1629 T. ADAMS *Serm.* (1861-2) I. 96 Here is now a delivery fit for God, a cure for the almighty hand to undertake. Man's extremity is God's opportunity. 1706 LD. BELHAVEN *Speech in Scot. Parl., on Union*, 2 Nov. Man's extremity is God's opportunity. . . . Some unforeseen providence will fall out, that may cast the balance. 1916 E. A. BURROUGHS *Valley of Decis.* (1920) viii. 197 This was . . . a typical case of 'Man's extremity, God's opportunity'.

Many a good cow hath an evil (bad) calf.

1520 WHITTINTON *Vulgaria* (E.E.T.S.) 72 It is comenly sayd: many a good kowe bryngeth

lorth a sory calfe. 1546 J. HEYWOOD *Prov.* (1867) I. x. 23 But many a good coowc hath an euill caulfe. I speake this daughter in thy mothers behalfe. 1605 CHAPMAN, &c. *Eastw. Hoe* IV. i. Why dost thou weep now? Thou art not the first good cow hast had an ill calf. 1670 RAY *Prov.* 71 Many a good cow hath but a bad calf. Ἀνδρῶν ἡρώων τέκνα πρήματα. Hieroum filii noxi . . . Men famous for learning, vertue, valour, success haue for the most part either left behind them no children, or such as that it had been more for their honour and the interest of humane affairs, that they had died childless. 1721 KELLY *Scot. Prov.* 7 An ill cow may haue a good calf. Bad people may haue good childien

1611-12 SHAKS. *Tempest* I. II. 120 Good wombs haue borne bad sons.

Many a heart is caught in the rebound.

1872 G. J. WHYTE-MELVILLE *Satanella* viii On Satanella's refusal of her veteran admirer, she calculated. . . . In such an ignominious state men are to be caught on the rebound. 1902-4 LEAN *Collect.* iv. 41 Many a heart is caught in the rebound. i.e. after a repulse by another.

Many a little makes a mickle.

c. 1200 *Anc. Riwele* 54 Thus ofte, ase me seith of lutel waceþe muelch. 1614 CAMDEN *Rem.*, *Prov.* 310 Many a little makes a mickle. 1655 FULLER *Ch. Hist.* vi. v (1668) II 311 Vast was the wealth accruing to the crown by the dissolution of chantries. 'Many a little', saith the proverb, 'make a mickle'. These foundations, though small in revenue, yet being many in number, mounted up a great bank. 1721 KELLY *Scot. Prov.* 254 Many littles make a mickle. Lat. *Ex granis fit acervus.* 1758 FRANKLIN *Way to Wealth* (Crowell) 19 Remember, *Many a little makes a mickle.*

Many a man makes an errand to the hall, to bid the lady good-day.

1641 D. FERGUSSON *Scot. Prov.* (Reveridge) 78 Mony man makes an errand to the hall, to bid the Ladie good-day.

Many a man (one) serves a thankless master.

1620 SHELTON *Quix.* II. lvi (1908) III. 286 That it may not be said, So a good servant, an ungrateful master. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 78 Mony man serves a thanklesse master. 1721 KELLY *Scot. Prov.* 248 Many one serves a thankless master.

Many a man singeth That wife home bringeth Wist he what he brought Weep he might.

c. 1275 *Provs. of Alfred* A 15 264-7 (1907) 26 Monymon singep / þat wif hom bryngeþ; wiste he hwat he brohte, wepen he myhte. c. 1300 *Prov. Hending* 18 Monimon syngeth, When he hom bryngeth Is yonge wyf; Wyste [he] whet he broghte, Wepen he mohte.

Many a man speirs the gate he knows full well.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 78 Monie man speirs the gate he knows full well.

Many a one blames their wife for their own unthrift.

1721 KELLY *Scot. Prov.* 250 *Many one blames their wife, for their own unthrift.* I never saw a Scottish woman who had not this at her finger's ends.

Many a one for land takes a fool by the hand.

c. 1300 *Prov. Hending* 36 Monimon, for londe, Wyueth to shonde. 1629 J. CLARKE *Paræm.* 99 For a little land, take a fool by the hand. 1678 RAY *Prov.* 56 Many an one for land takes a fool by the hand. i.e. marries her or him.

1591-2 SHAKS. 1 *Hen. VI V. v.* 48 A dower, my lords! disgrace not so your King, That he should be so object, base, and poor, To choose for wealth and not for perfect love.

Many a one says well that thinks ill.

1738 SWIFT *Pol. Conversat.* 1. Wks (1856) II. 335 *Never. Well, miss—Miss Ay, ay; many a one says well that thinks ill.*

Many a one's coat saves their doublet.

1721 KELLY *Scot. Prov.* 251 *Many ones coat saves their doublet.* Spoken when clergymen use you saucily, whom, in deference to their profession, you will not beat.

Many a one's gear is many a one's death.

1721 KELLY *Scot. Prov.* 250 *Many one's gear is many one's death.* Spoken when oppressive and covetous sheriffs condemn rich men for small crimes, and take their forfeitures.

Many a thing's made for money (the penny).

1591 LVLV *Endym.* II. ii *Epi.* Why it is a squirrel. *Top.* A squirrel? O Gods, what things are made for money! 1857 DEAN RAMSAY *Remin.* v (1911) 203 *Many a thing's made for the pennie, i.e. Many contrivances are thought of to get money.* *Ibid.* A ridiculous addition used to be made to the common Scottish saying, *Many a thing's made for the pennie*, . . . 'As the old woman said when she saw a black man'—taking it for granted that he was an ingenious and curious piece of mechanism made for profit.

Many a time have I gotten a wipe with a towel; but never a daub with a dishclout before.

1721 KELLY *Scot. Prov.* 256 *Many a time have I gotten a wipe with a towel; but never a daub with a dish clout before.* Spoken by saucy girls, when one jeers them with an unworthy sweetheart.

Many a true word is spoken in jest.

c. 1388 CHAUCER *Monk-Nun's Priest Link B* 1353 Be nat wrooth, my lord, for that I pleye. Ful ofte in game a soothe I have herd seye! 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 There are many sooth words spoken in bourding. 1738 SWIFT *Pol. Conversat.* 1. Wks (1856) II. 343 *Never. Well, I . . . was a great puppy for my pains. Miss . . . They say, many a true word's spoken in jest.* 1877 ABP. TRENCH *Med. Ch. Hist.* (1879) ix. 130 Damiani . . . fondly calls him² his *Sanctus Satanas*, . . . and . . . as the proverb tells us, many a true word has been uttered in jest. [¹ jesting ² Hildebrand.]

1605-6 SHAKS. *K. Lear V. iii.* 71 Jesters do oft prove prophets.

Many are the thyrsus-bearers, but the bacchantes are few.

[Gk. Πολλοί τοι ναρθηκοφόροι, παῦροι δέ τε βάκχοι.] 1853 ABP. TRENCH *Prov vi* (1894) 144 *The thyrsus-bearers are many, but the bacchantes few; many assume the outward tokens of inspiration, whirling the thyrsus¹ aloft, but those whom the god indeed fills with his spirit are few. . . . And there is the classical Roman proverb: Non omnes qui habent citharam, sunt citharoedi.* 1892 SIR H. MAXWELL *Meridiana* 244 'Many are the thyrsus-bearers, but few are the mystics'. There are plenty who take books in their hands, but few who care to commune with the writer. [¹ a staff which was the attribute of Bacchus]

Many by-walkers, many balks.

1549 LATIMER *2nd Serm. bef. Edw. VI* (Parker Soc.) 112 These men walked by-walks, and the saying is, 'Many by-walkers, many balks':¹ many balks, much stumbling; . . . howbeit there were some . . . that walked in the king's highway. [¹ ridges of earth.]

Many can brook the weather that love not the wind.

1594-5 SHAKS. *L.L.L. IV. ii.* 34 *Nath.* Being of an old Father's mind, Many can brook the weather that love not the wind.

Many can pack the cards, yet cannot play well.

1659 HOWELL *Eng. Prov.* 19/1 Many can pack the cards, yet cannot play well; viz. *Witty men seldom wise.*

Many care for meal that have baked bread enough.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Many cares for meal that has been bakin bread enough. 1721 KELLY *Scot. Prov.* 248 *Many care for meal that have bak'd bread enough.* Spoken against whining, complaining people, who have enough, and yet are always making a moan.

Many drops make a shower.

1846 DENHAM *Prov.* (Percy Soc.) 1.

Many estates are spent in the getting,
Since women, for Tea, forsook
spinning and knitting; And men,
for Punch, forsook hewing and
splitting.

1758 FRANKLIN *Poor Rich. Alm* in ARBER
Eng. Garner v. 582 *Many estates are spent in*
the getting, Since women, for Tea, forsook
spinning and knitting; And men, for Punch,
forsook hewing and splitting.

Many eyes are upon the King.

1616 DRAKE *Anc. Adag.* 106.

Many fair promises in marriage
making, but few in tocher¹ paying.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98
There are many fair words in the marriage
making, but few in the tocher¹ good paying.
1721 KELLY *Scot. Prov.* 246 *Many fair*
promises in marriage making, but few in
tocher paying. People will flatter you with
fair promises and proposals; till they get
you engag'd in some project for their interest,
but after alter their tune. [1 portion, dowry.]

Many friends in general, one in
special.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 330.

Many frosts and many thowes¹ /
make many rotten yowes.²

1846 DENHAM *Prov.* (Percy Soc.) 62 [1 thaws.
² ewes.]

Many go out for wool and come home
shorn.

1620 SHELTON *Quix.* i. vii (1908) I. 43 To
wander through the world, . . . without once
considering how many there go to seek for
wool that return again shorn themselves?
1673 RAY *Prov.* 220 Many go out for wool
and come home shorn. 1824 SCOTT *St. Ronans*
xxxvi You are one of the happy sheep that
go out for wool, and come home shorn. 1910
G. W. E. RUSSELL *Sketches & Snap.* 315 Some
go [to Ascot] intent on repairing the ravages
of Epsom or Newmarket, and in this specula-
tive section not a few . . . who go for wool
come away shorn.

Many 'Good nights' is loth away.

a 1721 PRIOR *Thief & Cord.* Wks. (1858) 190
And often took leave; but was loth to depart.
1721 KELLY *Scot. Prov.* 251 *Many good nights*
is loth away. Spoken by those who, by reason
of some accident, return after they have
taken their leave.

Many hands make light (quick,
slight) work.

[*L. Multae manus onus levius faciunt.* Many
hands make a burden light.] c. 1350 *MS.*
Douce 52 (ed. Förster) in *Festschr. z. xii. Deut-*
schen Neuphilologen-tage, no. 70 Many hondys
makyn lyth worke. 14 . . . Sir Beues 3012
(*MS. M.*) Though Ascaparde be neuer so
starke, Many handes make lyght warke!
c. 1470 *Harl. MS.* 3362, f. 76. Many handis
makith lyth werk—*Multorum manus alleu-*
atur opus.

1539 TAVERNER *Erasm. Prov.* (1552) 36
Many handes make a lyghte burthen. 1546
J. HEYWOOD *Prov.* (1867) II. v. 54 Many
handis make light warke. 1599 JAMES VI
Basil. Dor. (Roxb.) II. 60 Establish honest,
diligent, but few searchers (for manie handes
make slight worke) 1614 CAMDEN *Rem.* 309
Many hands make light worke. 1616 BRETTON
Cross. Prov. Wks. (1879) II, App. III Many
hands make quick work. 1663 F. HAWKINS
Youth's Behav. 90 Many hands make light
work. 1721 KELLY *Scot. Prov.* 244 *Many*
hands make slight work. Because, while every
one trusts to another, the work is neglected.
1830 W. CARLETON *Irish Pensantry* (1864) I.
37 Many hands make light work, and . . .
it wasn't long till they had cleared a way for
themselves.

Many have been ruined by buying
good pennyworths.

1732 T. FULLER *Gnom.* 143 Many have been
run'd, by buying good pennyworths. 1758
FRANKLIN *Way to Wealth* (Crowell) 20 The
bargain, by stratteming thee in thy business,
may do thee more harm than good. . . . Many
have been ruined by buying good penny-
worths.

Many haws, many sloes: many cold
toes.

1846 DENHAM *Prov.* (Percy Soc.) 16.

Many haws, many snaws.

1842 R. CHAMBERS *Pop. Rhymes Scot.* 37
Many hawes, Many snaws. It is thus inferred
that, when there is a great exhibition of
blossoms on the hedgerows, the ensuing
winter will be remarkable for snowstorms.
A providential object, . . . to supply food for
the birds in the coming season. 1846 DENHAM
Prov. (Percy Soc.) 24 Many hips and haws,
many frosts and snaws.

Many heads are better than one.

1721 KELLY *Scot. Prov.* 247.

Many hounds may soon worry¹ one
hare.

1639 J. CLARKE *Parcem.* 56 Many dogs may
easily worry one. 1721 KELLY *Scot. Prov.* 245
Many hounds me [i.e. may] soon worry one hare.
Spoken when a potent family, with their
friends, relations, and followers, bear hard
upon a poor man. [1 kill.]

Many irons in the fire, part (some)
must cool.

1549 SIR W. PAGET *Let. to Somerset* 7 July
(P.R.O., St. Pap. Dom. Edw. VI. viii.
No. 4) Put no more so many yrons in the
fyre at ones. 1624 CAPT. SMITH *Virginia*
iv. 159 They that have many Irons in
the fire, some must burne 1641 D. FER-
GUSSON *Scot. Prov.* (Beveridge) 76 Many
yrons in the fire part mon coole. 1721 KELLY
Scot. Prov. 255 *Many irons in the fire, some*
must cool. When men have too many works
in hand, too many offices, or employments,
some must be neglected. 1881 WESTALL *Old*
Factory iii Dr. Leatherlad was . . . by no
means a bad teacher, but having many irons

in the fire . . . he had to leave his scholars . . . pretty much to their own devices.

Many kinsfolk and few friends.

1546 J. HEYWOOD *Prov.* (1867) 37 Many kinsfolke and few freends, some folke saie. But I fynde many kynsfolke, and frēnde not one. 1621 BURTON *Anat. Mel.* iii. 1. ii. 11 (1651) 421 The love of kinsmen is grown cold, 'many kinsmen (as the saying is) few friends'. 1670 RAY *Prov.* 94 Many kinsfolk, few friends. Ones kindred are not always to be accounted ones friends. 1721 KELLY *Scot. Prov.* 251 *Many aunts, many emms,¹ many kinsfoll, few friends* Spoken by them that have many friends, and are little the better for them. [¹ relations]

Many kiss the child for the nurse's sake.

c. 1470 *Harl. MS 3362* (ed Forster) in *Anglia* 42. 199 Ofte me kessyt þe chl(d) for [the nurse's sake]. *Osculor hunc ore puerum nutritis amore.* 1546 J. HEYWOOD *Prov.* (1867) ii vii. 69 Many kisse the childe for the nurses sake 1594 BACON *Promus* (Pott) 216, no 495 Many kiss the child for the nurse's sake 1655-62 GURNALL *Chrn. in Armour* (1865) i 82 Some will kiss the child for the nurse's sake, and like the present for the hand that brings it. 1721 KELLY *Scot. Prov.* 243 *Many one kisses the bairn for love of the nurrish.* That is, shows their kindness to the companions, friends, or relations, of those upon whom they have a design, which they hope by their influence to effect. 1823 SCOTT *Peveril* viii. Among men, dame, many one caresses the infant that he may kiss the child's maid.

Many kiss the hand they wish cut off.

1634 HOWELL *Leti.* 28 Feb. (1903) ii. 135 An Italian . . . will tell you that he kisseth your hand a thousand times over, when he wisheth them both cut off. 1640 HERBERT *Oull. Prov.* Wks (1859) i. 330 Many kiss the hand they wish cut off. 1897 'H. S. MERRIMAN' In *Kedar's Tentis* xxiv 'A Carlist . . . rag whose readers are scarcely likely to be interested for a good motive in . . . the Queen Regent. . . . Many kiss the hands they would fain see chopped off.'

Many lords, many laws.

1616 DRAKE *Anc. Adaq.* 7.

Many means to get money.

1639 J. CLARKE *Parcem.* 191.

Many meet the gods, but few salute them.

[*L. Occurrit cuicunque Deus paucique salutant.*] 1853 ABP. TRENCH *Prov.* vi (1894) 134 *Many meet the gods, but few salute them.* How often do the gods . . . meet men in . . . a sorrow which might be a purifying one, . . . a joy which might elevate their hearts to thankfulness and praise; and yet how few . . . salute them. 1880 MRS. OLIPHANT *Greatest Heiress* xlii 'You wouldn't have known the gods if you had seen them. You would have thought Hera was only a big woman.'

Many men lack¹ what they would fain have in their pack.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Many men does lack, that yat wald fain have in their pack. 1721 KELLY *Scot. Prov.* 249 *Many one do lack what they would fain have in their pack.* Men will seem to discommend what they have a great mind to, in order to get it cheaper [¹ discommend]

Many purses hold friends (long) together.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Many purses holds friends together. 1721 KELLY *Scot. Prov.* 248 *Many purses hold friends long together* When every man pays his equal club, we are not burthensome to our friends. and so continue our friendship.

Many rains, many rowans;¹ many rowans, many yawns.²

1846 DENHAM *Prov.* (Percy Soc.) 54 Many rains, many rowans; Many rowans, many yawns [¹ Rowans are the fruit of the mountain ash; and an abundance thereof is held to denote a deficient harvest. ² Light grains of wheat, oats, or barley.]

Many sands will sink a ship.

1621 BURTON *Anat. Mel.* i. ii. iv. vii (1651) 172 As Austin said,¹ *many grains and small sands sink a ship.* . . . Often reiterated, many dispositions produce an habit 1670 RAY *Prov.* 118 Many sands will sink a ship . . . We must have a care of little things. [¹ Numquid minutissima sunt grana arenae? sed si arena amplius in navem mittatur, mergit illam.]

Many say well, when it was never worse.

1721 KELLY *Scot. Prov.* 243 *Many say well, when it was never worse.* Spoken to them that say, *Well*, by way of resentment.

Many small make a great.

c. 1386 CHAUCER *Parson's T.* 362 For the proverbe seith that 'manye smale maken a greet'. 1546 J. HEYWOOD *Prov.* (1867) i. xi. 30 Here some and there some, many small make a great.

Many speak much who cannot speak well.

1616 DRAKE *Anc. Adaq.* 11.

Manyspeak of my great drinking, but few of my sore thirst.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 80 Many speaks of my grnt drinking bot few of my sore thirst.

Many speak (talk) of Robin Hood that never shot in his bow.

c. 1374 CHAUCER *Troilus* ii. l. 861 Swich maner folk. I gesse, Defamen love, as no-thing of him knowe; They speken, but they bente never his bowe.' 1401 *Reply of Friar Daw Topias* in T. WRIGHT *Pol. Poems* (1859-61)

II. 59 Many men speken of Robyn Hood, and shot nevere in his bowe 1546 J. HEYWOOD *Prov.* (1867) II. VI. 61 Bachelers best, how they will teach their wyues good, But many a man speaketh of Robyn hood, That never shot in his bowe 1631 R. BRATHWAIT *Whimzies* (1859) 13 He cites . . . as if they were his familiars, Euclid, Ptoleme, . . . &c. But . . . many have spoke of Robin Hood, that never shot in his bow. 1670 RAY *Prov.* 137 Many talk of Robin Hood, that never shot in his bow. And many talk of Little John that never did him know.

Many strokes fell great (tall) oaks.

1579 LYL Y *Euphues* (Arb.) 81 Many strokes ouerthrow the tallest Oke 1670 RAY *Prov.* 115 *Mullis icibus dejectur quercus.* Many strokes fell, &c. Assiduity overcomes all difficulty. 1758 FRANKLIN *Way to Wealth* (Crowell) 17 Stick to it steadily and you will see great effects, for . . . *Little strokes fell great oaks.*

1590-1 SHAKS. 3 *Hen.* VII II. i 54 *Mer.* And many strokes, . . . Hew down, and fell the hardest-timber'd oak. By many hands your father was subdu'd.

Many things fall (Many a slip) between the cup and the lip.

[Gk. Πολλά μεταξύ πέλει κύλικος καὶ χεῖλος ἀκρον. L. *Inter calicem et os nulla cadunt.*] 1539 TAVERNER *Erasm. Prov.* (1552) 16 Many thynges fall betwene ye cuppe and the mouth. 1586 LYL Y *Euphues* (Arb.) 471 Many thynges fall betwene the cup and the lippe. 1633 JONSON T. *Tub* III. IV. Wks (1904) II. 463 *Hugh.* *Mulla cadunt inter—* you can guess the rest, Many things fall between the cup and the lip. 1712 ARBUTHNOT *John Bull* II. XII Many things happen between the cup and the lip—witnesses might have been bribed, juries managed, or prosecution stopped. 1824 D. M. MOIR *Mansie W.* XXII 'There is many a shp 'tween the cup and the lip', said Peter. 1853 ABP. TRENCH *Prov.* II (1894) 37 Setting down the untasted cup, . . . the master went out to meet the wild boar, and was slain in the encounter, and thus . . . the proverb, *Many things find place between the cup and the lip*, arose. 1887 T. A. TROLLOPE *What I remember* I. XII. 256 A whole series of slips between the cup and the lip.

Many things grow in the garden that were never sown there.

[Sp. c. 1627 CORREAS *Vocab.* (1906) 207 Nace en la guerta lo que el hortelano no siembra. (*In the garden more grows than the gardener sows.*)] 1670 RAY *Prov.* 12 Many things grow in the garden were never sown there. *Hispan.* 1709-10 ADDISON *Tatler* No. 146 (1899) III. 174 That spurious crop of blessings and calamities which were never sown by the hand of the Deity, but grew of themselves. 1853 ABP. TRENCH *Prov.* IV (1894) 92 *More springs in the garden than the gardener ever sowed.* . . . is a proverb . . . for parents and teachers, that they lap not themselves in a false dream of security.

Many ventures make a full freight.

1670 RAY *Prov.* 17.

Many wells, many buckets.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 70 But well wif well. Well well (quoth she) many wels, many buckets.

Many women, many words; many geese, many turds.

c 1350 *MS Douce 52* (ed Forster) in *Festschr z. 311. Deutschen Neuphilologenlage*, no. 69 There ben women, there ben words, there ben geese, there ben toirdys. 1541 *Schoolho. of Women* 481 in *HAZLIT Early Pop Poet* IV. 123 Where many geese be, be many t—ds, And where be women, are many words. 1678 RAY *Prov.* 64 Where there are women and geese there wants no noise

Many words, many buffets.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 70 Ye (quoth he) and many woords, many buffets. Had you some husband, and snapte at him thus, I wys he wouid geue you a recumbentibus.¹ [¹ knock-down blow]

Many words will not fill a bushel (fill not the firlo¹).

1641 D. FERGUSSON *Scot. Prov.* (Beveidge) 78 Many words fills not the firlo¹ 1659 HOWELL *Eng. Prov.* 9/1 Many words will not fill a bushel. 1692 RUNYAN *Christ a Complete Sav.* Wks (1855) I. 213 For the more compliment, the less sincerity Many words will not fill a bushel. 1721 KELLY *Scot. Prov.* 251 Many words fill not the firlet [¹ a dry measure.]

Many words would have much drink.

1641 D. FERGUSSON *Scot. Prov.* (Beveidge) 76 Many words wouid have meikle drink 1824 SCOTT *St. Ronan's* XXXII Ye hae garr'd the poor wretch speak till she swarls¹. . . Let me tell her w' the dram—many words mickle drought, ye ken. [¹ swoons.]

Many would be cowards if they had courage enough.

1732 T. FULLER *Gnom.* 144 Many would be cowards if they had courage enough. 1779-81 JOHNSON *Lives of Poets* (Bohn) I. 224 This was meant of Rochester, whose *buffoon conceit* was . . . a saying often mentioned, that every Man would be a Coward if he durst.

March borrowed from April three days, and they were ill.

1721 KELLY *Scot. Prov.* 252 *March borrowed from Averil Three days, and they were ill.* It is alledg'd that the first three days of April are commonly rough and intemperate, like *March*, and these we call the borrowing days. 1670 RAY *Prov.* 41 April borrows three days of March, and they are ill. 1731 *Poor Robin's Alm. Obs.* on April. . . There is an old proverb . . . viz. *March borrow'd of April three Days and they were ill, They kill'd three Lambs were playing on a hill.* 1847 R. CHAMBERS *Pop. Rhymes Scot.* 308 March borrowed from April Three days, and they were ill: The first o' them was wind and wet; The second o' them was snaw and sleet; The third o' them was sic a freeze, It froze the birds' nebs to the trees.

March comes in like a lion and goes out like a lamb.

1624 J. FLETCHER *Wife for Month* II. i. Me. I would chuse March, for I would come in like a Lion To. But you'd go out like a Lamb, when you went to hanging 1640 HOWELL *Dodona's G.* 10 Like the moneth of March, which entreth like a Lion, but goeth out like a Lamb. 1670 RAY *Prov.* 41 March hack ham comes in like a lion, goes out like a lamb. 1849 C. BRONTE *Shirley* xv Peter . . . had sense to feel that . . . he had better be civil. Like March, having come in like a lion, he purposed to go out like a lamb.

March comes in with adder heads, and goes out with peacock tails.

1721 KELLY *Scol. Prov.* 251 March comes in with adder heads, and goes out with peacock tails.

March dust (wind) and May sun, makes corn (clothes) white and maids dun.

1670 RAY *Prov.* 41 March wind and May sun, make clothes white and maids dun. 1846 DENHAM *Prov.* (Percy Soc.) 39.

March grass never did good.

1678 RAY *Prov.* 44 March grass never did good. 1908 *Sphere* 14 Mar. 233 Weather saws which the wintry weather has brought home . . . to us. 'March grass', says one of them, 'never did good'.

March in Janiveer, Janiveer in March I fear.

1678 RAY *Prov.* 44 March in Janiveer, Janiveer in March I fear. 1908 *Sphere* 14 Mar. 233 Janiveer in March I fear' . . . This reminds one of . . . saws which the wintry weather has brought home . . . to us.

March many weathers.

1678 RAY *Prov.* 44.

March many weathers rained and blowed; but March grass never did good.

1732 T. FULLER *Gnom.* 295.

March whisker¹ was never a good fisher.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 78 March whisquer was never a good fisher. 1721 KELLY *Scol. Prov.* 254 *March whisher was never a good fisher.* . . . A windy March is a token of a bad fish year. 1842 R. CHAMBERS *Pop. Rhymes Scol.* 74 March whisker Was ne'er a gude fisher—. . . A blustering March is unfavourable to the angler, although good for the farmer. [¹ blusterer.]

March wind kindles (wakes) the adder and blooms the thorn (whin).

1846 DENHAM *Prov.* (Percy Soc.) 39 March wind, kindles the ether,¹ and blooms the whin. [¹ adder]

1599-1600 SHAKS. *Jul. C.* II. i. 14 Brut. He would be crown'd How that might change his nature, there's the question. It is the bright day that brings forth the adder.

Marriage halves our griefs, doubles our joys, and quadruples our expenses.

1902-4 LEAN *Collect.* IV. 44.

Marriage is a lottery.

1633 JONSON *Tale Tub* i. i. *Hugh.* I smile to think how like a lottery These weddings are. 1642 FULLER *H. & P. State* III. xxii (1841) 203 Marriage shall prove no lottery to thee, when the hand of Providence chooseth for thee; who, if drawing a blank, can turn it into a prize, by sanctifying a bad wife unto thee. 1875 SMILES *Thrifl* 266 'Marriage is a lottery'. It may be so if we abjure the teachings of prudence.

Marriage (Matrimony) is (comes by) destiny.

1548 HALL *Chron.* (1809) [Edw IV] 264 Bot now consider the old proverbe to be true yt seieth that marriage is destinie. 1605 CHAPMAN *All Fools* V. i (1874) 74 Co. Give me your hand, there is no remedy, Marriage is ever made by destiny.

1602-3 SHAKS. *All's Well* I. iii 67 Clo. Your marriage comes by destiny.

Marriage is honourable.

1576 PETTIE *Petie Pall.* (Gollancz) I. 11 As amongst all the bonds of benevolence and goodwill there is none more honourable, ancient, or honest than marriage. 1616 BRETON *Cross of Provs.* in Wks (Gros.) II e 8 Marriage is honourable.

1598-9 SHAKS. *Much Ado* III. iv 30 Is not marriage honourable in a beggar? *Ibid.* V. iv. 30 This day to be conjoin'd in the state of honourable marriage.

Marriage is honourable, but house-keeping is a shrew.

1670 RAY *Prov.* 48 Marriage is honourable, but house-keeping's a shrew. 1738 SWIFT *Pol. Conversal* i. Wks. (1856) II 340 *Lady S.* Mr. Neverout, marriage is honourable, but housekeeping is a shrew.

Marriage makes or mars a man.

1625 HOWELL *Lett.* 5 Feb. (1903) i. 248 You are upon a treaty of marriage. . . . A work of such consequence that it may make you or mar you. 1666 TORRIANO *Ital. Prov.* 143 *Who marries, either makes himself, or mars himself.* 1841 CAPT. MARRYAT *Poacher* xxviii Neither my Ophelia nor Amelia should marry . . . without I was convinced the gentleman considered it a very serious affair. It makes or mars a man, as the saying is.

Marriages are made in heaven.

1580 LYLly *Euph. & his E.* (Arb.) 471 Mar[r]riages are made in heaven, though consum[m]ated in yearth [earth]. 1682 FULLER *Worthies, Westmr.* (1840) II. 415 But that motion died with her father, heaven

(wherein marriages are made) reserving that place for Margaret. 1721 KELLY *Scot. Prov.* 183 If marriages be made in heaven, some had few friends there 1738 SWIFT *Pol. Conversal.* i. Wks. (1856) II. 340 *Spark* They say, marriages are made in heaven, but I doubt, when she was married, she had no friend there 1853 ABP TRENCH *Prov.* III (1894) 48 A proverb of such religious depth and beauty as . . . *Marriages are made in heaven*, it would have been quite impossible for all heathen antiquity to have produced

1600-1 SHAKS. *Merry W. V* v. 257 In love the heavens themselves do guide the state. Money buys lands, and wives are sold by fate

Marry a beggar, and get a louse for your tocher-good¹.

1721 KELLY *Scot. Prov.* 245 *Marry a beggar, and get a louse for your tocher good.* A dissuasive from joining in trade, or farm, with a poor man, where the whole loss must lie on you [¹ portion]

Marry a widow before she leaves mourning.

1640 HERBERT *Oull Prov. Wks.* (1859) I. 328

Marry a wife of thine own degree.

1577 ti. *Bullinger's Decades* (1592) 228 That vsuall Prouerbe: Marie a wife of thine owne degree.

Marry come up.

1642 J. EATON *Honey-c. Free Justif.* 14 Taunting and reproachfull terms, as, *Marry come up* 1862 BORROW *Wild Wales* I. xxiv. 276 Unworthy? marry come up! I won't hear such an expression.

1594-5 SHAKS. *Rom. & Jul.* II. v. 64 *Nurse.* Marry, come up, I trow, Is thus the poulitice for my aching bones? 1608-9 *Pericles* IV. vi. 164 Marry, come up, my dish of chastity with rosemary and bays!

Marry come up, my dirty cousin.

1674 T. DUFFET *Empress of Morocco* 4 Q. *Moth.* Marry come up, my dirty Cozen, He may have such as you by th' Dozen. 1678 RAY *Prov.* 68 Marry come up my dirty Cousin. Spoken by way of taunt, to those who boast themselves of their birth, parentage, or the like. 1721 KELLY *Scot. Prov.* 82 *Come up my dirty Cousin.* A reprimand to mean people, when they propose a thing that seems too saucy 1738 SWIFT *Pol. Conversal.* II. Wks. (1856) II. 346 *Miss.* A kiss! marry come up, my dirty cousin.

Marry first, and love will come afterwards (follow).

1699 *Poor Robin's Alm.* Jan. O this Devilish thirst of Gold, which shall cause many to Marry where they do not fanse, relying upon the Sunday-Penny's Proverb, *Marry first and love will come afterwards.* 1780 MRS. H. COWLEY *Belle's Strat.* III. i. Wks. (1813) 265 *Mrs. R.* Then you wont trust to the good old Maxim—'Marry first, and Love will follow'?

Marry in haste, and repent at leisure.

[Gk. PHILEMON *Fab. Incertae, Frag.* 105 Γάμεν ὅς ἐθέλει, εἰς μετάνοιαν ἔρχεται. He

who would marry is on the road to repentance.] 1576 PETTIE *Petite Pall* (Gollancz) II. 61 Bargains made in speed are commonly repented at leisure 1614 DAY *Festivals* (1615) 282 Marrying in haste, and Repenting at leisure 1670 RAY *Prov.* 47 Marry in haste and repent at leisure *Ital.* 1734 FRANKLIN *Poor Rich.* *Alm. May.* Grief often treads upon the heels of pleasure, Marry'd in haste, we oft repent at leisure 1872 SIR W. STURRING-MANWELL *Reclor. Adm.* in Wks. (1891) vi. 425 'Marry in haste and repent at leisure' is a proverb that may be borne in mind with advantage in the choice of a party as well as of a wife 1882 J. PAIN *Thicker than W.* xxxi She had married in haste, and repented, not at leisure, but with equal rapidity

1590-1 SHAKS. *3 Hen. VI* IV. i. 18 Hasty marriage seldom proveth well 1593-4 *Tam. Shew* III. ii. 11 A mad-brain rudesby, full of spleen; Who woo'd in haste and means to wed at leisure 1598-9 *Much Ado* II. i. 77 Wooing, wedding, and repenting, is as a Scotch jig, a measure, and a cinque-pace. The first suit is hot and hasty, . . . the wedding, mannerly-modest, as a measure, . . . and then comes Repentance, and, with his bad legs, falls into the cinque-pace faster and faster, till he sink into his grave.

Marry in Lent, and you'll live to repent.

1876 MRS. G. L. RANKS *March. Man* xviii The double fees of Lent, and the ill-luck supposed to follow a couple united during the penitential forty days. 1929 *Daily Mail* 6 March 11/5 A London registrar told a *Daily Mail* reporter yesterday The fixed idea that marriages should not take place in Lent seems to have disappeared

Marry in May, repent alway.

[L. OVID *Fast.* v. 490 *Mense malum Mito nubere vulgus ait* To marry in the month of May is unlucky, they say.] 1841 CHAMBERLAIN *Tom Bowling* Ivi Mrs. Talbot, in this month, in spite of Ovid's declaration, that 'the girls were good for nought who wed in May', was to be married.

Marry not an old crony, or a fool, for money.

1621 BURTON *Anal. Mel.* II. iii. vii (1651) 428

Marry, that would I see, quoth blind Hugh.

1533 J. HEYWOOD *Pardoner & Friar* in HAZLITT *O.E.P.* (1874) i. 232 *Friar.* I sh knock thee on the costard, I would thou it knew—*Pard.* 'Marry that I would see, quod blind Hew.' 1738 SWIFT *Pol. Conversal.* i. Wks. (1856) II. 336 *Never.* O! 'tis the prettiest thing . . . *Miss.* Would I could see it, quoth blind Hugh.

Marry thy like.

1539 TAVERNER *Erasm. Prov.* (1552) 65 *Aequalem tibi uxorem quære.* Marry thy lyke.

Marry with your match.

[L. OVID *Heroides* ix. 32 *Siqua voles apte nubere, nube pari.* If you would wed fitly, wed in your station.] 1639 J. CLARKE *Parcm.* 230

Marry with your match. *Si vis nubere, nube pari.* 1721 KELLY *Scot. Prov.* 252 *Marry above your match, and you get a master.* A wife, above our station and condition, will be apt to despise us, think herself disgraced, and prove insolent.

Marry your daughters betimes, lest they marry themselves.

1621 BURTON *Anal Mel* III. II VI. V (1651) 577 'Tis good to get them husbands betimes . . . ; they perchance will marry themselves else, or do worse. 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 372 *Marry your daughters betimes, lest they marry themselves.*

Marry your son when you will, your daughter when you can.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 324.

Master's Yorkshire too.

1787 GROSE *Provinc. Glos., Yorks.* (1811) 95 A Yorkshire hostler . . . in London, being asked . . . [why he] remained so long without becoming master . . . answered, *Measter's Yorkshire too!* A saying used by persons, on discovering the design of any one to impose on them, implying that they are a match for them.

Masters should be sometimes blind, and sometimes deaf.

1732 T. FULLER *Gnom.* 144 Masters should be sometimes blind, and sometimes deaf. 1895 J. PAYN *In Market O.* ix He . . . well knew when to be deaf, as it behoves a good tutor, above all men to know.

Mastery mows the meadows down.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Maisterie maves the meadows down 1721 KELLY *Scot. Prov.* 251 *Mastery mows the meadow down.* Spoken when people of power and wealth effect a great business in a short time. 1818 SCOTT *Ht. Midl.* xiv The Captain . . . keeps a high hand over the country, . . . and maistry, ye ken, maws the meadows down.

Maxfield¹ measure, heap and thrust (thrutch).

1670 RAY *Prov.* 217 Macklesfield measure, heap and thrust. *Chesh.* 1787 GROSE *Provinc. Glos., Cheshire* (1811) 156 Maxfield measure, heap and thrutch (thrust). At some places the measure is . . . heaped above the top. . . That of Maxfield was of this kind. 1878 N. & Q. 5th Ser. X. 284 We have an old colloquial saying; . . . 'Maxfield measure, uppeped and thrutched', that is, it is heaped up and pressed down. [¹ Macclesfield]

May and January (or December).

c. 1386 CHAUCER *Merch. T.* E² 1693 That she, this mayden, which that Mayus highte, . . . Shal wedded be unto this Januare. 1581 T. HOWELL *Devises* I ij, In fayth doth frozen Ianus double face, Such fauour finde, to match with pleasant Maye. 1606 DEKKER *Ser. Sins* (Arb.) 44 You doe wrong to Time inforcing May to embrace December. 1891

R. BUCHANAN *Coming Terror* 267 When asthmatic January weds buxom May.

May-bee was ne'er a gude honey bee.

1832 A. HENDERSON *Scot. Prov.* (1881) 131.

May bees don't fly this month.

1721 KELLY *Scot. Prov.* 252 *May bees fly not this time o' the year.* A return to them that say, *May be*, such a thing will come to pass. 1733 SWIFT *Pol. Conversat.* i Wks. (1856) II. 334 *Miss* Maybe there is, colonel. Col. Ay, but May bees don't fly now, miss.

May birds are aye cheeping.

1862 A. HISLOP *Prov. Scot.* [ed. 3] 223 *May birds are aye cheeping* This refers to the popular superstition against marrying in . . . May, the children of which marriages are said to 'die of decay'.

May chickens come cheeping.

1895 S. O. ADDY *Househ. Tales, &c* 116 Children born in the month of May require great care in bringin up, for 'May chickens come cheeping'.

May makes or mars the wheat.

1822 COBBETT *Rural Rides* 19 June (1914) 79 The old remark of the country people in England, that '*May makes or mars the wheat*'; for it is May that the ear and the grains are formed.

May my death come to me from Spain.

1625 BACON *Ess. Despatch* (Arb.) 245 The . . . Spaniards, have been to be noted of Small *Dispatch*; *Mi venga la Muerte de Spagna; Let my Death come from Spaine*; For then it will be sure to be long in coming. 1853 ABP. TRENCH *Prov.* III (1894) 53 The Italians have a proverb . . . of the tardiness of the despatch of all business in Spain, . . . *May my death come to me from Spain* (*Mi venga la morte da Spagna*), for so it will come late or not at all.

May never goes out without a wheat-ear.

1830 FOREY *Vocab. E. Anglia* 417.

May not a man do what he likes with his own?

1629 T. ADAMS *Serm.* (1861-2) II. 364 'Relieve the poor', saith the Lord: thou . . . wilt give nothing. Why, may we not do with our own what we list? 1867-77 FROUDE *Short Stud.* (1890) II. 545 These evicting gentlemen claimed the right of all men to do as they would with their own, and they turned the tenants . . . out into the roads. 1891 J. E. T. ROGERS *Ind. & Commer. Hist.* II. II. 208 That . . . a man may not in the case of land, as the Duke of Newcastle thought, 'do what he wills with his own', is no mere antiquarian utterance.

May-day is come and gone; thou art a gosling and I am none.

1846 DENHAM *Prov.* (Percy Soc.) 44 *May-day is come and gone, Thou art a gosling and I am*

none. Should an attempt be made, to make any one a May-gosling [the equivalent of an 'April fool'] on the 2nd of May, this rhyming saying is retorted upon them.

May-day, pay-day, pack rags and go away.

1883 C. S. BURNE *Shropshire Folk-Lore* 465 A good deal of hiring is still done . . . on the first of May. . . The saying runs—'May Day, pay day, Pack rags and go away!'

Mealy-mouthed maidens stand long at the mill.

1787 A. RAMSAY *Scol. Prov. Wks* (1819) III. 190 Mealy-mou'd maidens stand lang at the mill.

Measure for measure.

1592-3 SHAKS *Rich. III* IV. iv 21 Plantagenet doth quit Plantagenet, Edward for Edward pays a flying debt. 1604-5 *Meas* for *Meas*. (title).

Measure is a merry mean.

1399 *Richard Redeles* II. 139 Mesure is a meri mene. *a*. 1529 SKELTON *Magnyf.* 385 Wks. (1843) I. 238 Yet mesure is a mery mene. 1546 J. HEYWOOD *Prov.* (1867) II. vii. 67 Measure is a mery meane, as this doth show, Not to hve for the pye, nor to lowe for the crow.

Measure is medicine.

1362 LANGLAND *P. Pl. A. I.* 33 Measure is Medicine pauh pou muche ȝeor[n]e.

Measure is treasure.

c. 1200 *Anc. Rime* 286 Euersch thing me mei ouerdon. Best is euer i-mete. *c*. 1350 *MS. Douce 52* (ed. Förster) in *Festschr. z. zw. Deutschen Neuphilologen-tage*, no 81 Mesure is tresure. *c*. 1430 *LYDGATE Minor Poems* (Percy Soc.) 208 Men wryte of oold how mesour is tresour. *a*. 1529 SKELTON *Sp. Parrot* 64 In mesure is tresure. 1641 D. FERGUSON *Scol. Prov.* (Beveridge) 76 Measure, is treasure.

Measure thrice what thou buyest; and cut it but once.

1591 FLORIO *Sec. Frutes* 97 Alwaies measure manie, Before you cut anie. 1670 RAY *Prov.* 17 Measure thrice what thou buyest, and cut it but once. *Ital.* 1721 KELLY *Scol. Prov.* 255 *Measure twice, cut but once* Take good deliberation before you fall to actual execution. 1853 ABP. TRENCH *Prov. IV* (1894) 88 A word of timely caution . . . lies in the . . . Russian proverb: *Measure thy cloth ten times; thou canst cut it but once.*

Measure yourself by your own foot.

1589 TAVERNER *Erasm. Prov.* (1552) 60 Measure youre selfe by youre owne fote. . . The iust measure of euery man consisteth in seuen of his owne fete By this prouerbe we be therefore warned that we delyte not our selues beyond our condition and state,

neyther yet esteeme our selues by the prayses of flatterours, or opinion of the people.

Meat and mass never hindered any man.

1641 D. FERGUSON *Scol. Prov* (Beveridge) 78 Meat and masse never hindered no man. 1721 KELLY *Scol. Prov* 253 Meat and mass never hindered man. 1818 SCOTT *Rob Roy* XXIX 'What the deevil are ye in sic a hurry for?' said Garschattachin, 'meat and mass never hindered wark' 1893 SILVENSON *Caltriona* XIX Meat and mass never hindered man. The mass I cannot afford you, for we are all good Protestants. But the meat I press on your attention.

Meat and matins hinder no man's journey.

1639 J. CLARKE *Param.* 273 Meat and mattens hinder no man's journey. 1670 RAY *Prov.* 120 Meat and mattens hinder no mans journey. In other words, Prayers and provender, &c

Meat is much, but manners (mense¹) is more (better).

1639 J. CLARKE *Param.* 93. 1641 D. FERGUSON *Scol. Prov* (Beveridge) 76 Meat is good, but mense is better 1721 KELLY *Scol. Prov.* 244 *Meat is good, but mense is better* Let not one's greediness on their meat intrench upon their modesty [¹ modesty.]

Medea's¹ kettle.

a. 1616 JONSON *Mercury Vind.* Wks. (1903) III. 97 To have Medea's kettle hung up, that they may souise into it when they will, and come out renewed. 1695 CONGREVE: *Love for L.* IV. iii (Merm.) 279 *Val.* Change the shape and shake off age; get thee Medea's kettle, and be boiled anew. [¹ a sorceress of Colchis.]

1596-7 SHAKS. *Merch. V. V. I.* 12 *Jes.* In such a night Medea gather'd the enchanted herbs That did renew old Æson.

Meddle with your match.

1598 JONSON *Ep. Man in Hum.* III. ii *Cob.* Nay, he will not meddle with his match. 1612-15 BP HALL *Contempl.* VI. ii (1825) I. 140 We meddle not with our match, when we strive with our Maker 1721 KELLY *Scol. Prov.* 246 *Meddle with your match.* Spoken by people of age, when young people jest upon them too wantonly; or by weak people, when insulted by the more strong and robust. 1788 SWIFT *Pol. Conversat.* III. Wks (1856) II. 352 *Spark.* Miss, you are too severe; you would not meddle with your match.

Meddle with your old shoes.

1670 RAY *Prov.* 186.

Meddlesome Matty.

1894-5 ANN & J. TAYLOR *Orig. Poems* (1877) 169 MEDDLESOME MATTY (Title) In vain you told her not to touch, Her trick of meddling grew so much. 1927 *Times* 17 Aug. 11/5 My warning was addressed to those who would make of the League 'a kind of international Meddlesome Matty'.

Meddlesome midwifery is bad.

1839 W. S. PLAYFAIR *Midwifery* (ed. 7) II. III. ix 4 The time-honoured maxim that, 'meddlesome midwifery is bad'.

Medicines are not meant to live on.

1545 ASCHAM *Toxoph.* (Arb.) 60 Aristotle him selfe sayeth, that medicines be no meate to lyue withall.

Medusa's head.

1726 J. ARMSSTRONG *Imit. of Shuls.* So . . . wrought the grisly aspect Of terrible Medusa, . . . When wandering through the woods she irown'd to stone Their savage tenants. 1900 LES. STEPHEN *Leit.* in MAITLAND *Life* (1906) ix. 150 When I introduced theological topics . . . my 'Medusa's head' petrified the company 1908 SIR F. TREVES *Cradle of Deep* iii 14 She can see in the lazar-house. . . the future of her days . . . The fresh young face will become the Medusa's head.

Meeterly as maids are in fairness.

1678 RAY *Prov.* 355 Northern Proverbs . . . Meeterly [*indifferently*] as maids are in fairness.

**Melverley¹, { God help me.
{ and what do you think?**

1850 N. & Q. 1st Ser. I. 325 Melverley, by Severn side . . . is frequently inundated in winter, and, consequently, very productive in summer . . . If a Melverley man is asked in winter where he belongs, the . . . reply is, 'Melverley, God help me', but . . . in summer, . . . 'Melverley, and what do you think?' [¹ 11 m. from Shrewsbury]

Men are best loved furthest off.

1639 J. CLARKE *Paræm.* 71.

Men are blind in their own cause.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 1678 RAY *Scot. Prov.* 384 Men are blind in their own cause. 1911 *Spect.* 11 Feb. 207 No man should be judge in his own cause, we might add that no man ought to be his own paymaster.

Men are not angels.

1639 J. CLARKE *Paræm.* 80.
1612-13 SHAKS. *Hen. VIII* V. iii. 10 But we are all men . . . few are angels.

Men are not to be measured by inches.

1603 FLORIO tr. *Montaigne* i. xix (1897) I 113 A little man is a whole man as well as a great man. Neither men nor their lives are measured by the ell. 1721 KELLY *Scot. Prov.* 116 *God doih not measure men by inches.* People of small stature may have stout hearts. 1858 C. READE *Jack of All T.* viii Five feet four . . . did not come up to her notion . . . I should have . . . told her the pluck makes the man, and not the inches.

Men cut large thongs of other men's leather.

[*L. Ex alieno tergore lata secantur lora.*] c. 1300 *Prov. of Hending* st. 23 Of un-boht hude

men kerueth brod thong. 1465 MARG PASTON in *P. Leit.* ii 226 Men cut large thongs here of other mens lether. 1546 J. HEYWOOD *Prov.* (1867) ii. v. 54 Whyly they cut large thongs of other mens lether. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 84 Of other mens lether, men takes large whanges. 1655-62 GURNALL *Chrn. in Armour* (1865) i. 251 They then live . . . putting off . . . till the winter of old age. . . Who gave thee leave to cut out such large thongs of that time which is not thine but God's? 1853 ABP. TRENCH *Prov.* v. (1894) 105 'The comparative wastefulness wherewith that which is another's is too often used. *Men cut broad thongs from other men's leather.*

Men fear death as children to go in the dark.

1607-12 BACON *Ess., Death* (Arb.) 382 Men feare death as Children feare to goe in the darke. 1670 RAY *Eng Prov.* 7 Men fear death as children to go in the dark.

Men know how the market goeth by the market men.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 31 Men know (quoth I) I haue herd now and then, How the market goth by the market men a. 1591 HY. SMITH *Serm.* (1866) i. 11 If thou wilt know a godly man, . . . mark . . . report, because as the market goes, so they say the market-men will talk.

Men know where they were born, not where they shall die.

1639 J. CLARKE *Paræm.* 108.

Men leap over where the hedge (dyke) is lowest.

1546 J. HEYWOOD *Prov.* (1867) ii. v. 56 Where the hedge is lowest, men maie soonest ouer. 1639 J. CLARKE *Paræm.* 172 Men leap over where the hedge is lowest. 1655-62 GURNALL *Chrn. in Armour* (1865) i. 296 The devilchose rather to assault Eve than Adam . . . He labours to creep over where the hedge is lowest, and the resistance likely to be weakest. 1721 KELLY *Scot. Prov.* 250 *Men loup the dike where it is leaghest.*¹ That is, oppress and over-run those who are least able to resist them. [¹ lowest.]

Men love to hear well of themselves.

1639 J. CLARKE *Paræm.* 12.

Men muse as they use.

1583 MELBANCKE *Philotimus* G 3 Use not, as you muse, and good enough. 1670 RAY *Prov.* 123.

Men muse as they use, measure other folk's corn by their own bushel.

1678 RAY *Prov.* 179.

Men speak of the fair as things went with them there.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 324.

Men use to worship the rising sun.

[*L. Plures adorant solem orientem quam occidentem.* More worship the rising than the

setting sun.] 1553 T. WILSON *Arie of Rhet.* (1909) 67 All men commonly more reioyce in the Sunne rising, then they doe in the Sunne setting. 1639 J. CLARKE *Param* 12 Men use to worship the rising sun 1655 FULLER *Ch Hist* VIII.1 (1868) II 428 Some are so desirous to worship the rising sun, that . . . they will adore the dawning day 1670 RAY *Prov.* 137 Men use to worship the rising sun *Plures adorant solem orientem quam occidentem* 'They that are young and rising have more followers, then they that are old and decaying' This consideration. withheld Queen Elizabeth. from declaring her successour 1738 GAY *Fables* II. IX 109 (1859) 282 In shoals the servile creatures run, To bow before the rising sun

1607-8 SHAKS. *Tim. of Athens* I II 152 Men shut their doors against a setting sun.

Mend your clothes, and you may hold out this year.

1640 HERBERT *Oull. Prov.* Wks (1859) I 321

Mends is worth misdeeds.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 78 Mends is worth misdeeds. 1721 KELLY *Scot. Prov.* 320 *There is nothing but 'mends for misdeeds.* If I have done you harm, I will make reparation

Mercy surpasses justice.

c 1374 CHAUCER *Troilus* III. 1282 'Here may men see that mercy passeth¹ right'. 1387-8 T. USK *Test Love* III. 1 137 Mercy bothe right and lave passeth¹ [¹ surpasses]

Mercy to the criminal may be cruelty to the people.

[L. COKE *Mindur innocentibus qui parcit nocentibus.* He threatens the innocent who spares the guilty.] 1711 ADDISON *Spect.* No 169 In the public administration of justice, mercy to one may be cruelty to others.

Merry as a pie.

c. 1336 CHAUCER *Shipman's T.* B² 1399 And forth she gooth as jolif as a pye. 1546 J. HEYWOOD *Prov.* (1867) II. III. 49 And she for hir parte, made vs chéere heauen hie. The fyrst parte of dyner mery as a pye.

Merry England.

c. 1300 *Cursor Mundi* 8 First conquerour of meri England. 1436 *Siege Calais* in *Pol. Poems* (Rolls) II. 156 The crown of mery Yngland. 1590 SPENSER *F.Q.* I. x 61 Saint George of mery England the signe of victoree.

Merry is the feast-making till we come to the reckoning.

1678 RAY *Prov.* 175.

Merry mean.

[= a happy medium.] a. 1575 GASCOIGNE *Poetes, Flowers*, 41 Thus learne I by my glasse, that merrie meane is best. 1616 SURFL. & MARKH. *Countrie Farm* 580 So greatly . . . is the merrie meane commended.

Merry meet, merry part.

1678 RAY *Prov.* 175.

Merry Monarch.¹

? c 1665 ROCHESIER *Sat. on King* 19 Restless he rolls about from Whore to Whore, A merry Monarch, scandalous, and poor 1712 STEELE *Spect.* No. 462, par 5 'This very Mayor afterwards erected a statue of his merry Monarch in Stocks-Market' [¹ Charles II.]

Merry Wakefield.

1615 R. BRAITHWELL *Shrappado for Div* 203 The first whereof that I intend to show, is merry Wakefield and her Pindar¹ too. 1662 KELLER *Worthes, Yorks.* (1810) III. 399 'Merry Wakefield' What peculiar cause of mirth this town has above others I do not know. [¹ George-a-Green.]

Messengers should neither be headed nor hanged.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Messengers should neither be headed nor hanged 1721 KELLY *Scot. Prov.* 246 *Messengers should neither be headed nor hang'd.* An excuse for carrying an ungrateful message. L. *Legatus nec violatur, nec luditur.*

Messmate before a shipmate; shipmate before a stranger; stranger before a dog.

1367 ADML. W. II SMYTH *Sailor's Word-Bo.* 478 Comrades in many ways, whence the saw 'Messmate before a shipmate, shipmate before a stranger, stranger before a dog'. 1398 W. C. RUSSELL *Rom. of Midsh.* XIV There's no love lost between you . . . I remember a sailor reciting . . . 'A messmate before a shipmate, a shipmate before a stranger, a stranger before a dog, but a dog before a soldier'.

Metal upon metal is false heraldry.

1659 FULLER *Appeal Inj. Innoc. in Hist. Camb. Univ.* (1840) 400 What? Doth he¹ allege himself to prove his own opinion? My bad heraldry was never guilty of such a fault, —metal upon metal! c. 1725 SWIFT *Poem upon W. Wood*² Wks. (1856) I. 718 I cannot agree, For metal on metal is false heraldry Why that may be true; yet Wood² upon Wood,³ I'll maintain with my life, is heraldry good. [¹ P. Heylin. ² W. Wood obtained a patent for coining halfpence for Ireland. ³ i.e. the gallows.]

Mete and measure make all men wise.

1721 KELLY *Scot. Prov.* 247 *Mete and measure make all men wise.* Spoken when people would have what they buy weighed, or measured.

Mettle is dangerous in a blind horse.

1636 S. WARD *Serm.* (1862) 76 It would grieve a man, indeed, to see zeal misplaced, like mettle in a blind horse. 1670 RAY *Prov.* 18 *Metal is dangerous in a blind horse.* 1721 KELLY *Scot. Prov.* 244 *Metal is dangerous in a blind mare.* And so is bigotry, and blind zeal, in an ignorant fellow. 1832 A. HENDERSON *Scot. Prov.* (1881) 83 *Mettle is kittle in a blind horse.*

Meum and tuum.

1594 GREENE & LODGE *Looking-gl* (1598) Cij *Rasni*. What, woee my subjects wife that honoureth me? *Radag* Tut, kings this *meum*, *tuum* should not know. 1820 LAMB *Two Races of Men in Lond Mag* Dec Wks (1898) 20 What a careless, even deportment hath your borrower! . . . What a liberal confounding of those pedantic distinctions of *meum* and *tuum*. 1827 HARE *Guesses at Truith* (1873) 1. 3 The first thing we learn is *Meum*, the last is *Tuum*. None can have lived among children without noticing the former fact, few have associated with men and not remarkt the latter. 1876 BURNABY *Ride to Kaiva vii* My friend and self . . . brought up the rear, with a careful eye upon our effects, as the people . . . were said to have some difficulty in distinguishing between *meum* and *tuum*.

Meum, Tuum, Suum, set all the world together by the ears.

[L. = mine, thine, his.] 1902-4 LEAN *Collect.* iv. 48.

Mezentian union.

[Mezentius, a mythical Etruscan king, bound living men face to face with corpses, and left them to die: Virgil *Aen.* viii 485-8.] 1659 FULLER *App. Inj. Innoc.* iii. 81 A piece of Mezentism in his joyning of the Dead and Living together. 1874 STUBBS *Const. Hist.* 1. I 6 England . . . spared from the curse of the . . . Mezentian union with Italy, . . . developed its own common law.

Michaelmas chickens and parsons' daughters never come to good.

1894 NORTHALL *Folk Phrases* (E D S) 19.

Michaelmas rot comes never in the pot.

1639 J. CLARKE *Paræm.* 307 Michaelmas rot comes never i' th pot. 1639 J. SMYTH *Berkeley MSS.* in LEAN *Collect.* (1902-4) i 381 Sheep . . . rotting at Michaelmas, die in Lent after, when that season of the year permitted not the poor man to eat them.

Mickle ado, and little help.

1670 RAY *Prov.* 120.

Mickle, but not manful.

1721 KELLY *Scot. Prov.* 253.

Mickle fails that fools think.

c. 1374 CHAUCER *Troylus* 1. 217 But alday faileth thing that fooles wenden. 1721 KELLY *Scot. Prov.* 243.

Mickle head, little wit.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 78 Meikle head, little wit. 1721 KELLY *Scot. Prov.* 253 *Mickle head, little wit.* A groundless reflection; an eminent instance to the contrary was John, Duke of Lauderdale.

Mickle maun (must) a good heart endure (thole).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 78 Meikle mon a good heart endure. 1721

KELLY *Scot. Prov.* 253 Mickle must a good heart thole

Mickle mouthed folk are happy to their meat.

1721 KELLY *Scot. Prov.* 253 *Mickle mouth'd folk are happy to their meat* Spoken by, or to them who come opportunely to eat with us.

Mickle power makes many enemies.

1721 KELLY *Scot. Prov.* 253 *Mickle power makes many enemies* Occasion'd partly by envy, partly by fear. L. *Necesse est ut multos timeat, quem multi timent.*

Mickle spoken, part maun spill.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Meikle spoken. part mon spill

Mickledom is no virtue.

1721 KELLY *Scot. Prov.* 245 *Mickledom is no virtue* It is no virtue for a man to have a large body, or brawny limbs, for a man of less stature may have more stoutness.

Middlesex clowns.

1662 FULLER *Worthies, Midsx* (1840) ii 313 'A Middlesex clown'. . . The multitude of gentry here . . . discover the clownishness of others, and render it more conspicuous. However, . . . there are some of the yeomanry in this county as completely civil as any in England.

Midshipman's half-pay.

1856 C. KINGSLEY *Leith.* May in DAVIES *Sup. Eng. Glos.* 406 You fellows worked like bricks, spent money, and got midshipman's half-pay (nothing a-day and find yourself).

Midsummer moon (madness).

1596 NASHE *Have with you Wks.* (Grosart) III. 55 Ere hee bee come to the full Midsummer Moone, and raging Calentura of his wretchedness. 1678 RAY *Prov.* 76 'Tis midsummer moon with you i.e. You are mad. 1691 DRYDEN *Amphitryon* iv *Plays* (1701) II. 428 *Amp.* What's this Midsummer-Moon? Is all the World gone a madding?

1599-1600 SHAKS. *Twel. N.* III. iv. 62 *Oli.* Why, this is very midsummer madness.

Might is (makes, overcomes) right.

a. 1327 *Pol. Songs* (Camden) 254 For miht is right, the lond is laweles. c. 1390 GOWER *Conf. Am.* v. 2021 flor wher pat such on is of myht, His will schal stonde in stede of riht. 1546 J. HEYWOOD *Prov.* (1867) ii. v. 56 We see many tymes, might ouercomth right. 1639 J. CLARKE *Paræm.* 172 Might overcomes right. 1790 TRUSLER *Prov. Exempl.* 78 The law is so expensive, . . . that those who have not sufficient money to support perhaps a just cause, must give it up . . . ; for might too often overcomes right. 1876 TENNYSON *Show-day at Battle Abbey* We stroll and stare Where might made right eight hundred years ago. 1892 J. NICHOL *Carlyle* 77 [In] *Chartism* . . . he clearly enunciates 'Might is right'—one of the few strings on which . . . he played through life.

1597-8 SHAKS 2 *Hen. IV* V. iv 26 *Mrs. Quick.* O, that right should thus overcome

might' 1601-2 *Troil. & Cres.* I iii 116 Force should be right, or rather right and wrong .. should lose their names

Mild (gentle) as a lamb.

c. 1362 *LANGLAND Piers Plowm.* A vi 43 He is as loush as a lomb loueluch of speche c. 1440 *LYDGATE Fall Princes* i 693i Stille as a lamb, most meek off his visage 1520 *WHITTINTON Vulgaria* (EETS) 99 I shall make hym as styll as a lambe or euer I haue done with hym. 1670 *RAY Prov* 206 As gentle (or mild) as a lamb.

1594-5 *SHAKS. Rom. & Jul* II. v. 45 I'll warrant him, as gentle as a lamb 1595-8 *Rich. II* II. i 175 In peace was never gentle lamb more mild.

Milk and honey.

[*BIBLE Exodus* iii. 8] c. 1000 *Ælfric Numbers* xvi. 13 Of þam lande, þe weoll meolc and hunie 1382 *WYCLIF Ezek* xx. 6 The loond which Y hadde purueide to hem, flowynge with mylk and hony. 1783 *J. KING Th. on Difficulties*, &c. ii. 28 America is now the fancied land of milk and honey. 1826 *DISRAELI Viv Grey* II. i The milk and honey of the political Canaan.

Milk is white, and lieth not in the dyke, but all men know it good meat.

1546 *J. HEYWOOD Prov.* (1867) II. iv. 51 Mylke (q'he) is white And lieth not in the dike But all men know it good meate.

Milk of human kindness.

1796 *BURKE Leit. to Noble Ld. Wks.* (1901) V. 130 These gentle historians . . . dip their pens in nothing but the milk of human kindness. 1908 *E. M. SNEYD-KYNNERSLEY H.M.I. ix Bishop Wilberforce* . . . after meeting with a brother Bishop . . . said he had often heard of the milk of human kindness, but never hitherto had he met the cow.

1605-6 *SHAKS. Macbeth* I. v. 18 *Lady M.* I fear thy nature; It is too full o' the milk of human kindness To catch the nearest way.

Milk says to wine, Welcome friend.

1640 *HERBERT Ouil. Prov. Wks.* (1859) I. 325.

Millers take aye the best multar¹ with their own hand.

1641 *D. FERGUSSON Scot. Prov.* (Beveridge) 78 Millers takes ay the best multar with their own hand. [¹ toll]

Mills and wives are ever wanting.

1586 *PETTIE Guazzo's Civ. Conv.* 137 Women, though never so honest, are insatiable of such trifles. Whereupon it is said, that mills and women ever want something. 1640 *HERBERT Ouil. Prov. Wks.* (1859) I. 335 Mills and wives ever want 1670 *RAY Prov.* 18 Mills and wives are ever wanting. 1721 *KELLY Scot. Prov.* 249 *Wives, and mills, are aye wanting.* It requires much to keep a mill useful, and a wife fine.

Mind other men, but most yourself.

1639 *J. CLARKE Paræm.* 217.

Mind what you must live by.

1639 *J. CLARKE Paræm.* 21.

Mind your (own) business.

1639 *J. CLARKE Paræm.* 11 Mind your business 1882 *H. H. ALMOND in R. J. MacKenzie Life* (1905) 358 The Devil has got a lot of maxims which his adherents . . . are not slow to use—"Mind your own business". . . . You can't do more good than by putting down . . . evil . . . without being too wice as to whether you have a right to interfere or not 1890 *J. PAYN Burnl Mil.* xxv When people ask me . . . what is the meaning of this reformation, I shall tell them . . . to mind their own business.

Mint¹ ere you strike.

1641 *D. FERGUSSON Scot. Prov* (Beveridge) 76 Mint or ye strike. 1721 *KELLY Scot. Prov.* 251 *Mint e'er ye strike.* Spoken to them that threaten us, give me fair warning, and do your best. [¹ give warning]

Minting¹ gets no bairns.

1721 *KELLY Scot. Prov.* 253 *Minting gets no bairns.* Only offering to do a thing, is not the way to effect it [¹ offering]

Mischiefs come by the pound, but go away by ounces.

1589 *L. WRIGHT Display of Dulie* 29 Though muschiefe and misery do come by pounds, and go away by ounces: yet a pound of sorrow will not pay an ounce of debt. 1639 *J. CLARKE Paræm.* 165 Mischiefs come by the pound but go away by ounces.

Misery acquaints men with (or makes) strange bedfellows.

1837-9 *LOCKHART Life Scott* xii (1860) 112 Literature, like misery, makes men acquainted with strange bed-fellows. 1861 *DEAN STANLEY Hist. East. Ch.* v (1862) 160 As increasing troubles made strange bedfellows, the Melitian schismatics and the Arian heretics, once deadly enemies, became sworn allies against . . . Athanasius. 1927 *Times* 27 Aug. 12/1 The . . . alliance of 1923-5 was an illustration of the adage that adversity makes strange bedfellows.

1611-12 *SHAKS. Tempest* II. ii. 42 My best way is to creep under his gaberdine; there is no other shelter hereabout: misery acquaints a man with strange bedfellows.

Misery may be mother where one beggar is driven to beg of another.

1546 *J. HEYWOOD Prov.* (1867) II. x. 82 But as men saie, misery maie be mother, Where one begger is dryuen to beg of an other.

Misfortune makes foes of friends.

c. 1386 *CHAUCER Monk's T.* 3431-6 For what man that hath freendes thurgh Fortune Mishape wol maken hem enemies, as I gesse; This proverbe is ful sooth and ful commune.

Misfortunes (Hardships) never (seldom) come alone (single).

[*Ezekiel* vii 5] c. 1300 *King Alisaunder* i. 1282 Men tellen in olde mone, 'The qued' comuth

nowher alone'. c. 1350 IPOMADON I. 1623 Come never sorow be it one, But there come mo full gryme. c. 1490 *Parlonope* (E E T S) I, l. 5542 For efter won euylye comythe money mo. 1509 A. BARCLAY *Ship of Fools* (1874) II. 251 For wyse men sayth, and oft it fallyth so . . . That one myshap fortuneth neuer alone. c. 1580 SPELMAN *Dial.* (Roxb. Club) 3 A man cannot have one losse, but more will followe. 1622 MABBE tr. *Aleman's Guzman d'Alf.* I. iii. 29 marg. Misfortunes seldome come alone. 1721 KELLY *Scot. Prov.* 143 Hardships sindle (i.e. seldom) come single. 1837 MARRYAT *Diary on Con.* XXXII People will agree in the trite observation that misfortunes never come single. 1894 BLACKMORE *Perlycross* XXV As misfortunes never come single, the sacred day robbed him of another fine resource. 1905 HOUSMAN ed. *Juvenalis Satvrae* (1931) Pref. xvi Misfortunes never come single, and the prattlers about P's authority are afflicted not only with lack of understanding but with loss of memory. [¹ harm]

1600-1 SHAKS. *Hamlet* IV. v. 78 When sorrows come, they come not single spies, But in battalions. *Ibid.* IV. vii. 164 One woe doth tread upon another's heels. 1608-9 *Pericles* I. iv. 63 One sorrow never comes but brings an heir That may succeed as his inheritor.

Misreckoning (Wrong reckoning) is no payment.

1546 J. HEYWOOD *Prov.* (1867) II iv. 53 No (quoth she) nor misrecknyng is no payment. 1639 J. CLARKE *Paræm* 126 Wrong reckoning is no payment. *Ibid.* 156 (Misreckoning). 1721 KELLY *Scot. Prov.* 348 *Wrong count is no payment.* And therefore all accounts pass, errors excepted.

Misterful¹ folk must not be menseful.²

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Misterfull folk mon not be mensfull. 1721 KELLY *Scot. Prov.* 304 *The misterfull must not be mensefull.* They who are in need must and will importune. [¹needy. ² modest]

Misunderstanding brings lies to town.

1670 RAY *Prov.* 121 Misunderstanding brings lies to town. Lies and false reports arise most part from mistake and misunderstanding.

Mock no pannier men; your father was a fisher.

1678 RAY *Prov.* 78 Mock no *panyer-men*, your father was a fisher.

Mock not a cobbler for his black thumbs.

1642 FULLER II. & P. *Stale* III. ii (1841) 146 Neither flout any for his profession, if honest, though poor and painful. Mock not a cobbler for his black thumbs.

Mock not, quoth Mumford, when his wife called him cuckold.

1659 HOWELL *Eng. Prov.* 9/1.

Mocking (scorning) is catching.

1678 RAY *Prov.* 200 *Scorning* is catching. He that scorns any condition, action or employment, may come to be . . . driven upon it himself. Some word it . . . mocking's catching. 1721 KELLY *Scot. Prov.* 255 *Mocking is catching.* Spoken to discourage people from mimicking any man's imperfections, lest you contract a habit of them. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 340 *Miss.* [Imitating *Lady Answerall's* tone.] Very pretty! one breaks the heart, and the other the belly. *Lady A.* Have a care, they say, mocking is catching.

Modesty sets off one newly come to honour.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 366.

Monday for wealth, Tuesday for health, Wednesday the best day of all; Thursday for crosses, Friday for losses, Saturday no luck at all.

1850 N. & Q., 1st Ser. II. 515. [*Days of the Week.—Marriage*]

Money answers all things.

1611 BIBLE *Eccles.* x. 19 Money answereth all things

Money begets (breeds, gets) money.

1666 TORRIANO *Ital. Prov.* 64 Moneys beget moneys. 1689 SELDEN *Table-Talk* (Arb) 114 'Tis a vain thing to say, Money begets not Money, for that no doubt it does. 1841 MARRYAT *Poacher* XXVII Seven hundred pounds; eh, youngster? . . . Money breeds money. 1861 TRAFFORD *City & Suburb* XIV Money makes money, it is said. 1872 BESANT & RICE *Ready-m. Mort.* ii Money gets money. If you have but much, you must, in spite of yourself, have more.

1593 SHAKS. *Venus & Adon.* 767 Gold that's put to use more gold begets.

Money draws money.

1666 TORRIANO *Ital. Prov.* 239 Wealth goes to wealth. 1830 MRS. OLIPHANT *Greatest Heir* ii Others . . . insisted on leaving their money to Lucy on the . . . principle that to those who have shall be given . . . 'Money draws money', the proverb says.

Money is a good servant, but a bad master.

1633 MASSINGER *New Way* iv. i (Merm.) 173 L. All. I must grant, Riches, well got, to be a useful servant, But a bad master. 1855 BOHN *Hand-bk.* *Prov.* 453.

Money is often lost for want of money.

1616 DRAKE *Anc. Adag.* 69 Money is oft lost for want of money. 1855 BOHN *Handbk.* *Prov.* 453

Money is round, and rolls away.

1659 HOWELL *Ital. Prov.* 2 Money is round, and so quickly trills away. 1902-4 LEAN

Collect. i. 424 Bawbees are round and run away: a grip o' th' ground is gude to hae. *N. Fife F L Journal*, ii 91 1905 A. MACLAREN *Expos*, *Mait* ii 256 It is not for nothing that sovereigns are made circular, for they roll very rapidly, and 'riches take to themselves wings and fly away'.

Money is that art that hath turned up trump.

1670 RAY *Prov* 18

Money is the sinews of (love as well as of) war.

[*L. CICERO Philippica* v 2. 5 *Nervos belli pecuniam (largiri)*] 1592 LYLLY *Midas* i 1. Wks (1902) III 117 *Mel* I would wish that everything I touched might turn to gold: this is the sinews of war. 1599 JAMES VI *Basil. Dor.* ii (Roxb) 68 Before yee take on warres, . . . remember, that money is *Nervus belli*. 1625 BACON *Ess*, *Greatness of K.* (Arb.) 473 Neither is Money the Sinewes of Warre, (as it is trivially said) where the Sinewes of Mens Armes, in Base and Effeminate People, are failing. 1642 FULLER *H. & P. State* ii. xx (1841) 114 (*The Good Soldier*) Moneys are the sinews of war, yet if these sinews should chance to be shrunk, and pay casually fall short, he takes a fit of this convulsion patiently. 1732 T. FULLER *Gnom* 147 Money is the sinew of love as well as of war. 1829-30 M. SCOTT *Tom Cringle Log* vii A stream of gold and silver flowing into the Bank of England, . . . thus supplying the sinews of war to the government. 1890 J. PAYN *Burnt Mill*. xxii These debts . . . must be prejudicial indeed to any matrimonial project. Yet here was this young fellow actually offering to supply his rival with the sinews of war—and love

Money is welcome though it come in a dirty clout.

1629 HOWELL *Lett.* 3 Aug. (1903) i. 309 Nor would I receive money in a dirty clout, if possibly I could be without it. 1659—*Eng. Prov.* 13/2 Money is welcome, though it come in a shotten clout. 1721 KELLY *Scot. Prov* 249 Money is welcome in a dirty clout. *L. Dulcis odor lucri ex re qualibet.* 1723 DEFOE *Col. Jack* ii Wks. (1812) I. 280 People say, when they have been talking of money that they could not get in, I wish I had it in a foul clout.

Money is wise, it knows its way.

1678 RAY *Prov.* 352 Money is wise, it knows its way. *Somerset.* Says the poor man that must pay as soon as he receives.

Money makes a man free (recommends a man) everywhere.

1542 BECON *Early Wks.* (Park. Soc.) 223 Whosoever hath money may go where he list, and do whatsoever he will at his own pleasure. 1731 POOR ROBIN'S *Alm. Explan. of Alm. Eal boild or roast, or drink good Wine or Beer*, But, Money recommends you every where. 1737 A. RAMSAY *Prov. Wks.* (1819) III. 190 Money makes a man free ilka where.

1800-1 SHAKS. *Merry W. II.* ii. 177 For they say, if money go before, all ways do he open.

Money makes marriage (the match).

1621 BURTON *Anal. Mel.* iii ii iii. iii (1651) 478 There is another great allurements, . . . and that is money, *veniant a dote sagitta*, money makes the match. 1732 T. FULLER *Gnom.* 147 Money makes marriage

Money makes the man.

[*L. Divitia virum faciunt*] 1542 BI CON *Early Wks.* (Parker Soc.) 222 Money maketh the man. 1616 DRAKE *Anc. Adag.* 131 Monie maketh a man. 1662 FULLER *Worthies, Harlots* (1810) ii. 5 We commonly say, . . . In the *Change*, 'Money makes a man', which puts him in a solvable condition. 1828 LYRION *Pelham* xxv The continent only does for us English people to see. . . . Here, as you know, 'money makes the man' 1850 KING-SLEY *Alton L.* ii Money most truly and fearfully 'makes the man'. A difference in income, as you go lower, makes more and more difference . . . in all which polishes the man

Money makes the mare to go.

1572 J. SANDFORD *Hours Recreant* 213 Money makes the horse to go. 1670 RAY *Prov* 122 It's money makes the mare to go. 1690 T. D'URFEE *Collins's Walk* iii. 96 As Money makes the Mare to go, Even so it makes the Lawyer too. 1809 MALKIN *Gil Blas* i viii My business on the high road is not to hear sermons. Money makes my mare to go. 1914 K. F. PURDON *Folk of Furry F.* iii It's a true saying, 'Money makes the mare to go'. Of course every one had to give in to Julia on account of the fortune she had.

Money never comes out of season.

1616 DRAKE *Anc. Adag.* s. v 'Monie' 132 It is the fruit that is always ripe. 1639 J. CLARK *Parern.* 220 Money never cometh out of season.

Money refused loseth its brightness.

1640 HERBERT *Oull Prov. Wks.* (1859) I. 338.

Money wants no followers.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 373.

Money will do anything.

1616 DRAKE *Anc. Adag.* 131.

Money will do more than my lord's letter.

1678 RAY *Prov.* 177.

Money would be gotten if there were money to get it with.

1721 KELLY *Scot. Prov.* 250 Money wou'd be gotten, if there were money to get it with. Intimating that the man would thrive, if he had a stock.

Monkey's allowance, more kicks than halfpence.

1824 SCOTT *St. Ronan's* xxxiv 'Which is like monkey's allowance, I suppose', said the traveller, 'more kicks than halfpence'. 1833 MARRYAT *P. Simple* ii When you get on board, you'll find monkey's allowance—more kicks than half-pence. 1900 E. J. HARRY

Mr. Thomas Aikins 297 On active service kicks are more plentiful than halpence.

Monmouth caps.

[= a flat round cap] 1535-1616 *Shirburn Ballads* xxix (1907) 118 'The miller in his best array'—He puts on His Monmouth cap. 1662 FULLER *Worthies, Monmouthshire* (1840) II. 432 The best caps were formerly made at Monmouth . . . The trade was . . . removed hence to Beaudly . . . yet . . . they are called Monmouth caps unto this day 1598-9 SHAKS. *Hen. V* IV. vii. 104 *Flu* Welshmen . . . wearing leeks in their Monmouth caps.

Moonshine in the mustard-pot.

1639 CLARKE *Paræm.* 68 Moone-shine i' th mustard pot. 1678 RAY *Prov* 76 Thou shalt have moonshine i' th' mustard-pot for it, i.e. nothing.

Moonshine in the water.

1463 *Paston Letters* (Gardner) II 326 If Sir Thomas Howys wer . . . made byleve and put in hope of the moone shone in the water and I wot nat what. 1546 J. HEYWOOD *Prov* (1867) I xi 36 I will as soone be hylt. As waite againe for the mooneshine in the water 1594-5 SHAKS. *L L L.* V. ii 209 O vain petitioner! beg a greater matter; Thou now request'st but moonshine in the water.

More ado with one Jack-an-apes than all the bears.

1639 J. CLARKE *Paræm.* 73.

More afraid (frightened) than hurt.

1546 J. HEYWOOD *Prov.* (1867) I iv. 9 Shall so feare all thyng, that he shall let fall all, And be more fraid then hurt. 1579 LYL Y *Euph* (Arb) 189 Certainly thou art more afraide then hurt. 1621 D. FERGUSON *Scot. Prov* (Beveridge) 48 He is war fleyt! nor he is hurt. 1725 A. RAMSAY *Genl. Shep* v. i Bauldy's more afraid than hurt. 1827 LAMB *Lett* to Patmore 19 Jul. Down went my sister through a crazy chair . . . Mary was more frightened than hurt. [1 frightened.]

More belongs to marriage than four bare legs in a bed.

1546 J. HEYWOOD *Prov.* (1867) I. viii. 16 In house to kepe housholde, whan folks wyll néedis wed, Mo thyngs belong, than foure bare legs in a bed. 1631 JONSON *New Inn* v. i *Hos.* Four thousand pound! that's better Than sounds the proverb, *four bare legs in a bed.* 1721 KELLY *Scot. Prov.* 234 *Long e'er four bare legs heat in a bed* To dissuade people who have no stock from marrying. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II 340 *Lady A* Consider, Mr. Neverout, four bare legs in a bed: and you are a younger brother. 1823 J. GALT *Entail* vii Now-a-days it's no the fashion for bare legs to come thegither—The wife maun hae something to put in the pot as well as the man.

More bold than welcome.

1591 FLORIO *Scot. Frutes* 53 This house is free, and you are not so bold as welcome. 1721

KELLY *Scot. Prov.* 251 *More hamely¹ than welcome.* 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II 336 *Miss.* I'd rather give a knave a kiss for once than be troubled with him, but, upon my word, you are more bold than welcome. [¹ familiar.]

More by good luck than by good guiding.

1721 KELLY *Scot. Prov* 248 *More by good luck than by good guiding.* Spoken when a thing, ill managed, falls out well. 1852 MRS. CARLYLE *Lett.* to T.C. 10 Aug. Mazzini . . . made my hair stand on end with his projects. If he is not shot, or in an Austrian fortress within the month, it will be more by good luck than good guiding.

More cost, more worship.

1591 HARRINGTON *Orl. Furioso* Adv. to Reader. All their figures are cut in wood, & none in metall. and in that respect inferior to these, at least (by the old prouerbe) the more cost, the more worship 1639 J. CLARKE *Paræm.* 134. 1855 BOHN *Handbk. Prov* 511 The more worship, the more cost.

More fools in Henley.

1894 NORTHALL *Folk-phrases* 19 More fools in Henley. . . Used by natives of Henley-in-Arden, co. Warw., when strangers of remarkable appearance tarry in the main street. It might be made to cut both ways certainly.

More fool than fiddler.

1678 RAY *Prov.* 245.

More haste than good speed.

1546 J. HEYWOOD *Prov* (1867) I viii. 16 I am taught to know, in more haste than good speede How *Judicare* came into the Créede. 1642 FULLER *H. & P. State* v. xviii (1841) 438 Anna . . . made more haste than good speed, marrying Andronicus some weeks after the death of Alexius.

More have repented speech than silence.

1640 HERBERT *Outl. Prov.* Wks. (1859) I 349 More have repented speech than silence. 1872 BLACKMORE *Maid of Sher xxxiv* Seldom need any man repent for not having said more than he did; and never so needeth a Welshman.

More Irish than the Irish themselves.

1860 RILEY *Dict. Lai. Quot.* (Bohn) 146 *Hibernicus ipsis Hibernior.*—'More Irish than the Irish themselves'. A specimen of modern dog Latin, quoted against those who are guilty of bulls or other absurdities 1871 MISS C. M. YONGE *Cameos from Eng. H.* 2nd Ser. xviii (1899) 189 In the . . . fourteenth century . . . the great feudal chiefs, descended usually from the Norman and English conquerors, . . . greatly contemning . . . 'the mere Irish', though other people pronounced them . . . 'Hibernis ipsis Hiberniores' (more Irish than the Irish). 1929 *Times* 30 Jan. 10/3 The Norman-Irish de Burghs, often 'more Irish than the Irish themselves'.

More knave than fool.

c. 1630 in *Roxburgh Ballads* (Hindley) I 72
This man's more knave than foole 1738
SWIFT *Pol. Conversat.* II Wks. (1856) II. 349
Never. I take him to be more knave than fool

More know Tom Fool than Tom Fool knows.

1723 DEFOE *Col. Jack* XVII Wks. (Bohn) I. 506
It was no satisfaction to me that I knew not their faces, for they might know mine . . . according to the old English proverb, 'that more knows Tom Fool, than Tom Fool knows' 1896 J. C. HUTCHESON *Crown & Anchor* XXXIII Some fellow . . . accosts me . . . as if I were an old friend . . . illustrating the truth of the adage, . . . 'More people know Tom Fool than Tom Fool knows!'

More like the devil than St. Laurence.

1678 RAY *Prov.* 256.

More malice than matter.

1678 RAY *Prov.* 352. [*Somerset*]

More matter, less art.

1600-1 SHAKS. *Hamlet* II. II. 95 More matter, with less art.

More nice than wise.

1581 B. RICH *Farewell to Militarie Prof* (Shaks. Soc.) 139 I warrant you, thou can make it more nice than wise. 1670 RAY *Prov* 187 More nice than wise 1682 BUNYAN *Greatness of Soul* Wks (1855) I 128 Calling those that cry out so hotly against it, men more nice than wise. 1721 KELLY *Scot Prov.* 249 More nice than wise. Spoken when people out of bashfulness leave a thing unsaid, or a person unspoken to, which would have contributed to their interest.

More rain, more rest; more water will suit the ducks best.

1864 N. & Q. 3rd Ser. V. 208. Cornish Proverbs.

More royalist than the king.

1904 'H. S. MERRIMAN' *The Last Hope* XXXV The Duchess of Angoulême, . . . who had despised . . . Louis XVIII and Charles X, for the concessions they had made—who was more Royalist than the King.

More sacks to the mill.

[To bring more sacks to the mill = to supplement argument with argument or weight with weight] 1590 NASHE *Pasquil's Apol.* I. Cij b To the next, to the next, more sacks to the Mill. 1623 MIDDLETON *Span. Gipsy* IV. 1 (Merm.) I. 419 *Alv., Guim., &c.* Welcome, welcome, welcome! Solo. More sacks to the mill. 1738 SWIFT *Pol. Conversat.* I. Wks (1856) II. 338 [NEVEROUT, as MISS is standing, pulls her suddenly on his lap.] Never. Now, colonel, come sit down on my lap; more sacks upon the mill.

1594-5 SHAKS. *L.L.L.* IV. iii. 81 More sacks to the mill! O heavens! I have my wish.

Morning dreams come true.

[L. HORACE *Sat.* I. x *Post mediam noctem visus, cum somnia vera.* He appeared to

me after midnight, when dreams are true.] 1681 DRYDEN *Span. Friar* III II. Wks. (1701) II. 281 Qu At break of Day, when Dreams, they say, are true 1810 W. B. RHODES *Bombas. Fur.* This morn, . . . I dreamt (and morning dreams come true, they say) 1912 A MACLAREN *Exposn., Romans* 87 Our highest anticipations and desires are not unsubstantial visions, but morning dreams, which are proverbially sure to be fulfilled.

Morton's¹ Fork (or Crutch).

[a 1500] 1874 J. R. GREEN *Short Hist* 296 'Mortons fork', extorted gifts to the exchequer from men who lived handsomely on the ground that their wealth was manifest, and from those who lived plainly on the plea, that economy had made them wealthy. 1894 *Dict. Nat. Biog.* XXXIX. 152 [Morton] has been traditionally known as the author of 'Morton's Fork' or 'Morton's Crutch', but . . . he and Richard Foxe . . . did their best to restrain Henry's² avarice. 1932 *Times* 11 April 13/5 There is no alternative but to pay this 'benevolence' . . . Nothing is said as to any payment by the Commissioners [of Inland Revenue] by way of interest . . . Could 'Morton's fork' be more sharply pronged than this? [¹ Lord Chancellor, 1487. ² Henry VII]

Most master wears no breeches.

1588 GREENE *Pandosio Prose* Wks. (IIuth) IV 267 His wife . . . taking up a cudgel (for the most master went breeches) swore solemnly that shee would make clubs trumps. 1623 CAMDEN *Rem.* 274 Most master wears no breech.

1590-1 SHAKS. *2 Hen. VI* I. iii. 148 Though in this place most master wear no breeches, She shall not strike Dame Eleanor unreveng'd.

Most things have two handles.

1732 T. FULLER *Gnom.* Most things have two handles, and a wise man takes hold of the best. 1791-1823 I. DISRAELI *Curios. Lit.* (Chandos) III. 334 But everything hath two handles, saith the ancient adage. 1881 CANON AINGER *Chas. Lamb* 176 Lamb . . . loved paradox. . . . As Hartley Coleridge adds, it was his way always to take hold of things 'by the better handle'.

Mother Bunch.

1861 G. J. WHYTE-MELVILLE *Market Harb.* viii I have seen mammas whom the fairest of Eve's daughters might be proud to resemble; but it is sometimes hard upon the young Phoebe to have perpetually at her side the shapeless Mother Bunch, into the facsimile of which she must eventually grow.

Mother Car(e)y's chicken(s).

[A name given by sailors to the Stormy Petrel; also (in pl.) applied to falling snow.] 1767 CARTERET in HAWKSWORTH *Voy.* (1773) I. 318 The peterels, to which sailors have given the name of Mother Carey's chickens. 1836 MARRYAT *Midsh.* *Easy* xxvi 'You ought to be thrown overboard', said Gascoigne; 'all this comes from your croaking—you're a Mother Carey's chicken'. 1864 *Athenæum* 558/2 'Mother Cary's Chuckens',

the sailors' slang for snow . . . Mother Cary' being the *Mater cara* . . . of the Levantine sailors.

Mothers' darlings make but milksop heroes.

1732 T. FULLER *Gnom.* 14S.

Motions are not marriages.

1678 RAY *Prov.* 56.

Mountaineers are always freemen.

1803 WORDSWORTH *To Highland Girl* Thou wear'st upon thy forehead clear The freedom of a mountaineer. 1921 M. HEWLETT *Wiltshire Ess.* 41 That last . . . sentiment has disappeared in Kentucky. As my correspondent says, 'Montani semper liberi', Class-distinctions are not effective in the art of the freeborn.

Mows¹ may come to earnest.

1721 KELLY *Scot. Prov.* 254 *Mows may come to earnest* What you speak in jest, may come to be done in reality. [¹ jesting]

Moyen¹ does mickle, but money does more.

1721 KELLY *Scot. Prov.* 243. [¹ interest.]

Much ado about nothing.

1598-9 SHAKS. *Much Ado about Nothing* (Title of Play)

Much ado to bring beggars to stocks; and when they come there, they'll not put in their legs.

1670 RAY *Prov.* 60.

Much bruit, little fruit.

1639 FULLER *Holy War* II. XXIX (1840) 87 The French proverb was verified by this voyage, 'Much bruit and little fruit'. They not only did no good in the Holy Land . . . but also did much harm.

Much coin, much care.

[L. HORACE *Odes* III. 16 *Crescentem sequitur cura pecuniam.* Care follows increasing wealth] 1639 J. CLARKE *Paræm.* 292 Much coin, much care.

Much corn lies under the straw that is not seen.

1639 J. CLARKE *Paræm.* 145.

Much honey cloyes the maw.

[BIBLE *Proverbs* XXV. 27.] 1377 LANGL. *P. Plow.* B. 54-56 Salomon . . . seith, *sicut qui mel comedit multum, non est ei bonum*: . . . To English-men this is to mene. . . . The man that moche hony eteth. . . his mawe it englymeth.¹ c. 1388 CHAUCER *Melibeus* B³ 2606 And Salomon seith, 'If thou hast founden hony, ete of it that suffyseth; for if thou ete of it out of measure, thou shalt spewe'. 1579 LYL. *Euphues* (Arb.) 157 The Bee though she delight to suck the faire flower, yet is she at last cloyed with Honny. [¹ cloyes.]

1594-5 SHAKS. *Rom. & Jul.* II. vi. 11 The

sweetest honey Is loathsome in his own deliciousness And in the taste confounds the appetite. 1595-6 MIDS. *N. Dr.* II. ii. 137 A surfeit of the sweetest things The deepest loathing to the stomach brings. 1595-6 RICH. II I. iii. 236 Things sweet to taste prove in digestion sour. 1594 *Lucrece* 699 His taste delicious, in digestion souring.

Much law, but little justice.

1732 T. FULLER *Gnom.* 149.

Much matter of a wooden platter.

1639 J. CLARKE *Paræm.* 133 Much matter of a wooden platter. 1670 RAY *Prov.* 185 Much matter of a wooden platter *Δεῦρά περί φακῆς* [Terrible talk about a lentil] *Mira de lente*, A great stir about a thing of nothing.

Much meat, much malady (many maladies).

1629 T. ADAMS *Serm.* (1861-2) II. 28 *Multa fercula, multos morbos*.—Many dishes, many diseases. 1647 TRAPP *Marrow Gd. Authors* in *Comm. Ep.* 614 Q. Elizabeth . . . knew, that much meat, much malady 1670 RAY *Prov.* 120 Much meat much maladies. . . . Our nation . . . hath been noted for excess in eating, and it was almost grown a Proverb, That English men dig their graves with their teeth.

Much money makes a country poor, for it sets a dearer price on every thing.

1651 HERBERT *Jac. Prud. Wks* (1859) I. 373.

Much of a muchness.

1727 VANBRUGH AND CIBBER *Prov. Husband I Man.* I hope at least, you and your good woman agree still. *J. Mood.* Ay, ay! much of a muchness. 1837 T. HOOK *Jack Brag* II I never had two horses that suited me better. I have . . . nine—much of a muchness 1912 SIR EVELYN WOOD *Midsh. to F. Marshal* XXXIV The Commander-in-Chief . . . said more than once, 'Men are much of a muchness; I find officers very much on a par'.

Much science, much sorrow.

1639 J. CLARKE *Paræm.* 101.

Much spends the traveller more than the abider.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 330.

Much water goes by the mill that the miller knows not of.

1546 J. HEYWOOD *Prov.* (1867) II. v. 60 Muche water goeth by the myll, that the miller knowth not of. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Meikle water runs where the millar sleeps. 1670 RAY *Prov.* 121 Much water goes by the mill, the miller knows not of. 1721 KELLY *Scot. Prov.* 256 *Mickle water goes by that the miller wais not of.* That is, people who have much among their hands, will have things broken, lost, and purloined, of which they will not be sensible.

1592-4 SHAKS. *Tul. Andron.* II. i. 85 What, man! more water ghedth by the mill Than wots the miller of.

Much water has run under the bridge since then.

1927 *Times* 27 July 15/3 A good deal of water has flowed under the Thames bridges since the report of . . . last December.

Much would (shall) have more.

c 1350 *MS. Douce 52* (ed Forster) in *Festschr. z. zu Deutschen Neuphilologenlage*, no. 65 Mykulle wulle more 1613-22 DRAYTON *Polyolb* xv. 293 (1876) II 191 Then Laddon next comes in, contributing her store, As still we see, 'The much runs ever to the more'. 1639 J. CLARKE *Paræm* 99 Much shall have more. 1721 KELLY *Scol. Prov.* 245 *Mickle would ay have more.* . . . Spoken of the insatiable desire that rich men have after wealth. 1900 J. MCCARTHY *Hist. Own T.* v. 94 Expedition after expedition has been sent out to extend the Egyptian frontier. . . . 'Much will have more', but in this case . . . much is compelled, for the sake of . . . security, to try to have more.

1605-6 SHAKS. *Macbeth* IV. iii. 81 And my more-having would be as a sauce To make me hunger more. 1594 *Lucrece* 98 Cloy'd with much, he pineth still for more.

Muck and money go together.

1678 RAY *Prov.* 179 *Muck and money go together.* Those that are slovenly and dirty usually grow rich, not they that are nice and curious in their diet, houses, and clothes.

Muck and truck.

[= miscellaneous articles of trade] 1898 *Daily News* 22 July 4/7 'Sufficient attention is not paid to muck and truck' So says the British Consul at Shanghai

Muck of the world.

c. 1390 GOWER *Conf. Am.* v. 4854 Bot forto pinche and forto spare, Of worldes muk to gete encess. 1546 J. HEYWOOD *Prov.* (1867) I. xi. 36 To disdeygne me, who mucke of the worlde hoordth not. As he dooth

1607-8 SHAKS. *Coriol.* II. ii. 131 Look'd upon things precious as they were The common muck o' the world.

Mud chokes no eels.

1732 T. FULLER *Gnom.* 149.

Mulattoes fight, kids die.

1853 ABP. TRENCH *Prov.* iv (1894) 83 The following proverb . . . used to be current among the slave population of St. Domingo, who . . . must have their duels . . . ending in a reconciliation and a feast, the kids which furnished this last being . . . the only sufferers. *Mulattoes fight, kids die.* [*Mulates qua battent, cabriles qua moris*, a Haytian proverb.]

Mum¹ for that.

1687 MONTAGUE & PRIOR *Hind & P. Transv.* 7 It has cost me some pains to clear Her Title. Well but Mum for that, Mr. Smith. [¹ silence.]

Mum is counsel.

c. 1374 CHAUCER *Troilus* III, l. 294 These wyse clerkes that ben dede Han ever yet pro-

verbed to us yonge, That 'firste vertu is to kepe tonge'. 1546 J. HEYWOOD *Prov.* (1867) II v. 53 I will say nought but mum, and mum is counsell.

Mum's the word.

1599 GREENE *Alphonsus* I. i (Meim.) II *Car* What ne'er a word but mum? Alphonsus, speak a 1704 I. BROWN *Walls round Lond.*, *Coffee-Houses* Wks (1709) III iii 39 But Mum's the Word—for who wou'd speak their Mind among Turs and commissioners 1837 I. NOOK *Jack Bray* XII All quiet and snug—mum's the word, and no mistake 1894 BLACKMORE *Perlygloss* XXI Mum's the word.

1590-1 SHAKS. 2 *Hen VI* I. ii 89 Give no words but mum 1604-5 *Meas. for Meas.* V. 288 *Escal.* Speak not you to him, till we call upon you *Lucio*. Mum.

Mumbo Jumbo.

1738 F. MOORE *Tran Afr.* 40 A dreadful Bugbear to the Women, call'd Mumbo-Jumbo, which is what keeps the Women in awe 1837 HOOD *Ode to Rae Wilson* XXIV You might have been High Priest to Mumbo-Jumbo. 1876 GEO. ELIOT *Dan Der* XXVIII The name of Monipett had become a sort of Mumbo-Jumbo 1907 A. C. BENSON *Upton* Lett. 259 Erudition . . . a hideous idol, a Mumbo-Jumbo, a Moloch in whose honour children have still to pass through the fire in . . . dark academic groves

Murder will out (cannot be hid).

c. 1300 *Cursor M.* 1081 (Gott) For þu men sais into þis tyde, Is no man þat murður may hide. c 1386 CHAUCER *Nun's Pr.* T. 232 Mordre wol out that se we day by day 1433 LYNG *St Edmund* II. 225 in Horstin. Altengl. Leg. (1881) 400 Moordre wil out, though it abide a while. 1592 KYD *Span. Trag.* (Boas) II. vi. 58 The heauens are iust, murder cannot be hid. 1706 FARQUHAR *Recruiting Off* III i (Merm.) 291 *Bal.* Oho! the captain! now the murder's out.

1592-3 SHAKS. *Rich. III* I. iv. 293 Well, I'll go hide the body in some hole, . . . And when I have my need, I will away; For this will out. 1593-4 *Titus Andron.* II. iii. 287 How easily murder is discovered. 1596-7 *Merch. Ven.* II. ii. 86 Truth will come to light, murder cannot be hid long. 1599-1600 *Twelfth N.* III. i. 161 A murderous guilt shows not itself more soon Than love that would seem hid. 1600-1 *Hamlet* II. ii. 630 For murder, though it have no tongue, will speak With most miraculous organ. 1604-5 *Othello* V. i. 109 Nay, guiltiness will speak, Though tongues were out of use.

Muscular Christianity.

[A term applied (from about 1857) to the ideal of religious character exhibited in the writings of Chas. Kingsley.] 1858 *Edin. Rev.* Jan cvii. 190 It is a school of which Mr. Kingsley is the ablest doctor; and its doctrine has been described . . . as 'muscular Christianity'. 1880 DISRAELI *Endym.* xiv Nigel . . . was also a sportsman. His Christianity was muscular.

Music helps not the toothache.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 342.

Music is the eye of the ear.1616 T. DRAKE *Anc. Adag.* 136.

Musselbrogh¹ was a brogh When
Edinbrogh was name; And Mussel-
brogh 'ill be a brogh, When
Edinbrogh is gane.

1842 R. CHAMBERS *Pop. Rhymes of Scot.* 14
This is a pun or quibble. *Brogh* is a term for
a mussel bed, one of which exists at the mouth
of the Esk and gives name to the burgh.
[¹ Musselburgh in Midlothian.]

Must I tell you a tale and find you ears too?

1546 J. HEYWOOD *Prov.* (1867) II. IX.
74 Who euer with you any tyme therin
weares, He must both tell you a tale, and
fynde you eares 1670 RAY *Prov.* 195 Tell
you a tale, and find you ears. 1738 SWIFT
Pol. Conversat. 1. Wks. (1856) II. 337 *Never*.
What, miss! must I tell you a story and find
you ears?

Must is for the king.

1599 CHAPMAN *Hum. Day's M.* (1889) 26
Lab. Must she, sir; have you brought the
king's warrant for it? 1603 DEKKER, &c.
Grissil IV. II Must is for kings, And low
obedience for underlings 1659 FULLER
Appeal Inj. Innoc. (1840) 354 'Must is for
a king', and seeing the doctor and I are both
kings alike, I return, 'He *must not* be so
understood'. 1681 BUNYAN *Come and Wel-*
come Wks. (1855) I. 257 'Must is for
the king'. If they shall come, they shall come.
1738 SWIFT *Pol. Conversat.* *Introd.* Wks.
(1856) II. 332 I have taken care to enforce
loyalty by an invincible argument, . . . —
'Must is for the king'

Mute as a fish.

1601 JONSON *Poetaster* IV. i *Gal.* What,
mute? *Tib.* Ay, as fishes 1688 BUNYAN
Build. Ho God IX. Wks. (1855) II. 586 Meek
as a lamb, mute as a fish.

Mute as a mackerel.

1760 FOOTE *Minor* I. Wks. (1799) I. 238 You
can be secret as well as serviceable? . . .
Mute as a mackerel. 1819 *Metropolis* III. 154
We were as mute as mackerel for exactly
seven minutes and a half.

Mutton is sweet, and gars folk die ere they be sick.

1721 KELLY *Scot. Prov.* 250 *Mutton is sweet,*
and gars folks die e'er they be sick. That is,
makes people steal sheep and so be hang'd.

My better half.

1590 SIR PHIL. SIDNEY *Arcadia* (1907) III. 357
Argalus came out of his swoon, and . . . forc-
ing up, the best he could, his feeble voice,
'My dear, my better half', said he 'I find I
must now leave thee'. 1667 MILTON *Parad.*
Lost V. 95 Best image of myself, and dearer
half. [1926 FOWLER *Mod. Eng. Usage* s.v.
Hackneyed Phrases My better half.]

My cap is better at ease than my head.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 70
Thy toung . . . suche spitefull clapping haue
bred. That my cap is better at ease then
my hed.

My (Our) country, right or wrong.

1816 S. DECATUR *Toast* Our country! . . .
may she always be in the right; but our
country, right or wrong. 1891 J. E. T. ROGERS
Ind. & Commer. Hist. 1 The habit . . . of
uttering in the treatment of economical
questions . . . 'our country, right or wrong',
is not patriotism, . . . but . . . a pestilent,
economical heresy. 1927 *Times* 5 Feb. 11/5
I would much prefer to enrol myself among
those whose motto is 'My country right or
wrong' than among those whose motto is
'My country always wrong'.

My dancing days are done.

1721 KELLY *Scot. Prov.* 256.

My kiln of malt is on fire.

1636 CAMDEN *Rem.* 302.

My Lord Baldwin's dead.

1670 RAY *Prov.* 163 My Lord Baldwin's dead.
It is used, when one tells that for news which
everybody knows A *Sussex* proverb. But
who this Lord Baldwin was, I could not
learn there.

My market's made, ye may lick a whup-shaft.

1862 A. HISLOP *Prov. Scot.* [ed. 3] 230 My
market's made, ye may lick a whup-shaft.
The saucy reply of a maid already betrothed,
to a would-be wooer.

My mind to me a kingdom is.

1588 SIR E. DYER *My Mind to Me a Kingdom*
is (Title of Poem). 1609 JONSON *Case Altered*
I. 1 On. I am no gentleman born, I must
confess; but *my mind to me a kingdom is*.
Ant. Truly a very good saying.

My minnie¹ has the lave² o't.

1721 KELLY *Scot. Prov.* 256 *My minnie has*
the leave o't. Spoken jocosely, when we have
no mind to tell a thing all out, or sing a song
to the end. [¹ mother. ² remainder.]

My name is Twyford; I know nothing of the matter.

1694 MOTTEUX *Rabelais* (1897) V. xiii Has
not the fellow told you he does not know a
word of the business? His name is Twyford.
1732 T. FULLER *Gnom.* 149.

My next neighbour's scathe is my present peril.

1721 KELLY *Scot. Prov.* 245 My next neigh-
bour's scathe is my present peril. L. [Nam]
tua res agitur paries quum proximus ardet.
[HORACE *Ep.* I. XVIII 84 No time for sleeping
with a fire next door.]

My old mare would have a new crupper.

1546 J. HEYWOOD *Prov.* (1867) II. 1 43 'What mine olde mare would have a new crouper.' 1611 J. DAVIES *Scourge Folly, Prov.* 185 Wks (Grosart) II 45 'The old mare would have a new crupper' 1659 HOWELL *Eng. Prov.* 2/1 'Old mares lust after new cruppers'

My son, buy no stocks.

1678 RAY *Prov.* 348 'My son, buy no stocks. Good counsel at Gleeke.' [1 a game at cards]

My son is my son, till he hath got him a wife; but my daughter's my daughter all the days of her life.

1670 RAY *Prov.* 53 'My son's my son, till he

hath got him a wife, But my daughter's my daughter all the days of her life. 1857 D. M. MUILOCK *John Halifax* XXXII 'There is often a pitiful truth . . . in the foolish rhyme, . . . —'My son's my son till he gets him a wife, My daughter's my daughter all her life.' 1863 C. READE *Hard Cash* v 'Oh, mamma,' said Julia warmly, 'and do you think all the marriage in the world . . . can make me luke-warm to my . . . mother? . . . Your son is your son till he gets him a wife; but your daughter's your daughter, all the days of her life.'

My tongue is not under your belt.

1721 KELLY *Scot. Prov.* 216 *My tongue is not under your belt.* 'You can say nothing of me that can make me hold my tongue'

My wife cries five loaves a penny.

1678 RAY *Prov.* 71 'My wife cries five loaves a penny, i.e. She is in travel.' [1 travail.]

N

Nab¹ me, I'll nab thee.

1678 RAY *Prov.* 351 'Nab me, I'll nab thee.' 1678 BUTLER *Hud.* III. II 1457 'To nab the itches of their sects, as jades do one another's necks. [1 to bite gently]

Naboth's vineyard.

[= the coveted possession of a neighbour.] 1611 BIBLE I *Kings* XVI. 2 'And Ahab spake unto Naboth, saying, Give me thy vineyard, . . . because it is near unto my house.' 1709 SWIFT *The Garden Plot* Wks (1856) I. 701 'When Naboth's vineyard look'd so fine, The king cried out, "Would this were mine!"'

Naked as a frog.

1626 J. FLETCHER *Fair M. of Inn* IV. i. Wks (C.U.P.) IX. 201 *For.* 'I will make you dance a new dance call'd leap-frog. . . . And as naked as a frog.'

Naked as a needle.

1377 LANGLAND *P. Pl. B.* XII. 162 'Take two stronge men, and in themese caste hem, And bothe naked as a needle.' 1470-85 MALORY *Arthur* XI. 1 572 'There syr launcelot toke the layrest lady by the hand . . . and she was naked as a nedel' [1 Thames]

Naked as a robin.

1890 D. C. MURRAY *J. Vale's Guard.* XXXVII 'Time was I wouldn't ha' married her . . . without her lands. You can send her now as naked as a robin, if you like.'

Naked as a worm.

a. 1467 *Gregory's Chron.* (Camd. Soc.) 211 'The Lorde Schalus . . . was slayne at Synt Mary Overeyes . . . and laye there dyspoyly nakyd as a worrne.'

Naked as he was born.

1564 UDALL *Erasm. Apoph.* (1877) 59 'Either of them as naked as euer thei wer borne.' 1621 BURTON *Anat. Mel.* III. II. III. II (1651) 469

'At our coming to Brazil, we found both men and women naked as they were born' 1829-30 M. SCOTT *Tom Cringle* Log XII 'There lay the canoe . . . with her crew . . . as naked as the day they were born.'

Naked as my nail.

1559 *Mirr. Mag.* (1562) Bb vii 'We . . . were led in prysoners naked as my nayle.' 1633 T. HEYWOOD *Eng. Trav.* II. 1. Cui b. IIe . . . did . . . so Plucke them and Pull them till hee left them as naked as my Naille.'

Name not a rope (halter) in his house that hanged himself (was hanged).

1620 SHELTON *Quere.* III. XI (1908) I. 220 'Why do I name an ass with my mouth, seeing one should not mention a rope in one's house that was hanged?' 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 348 'Mention not a halter in the house of him that was hanged.' 1670 RAY *Prov.* 138 'Name not a rope in his house that hang'd himself.' 1890 J. PAYN *Burnt Mill* XXXII 'Miss Grace, whom he pictured . . . as sensitive upon the matter, as though if her parent had been hung she would have been to an allusion to a rope.'

Names and natures do often agree.

1611 BIBLE I *Sam.* XXV. 25 'As his name is, so is he; Nabal' is his name, and folly is with him.' 1639 J. CLARKE *Paræm.* 287 'Names and natures do often agree.' 1791 I. DISRAELI *Curios. Lit.* (1858) II. 68 'Milton . . . condescends to insinuate that their barbarous names are symbolical of their natures,—and from a man of the name of *Mac Colliltok*, he expects no mercy.' [1 i.e. fool.]

1599-1600 SHAKS. *Twelfth N.* I. II. 23 'A noble duke, in nature as in name.'

Names are debts.

1827-48 HARE *Guesses at Truth* (1859) I. 134, 5 'No people . . . ever had so lively a feeling of the power of names as the Romans. . . .

Every member of a great house had a determinate course markt out for him . . . his name admonisht him of what he owed to his country. 1901 ALEX. WHYTE *Bib. Char.*, *Stephen 15 Nomina debita*, says John Donne; that is to say, 'Every man owes to the world the signification of his name, and of all his name. Every new addition of honour or of office lays a new obligation upon him, and his Christian name above all'.

Narrow gathered, widely spent.

1721 KELLY *Scot. Prov.* 257 *Narrow gathered, widely spent* Wealth, gotten by too much sparing, comes often to be widely squander'd.

Nature abhors a vacuum.

1642 FULLER *H. & P. State v. n* (1841) 340 Queen Joan . . . (hating widowhood as much as nature doth vacuum) married James King of Majorca. 1771 JOHNSON 20 June in *Boswell* (1848) xxv. 224 Whatever philosophy may determine of material nature, it is certainly true of intellectual nature, that it abhors a vacuum. our minds cannot be empty. 1841 ABP. TRENCH *Notes on Par.* xxi (1889) 368 Since grace will as little as nature endure a vacuum, he receives a new . . . commission. *Go out . . . and compel them to come in, that my house may be filled.*

Nature does nothing in vain.

1642 SIR T. BROWNE *Relig. Med.* i xv *Natura nihil agit frustra*, is the only indisputable Axiome in Philosophy. There are no Grotesques in Nature; not anything framed to fill up empty Cantons, and unnecessary spaces. 1822 ABP. WHATELY *Use Ab. of Parity F.* (1859) 8 No . . . inherent principle of our nature is in itself either mischievous or useless. The maxim that Nature does nothing in vain, is not more true in the material, than in the moral world.

Nature draws more than ten teams.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 353 Nature draws more than ten teams. 1870 RAY *Prov.* 18 Nature draws more than ten oxen.

Nature has given us two ears, two eyes, and but one tongue; to the end we should hear and see more than we speak.

1605 *London Prodigal* iii. ii (Shaks. *Apoc.*) 205 *Lance*. Every man hath one tongue, and two eares: nature, in her building, is a most curious worke-maister. *Flow*. That is as much (as) to say, a man should heare more then he should speake. c. 1635 HOWELL *Left.* to G. G. (1903) ii. 109 You have two eyes and two ears, but one tongue. You know my meaning. 1855 BOHN *Handbk. Prov.* 457 Nature has given us two ears, two eyes, and but one tongue; to the end, we should hear and see more than we speak. *Socrates*.

Nature hates all sudden changes.

[*L. Natura non facit saltus*. Nature does not proceed by leaps.] 1721 KELLY *Scot. Prov.* 267 *Nature hates all sudden changes*. It is not safe for a man to change in his diet, behaviour, or way of living suddenly, from

one extreme to another. 1924 R. W. LIVINGSTONE *Greek Genius* 206 We have watched the obscure beginnings of philosophy, and now we must pass over nearly two centuries; remembering, however, that though we can take leaps, nature *nihil facit per saltum*.

Nature is conquered (governed) by obeying her.

1627-48 HARE *Guesses at Truth* (1859) i. 166 Bacon has declared it: *Natura non nisi parendo vincitur* and the triumphs of Science since his days have proved how willing Nature is to be conquered by those who will obey her. 1916 E. A. BURROUGHS *Val. of Decis* (1920) iii. iv. 285 'God resisteth the proud but giveth grace unto the humble' is only a theological version of the scientific truism, 'To conquer Nature you must obey her'.

Nature passes¹ nurture. [*But cf.* Nurture is above nature on p. 332.]

1579 LYLLY *Euphues* (Arb.) 41 Education can have no show where the excellency of Nature doth beare sway. 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 80. [¹ Surpasses.]

1611-12 SHAKS. *Tempest* IV. 188 A devil, a born devil, on whose nature Nurture can never stick.

Nature will have its course.

1590 LYLLY *Mother Bomble* I. i. 101 Your son's folly . . . being naturall; it will have his course. 1616 DRAXE *Anc. Adag.* 137.

Naught is never in danger.

[*L. Malum vas non frangitur*. A worthless vessel does not get broken.] 1639 J. CLARKE *Param.* 126 Naught is never in danger. 1788 SWIFT *Pol. Conversat.* i. Wks. (1856) I. 335 *Lady S.* Well, well, nought's never in danger. I warrant miss will spit in her hand, and hold fast. 1853 SURTEES *Sponge's Sport*. T. lvii 'He was nearly killed last time'. . . . 'Oh, nought's never in danger!' observed Bob Spangles.

Naught will be naught.

1573 TUSSER *Husb., Housw. Adm.* 77 (E.D.S.) 169 As rod little mendeth where maners be spilt, so naught will be naught say and do what thou wilt.

Naught's impossible, as t'auld woman said when they told her cauf had swallowed grindlestone.¹

1917 J. C. BRIDGE *Cheshire Prov.* 96. [¹ grindstone.]

Naughty Ashford, surly Wye, Poor Kennington hard by.

1736 S. PEGGE *Kenticisms, Prov.* (E.D.S.) 67.

Naughty boys sometimes make good men.

1662 FULLER *Worthies, Surrey* (1840) iii. 207 Nicholas West¹ was born at Putney. . . . In him the proverb was verified, 'Naughty boys sometimes make good men'. He seasonably retrenched his wildness, turned hard student,

became an eminent scholar and most able statesman [¹ Bishop of Ely, 1515-1533]

Nay, stay, quoth Stringer, when his neck was in the halter.

1678 RAY *Prov.* 82.

Near burr, far rain.

1830 FORBY *Vocab. E Anglia* 417 'Near bur, far rain.' The 'bur' is the halo round the moon, and . . . when it appears near the moon there will be fine weather.

Near is my coat (doublet, kirtle, petticoat) but nearer is my shirt (smock).

1461 *Paston Lett.* i. 542 Nere is my kyrtyl, but nerre¹ is my smok. 1539 TAVERNER *Erasm. Prov.* 15 The Englysshe prouerbe sayethe thus: nere is my cote, but nerer is my shyrt. 1546 J. HEYWOOD *Prov.* (1867) i. x. 23 Though ny be my kyrtell, vet nere¹ is my smocke. I haue one of mine owne whom I must looke to. 1612 JONSON *Alchem.* iii i Sub. And though to fortune near be her petticoat, Yet nearer is her smock, the queen doth note 1622 HOWELL *Lett.* i May (1903) i. 125 That king . . . having too many irons in the fire at his own home, . . . answered them that his shirt was nearer to him than his doublet 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Neir is the kittle, but neirer is the sark 1732 T. FULLER *Gnom.* 205 The shirt is nearer than the coat. 1894 NORTHALL *Folk-phrases* (E.D.S.) 25 The smock is nearer than the petticoat. [¹ nearer.]

Near is my coat (shirt) but nearer is my skin.

1596 LODGE *Marg. Amer.* 103 My shirt is neare me, my lord, but, my skin is nearest. 1636 HENSHAW *Horæ Sub.* 72 His charity begins at home, and there it ends: neare is his coat, but neerer is his skin 1614 CAMDEN *Rem.* 305 Close sitteth my shirt, but closer my skin. 1712 ARBUTHNOT *John Bull* ii. xix 'My shirt', quoth her, 'is near me, but my skin is nearer. Whilst I take care of the welfare of other folks, nobody can blame me to apply a little balsam to my own sores.'

Nearest the heart, nearest the mouth.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Neirest the heart, neirest the mouth. 1721 KELLY *Scot. Prov.* 265 *Nearest the heart, nearest the mouth.* Spoken to them who, designing to name one person, by mistake names another, perhaps a mistress or sweet-heart.

Necessity (Need) has (knows) no law.

[Gk. SIMONIDES *Slob.*, *Ecl.* i. iv. 2. c' *Ἀνάγκη δ' οὐδὲ θεοὶ μάχονται*. Even the gods war not with necessity. L. *Law Maz.*—*Necessitas non habet legem.*] 1377 LANGLAND *P. Pl.* B. xx. 10 Nede ne hath no lawe, ne neure shal falle in dette. c. 1440 *Jacob's Well* 206 panne nede hath no lawe a. 1529 SKELTON *Col. Cloute* 864 Wks. (1843) i. 344 But it is an olde sayd sawe, That nede hath no lawe. 1546 J. HEYWOOD *Prov.* (1867) i. x. 20 But néede hath no lawe, néede maketh

hir hither let a. 1555 RIDLEY *Lament. Ch.* (1506) D iv The latter reason . . . includeth a necessitie which, after the common sayinge, hathe no law. 1653 H. COGAN *Pinto's Trav.* xlvii 268 Necessity, which hath no law, compelled us thierunto 1837 CARLYLE *Fr. Rev.* iii. i. iii Your Hessian forager has only 'three sous a day' . . . women . . . are robbed; . . . for Necessity, on three half-pence a day, has no law.

Necessity is coal black.

1678 RAY *Prov.* 180

Necessity is the mother of invention.

1545 ASCHAM *Toroph.* (Arb.) 131 Necessitie, the inuentour of all goodnesse (as all authours in a manner, doo saye) . . . inuented a shaft heed. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Mister¹ makes men of craft. 1726 SWIFT *Gul Trav.* iv. x Wks (1856) i. 75 I sold my shoes with wood, which I cut from a tree. . . . No man could more verify the truth. . . . 'That necessity is the mother of invention'. 1891 J. E. T. ROGERS *Indust & Com. Hist. Eng.* v We have got an old proverb, . . . for the extension of it in detail is the substance of a good part of the *Plutus* of Aristophanes, 'that necessity is the mother of invention' Take away the necessity and the invention goes with it. [¹ Necessity.]

Neck and crop.

[= bodily, completely.] 1833 M. SCOTT *Tom Cring. Log.* xvi Chuck them neck and crop . . . down a dark staircase. 1890 S. BARING-GOULD *Arminell* xxix So he is turned out of the house, neck and crop.

Neck or nothing (nought).

1678 RAY *Prov.* 347 Neck or nothing. 1715 M. DAVIES *Athen. Brit.* i. 321 Worth venturing Neck or nothing for. 1738 SWIFT *Pol. Conversat.* i. Wks (1856) ii. 342 [*The Footman . . . falls down stairs*] *Lady A.* Neck or nothing; come down or I'll fetch you down. 1782 COWPER *Gilpin* 89 Away went Gilpin, neck or nought. 1810 CLARKE *Trav. Russia* 333 She rides, to use the language of English sportsmen, 'neck or nothing'. 1834 M. EDGEWORTH *Helen* xxv But, neck or nothing. I am apt to go through with whatever I once take into my head. 1892 A. DOBSON *S. Richardson* 121 Miss Mulso . . . was not one of Richardson's neck-or-nothing flatterers. 1908 W. S. CHURCHILL *My African Journey* ii Three or four daring Britons . . . gallop . . . neck or nothing—across rocks, holes, tussocks, nullahs.

Neck or nothing, for the king loves no cripples.

1721 KELLY *Scot. Prov.* 266 *Neck or nothing, for the king loves no cripples.* A profane jest upon those who are like to fall, wishing that they may either break their neck, or come off safe; for breaking a limb will make them useless subjects.

Need makes greed.

1721 KELLY *Scot. Prov.* 265 *Need makes greed.* Want is a temptation to covetousness.

Need makes the naked man run (and sorrow makes websters spin).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82
Need gars naked men run, and sorrow gars
websters spin. 1670 RAY *Prov.* 124.

Need makes the old wife trot.

c. 1225 *MS. T. C. O.* 11. 45 (ed. Förster) in
Eng. Stud. 21. 8 Neode makad heald wif
eorne. c. 1470 *Harl. MS.* 3362, f. 3 a Nede
makyth an old wyfe [rame]. a. 1530 R. HILLES
Common-pl. Bk. (1858) 140 Nede makyth the
old wyffe to trotte. 1546 J. HEYWOOD *Prov.*
(1867) 140 Néede makth tholde wyfe trot.
1608 TOPSELL *Serpents* (1656) 780 Hunger
breatheth stone-walls, and hard need makes
the old wife trot. 1821 SCOTT *Pirate* xlii
Stimulated by the spur which maketh the
old woman proverbially to trot, Swertha
posted down to the hamlet, with all the speed
of threescore.

Need will have its course.

1678 RAY *Prov.* 180.

Needle's eye.

1389 WYCLIF *Matt.* xix. 24 It is light a camel
for to passe thorow a needelis eye, than a riche
man to entre into the kyngdam of heuenes.
1579 GOSSON *Sch. Abuse* (Arb.) 27 Euerie one
of them may . . . daunce the wilde Morice in
a Needles eye 1622 FITZGERFREY *Elisba* 46
He had learned also how to make the Camell
passe through the needles eye, namely by
casting off the bunch on the back. 1872
BESANT & RICE *Ready-m. Mort.* xlii A single-
hearted . . . rich man, for whom the needle's
eye is as easy to pass, as for the poorest
pauper.

1595-6 SHAKS. *Rich. II* v. 17 It is hard
to come as for a camel To thread the postern
of a needle's eye.

Needles and pins, needles and pins: when a man marries his trouble begins.

1876 BLACKMORE *Cripps* li Cripps . . . was
sadly singing . . . that exquisite elegiac—
'Needles and pins, needles and pins, When a
man marries, his trouble begins!'

Needs must.

c. 1390 GOWER *Conf. Am.* i. 291 For it is seid
thus overal, That nedes mot that nede schal.
1604 E. GRIMSTONE *Hist. Siege Ostend* 195
We beleue them no more then needs must.
1871 BROWNING *Balaustion* 2287 She shall
go, if needs must.

Needs must when the devil drives.

c. 1420 LYDGATE *Ass. of Gods* (E.E.T.S.) i. 20
For hit ys oft seyde by hem that yet lyues
He must nedys go that the deuill dryues.
1523 SKELTON *Garl. Laurel* 1434 Nedes must
he rin that the deuill dryueth. 1548 J. HEY-
WOOD *Prov.* (1867) ii. vii. 64 And that he
must nedes go, whom the duell dooth driue.
1613 PURCHAS *Pilgrimage* i. xv. 71 Needs
must they goe whom the duell driueth. 1853

R. S. SURTEES *Sponge's Sport* T. xxv 'Well',
said he, 'needs must when a certain gentle-
man drives'.

1602-3 SHAKS. *All's Well* I. iii. 32 He must
needs go that the devil drives.

Neglect will kill an injury sooner than revenge.

1620-8 FELTHAM *Resolves* (Dent) 213 Neglect
will kill an injury, sooner than revenge.

Neighbour-quart is good quart.

1678 RAY *Prov.* 180 Neighbour-quart is good
quart, i.e. Giffe gaffe is a good fellow.

Neither a log nor a stork, good Jupiter.

[In allusion to Æsop's fable of the frogs who
appealed to Jupiter for a king, and being
dissatisfied with the log given them found
him replaced by a stork.] 1620-8 FELTHAM
Resolves (Dent) 169 I like neither a devouring
Stork, nor a Jupiter's log 1732 T. FULLER
Gnom. 150 Neither a Log nor a Stork, good
Jupiter 1907 *Spectator* 16 Nov. 744 The
rise of the Mahdun 1881, and the subsequent
liberation of . . . the Soudan from Egyptian
rule, was only a substitution of King Stork
for King Log.

Neither beg of him who has been a beggar, nor serve him who has been a servant.

1855 BOHN *Handbk. Prov.* 458. *Span.*

Neither bribe, nor lose thy right.

1640 HERBERT *Oull. Prov. Wks.* (1859) i. 330.

Neither fish nor flesh (nor good red herring).

1528 *Rede me & be noli wrothe* I. ii b Wone that
is nether flesshe nor fische. 1546 J. HEYWOOD
Prov. (1867) i. x. 20 She is nother fyshe nor
fleshe, nor good red hearyng. 1600 HOLLAND
Livy xxiv. xlv (1609) 540 He had the party
himselke in jelousie and suspition, as one
neither fish nor flesh, a man of no credit.
1682 DRYDEN *Dk. Guise* Ep., Poems (O.U.P.)
247 Damn'd Neuters, in their middle way of
steering, Are neither Fish nor Flesh nor good
Red-Herring. 1802 DEAN HOLE *Then & Now*
(7 ed.) vi Behold an hermaphrodite, neither
'fish, flesh, lowl, nor good red herring', the
demolition of a woman, the caricature of a
man, ridiculed as 'our friend from Middle
Sex'.

1597-8 SHAKS. *I Hen.* IV III. iii. 144 *Fal.*
Why? she's neither fish nor flesh; a man
knows not where to have her.

Neither (Never) good egg nor bird.

1629 T. ADAMS *Serm.* (1861-2) i. 170 But sin
of itself is good neither in egg nor bird,
neither in root nor branch. 1670 RAY *Prov.*
173 Neither good egg nor bird. 1721 KELLY
Scot. Prov. 262 *Neuer good egg, or burd.* Spoken
of bad boys, when they become worse men.
[¹ chicken.]

Neither heat nor cold abides always in the sky.

1678 RAY *Prov.* 47 *Ne caldo, ne gelo resta mai in cielo.* Ital Neither heat nor cold abides always in the sky

Neither here nor there.

1722 STEELE *Consc. Iov.* iv 1 (Merm.) 349 *Boy.* Nay, nay! that's neither here nor there what's matter whether she is within or no, if she has not a mind to see anybody?

1600-1 SHAKS. *Merry W. I.* iv 110 But notwithstanding that, I know Anne's mind, that's neither here nor there. 1604-5 Othello IV. iii. 59 *Des.* Doth that bode weeping? *Emil.* 'Tis neither here nor there.

Neither in Cheshire nor Chawbent.

1678 RAY *Prov.* 301 *Neither in Cheshire nor Chawbent* That is, nither in *Kent* nor *Christendome*. *Chawbent* is a town in *Lancashire* 1917 J C BRIDGE *Cheshire Prov.* 96 *Neither in Cheshire nor Chawbent* A peculiar kind of saying which is hard to describe—*neither here nor there, neither in the greuler nor in the less.* Chawbent or Chowbent, near Manchester, was generally supposed to be much behind the times

Neither in Kent nor Christendom.

1579 SPENSER *Shep. Cal. Sept.* (Kelmescott) 69 *Hob.* Sith the Saxon king Never was woofe seene, many nor some, Nor in all Kent, nor in Christendome 1662 FULLER *Worthies, Kent* (1840) ii 122 'Neither in Kent nor Christendom'. . . . This home proverb . . . ought to be restrained to English Christendom, whereof Kent was first converted to the faith. So then Kent and Christendom (parallel to Rome and Italy) is as much as the first cut, and all the loaf besides 1876 W. W. SKELAT in PEGGE *Kentisms* (E.D.S.) 62 [*Neither in Kent nor Christendom*] Kent is obviously singled out as containing the metropolis (Canterbury) of all English Christendom.

Neither lead nor drive.

1678 RAY *Prov.* 75 *Neither lead nor drive.* An untoward, unmanageable person.

Neither mass nor mattins.

[= nothing of very serious import.] 1528 SIR T. MORE *Dial. conc. Heresyes* i xx. Wks. 145/2 It maketh no matter they saye, ye may begynne agayne and mende it, for it is nother masse nor mattyns.

Neither my eye nor my elbow.

1894 NORTHALL *Folk-phrases* 20 *Neither my eyenormy elbow, i.e. neither one thing nor the other.*

Neither of his counsel nor court.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 35 I was nyether of court nor of counsaile made. 1580 LYLIV *Euph. & his Eng.* (Arb.) 377 Ilowe he employed it, he shall himselfe vtter, for that I am neither of his counsaile nor court.

Neither praise nor dispraise thyself; thy actions serve the turn.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 353.

Neither rhyme nor reason.

a 1529 SKELTON in Wks. (Dyce) I 123 For reson can I non fynde Nor good ryme in yower mater 1625 BACON *Apoph.* Wks. (Chandos) 381 'Now it is somewhat, for now it is rhyme whereas before it was neither rhyme nor reason' 1664 H. MORL *Myst Inq.* 415 Against all the Laws of Propheticke Interpretation, nay indeed against all rhyme and reason. 1678 RAY *Prov.* 349 Hee's nor rhythm, nor reason 1888 'R. BOLDRI WOOD' *Robbery under Arms* ii. xi 181 This won't do. There's neither rhyme nor reason about it.

1592-3 SHAKS. *Com. Err.* II ii 49 *Neither ryme nor reason.* 1594-5 *Two Gent.* II i. 149 *Val.* What are you reasoning with yourself? *Speed.* Nay, I was ryming 'tis you that have the reason — L L L. I i 99 *Dum.* How follows that? *Ber.* Fit in his place and time. *Dum.* In reason nothing. *Ber.* Something then in ryme. *Ibid.* I. ii. 113 A dangerous ryme, master, against the reason of white and red 1598-9 *Hen V.* V. ii 161 These fellows of infinite tongue, that can ryme themselves into ladies' labours, they do always reason themselves out again. 1599-1600 A. Y. L. III. ii. 418 *Neither ryme nor reason* can express how much 1600-1 *Merry W.* V. v. 135 In despite of the truth of all ryme and reason.

Neither sick nor sorry.

1894 NORTHALL *Folk-phrases* 20 *Neither sick nor sorry.* Said of one who has caused annoyance or trouble and takes the matter lightly. Some understand 'sorry' in the old sense of *sore*.

Neither to hold nor to bind.

1824 SCOTT *St. Ronan's* xv A lord! . . . a lord come down to the Waal—they will be neither to laud nor to bind now. 1824 D. M. MOIR *Mansie W.* xxi The old lady was neither to hold nor bind, and nothing would serve her but having . . . the old woman . . . committed to the Tolbooth 1900 J. MCCARTHY *Hist. Own Times V.* 144 King Theebaw was . . . a madman, . . . like Caligula . . . He was a man, . . . 'Neither to laud nor to bind.'

Nemesis.

[= one who avenges or punishes.] 1576 GASCOIGNE *Philomene* (Arb.) 114 She calls on Nemesis . . . The Goddess of al lust reuenge. 1642 H. MORE *Song of Soul* III ii. xiii Thus sensuall souls do find their righteous doom which Nemesis inflicts. 1901 R. G. MOULTON *Shakespeare as Dram.* Art. 46 This Nemesis is deeply embedded in the popular mind and repeatedly crops up in its proverbial wisdom. 1591-2 SHAKS. *1 Hen.* VI IV. vii. 78 Is Talbot slain . . . Your kingdom's terror and black Nemesis?

Nertown was a market town, when Taunton was a furzy down.

1851 N. & Q. 1st Ser. IV. 149 'Nerton was a market town When Taunton was a furzy down'. This Nertown is a village adjoining Taunton. . . . It's name is . . . a corruption of . . . Nethertown.

Neust (Newst) of a neustness (newstness).

1813 RAY *Prov.* 274 Neust of a neustness. i.e. Almost the same. An expression very current in Berkshire, about Binfield.

Never a (Neither) barrel the (a) better herring.

[= never one better than another nothing to choose between them] 1546 J. HEYWOOD *Prov.* (1867) II. XI. 84 A foule olde riche widowe, whether wed would ye, Or a yonge fayre mayde, beyng poore as ye be. In neither barrell better hearyng (quoth hee) c. 1548 BALE K. Johan 1888 *Eng.* Lyke lorde. lyke chaplayne, neyther barrell better herynge. 1621 BURTON *Anat. Mel.* (1651) 46 Choose out of the whole pack, . . . you shall find them all alike—never a barrel better herring. 1680 BUNYAN *Mr. Badman* XII Wks. (Offor) III. 647 'Hang them rogues, there is not a barrel better herring of all the holy brotherhood of them' 1882 E. GOSSE *Gray* 167 A *Satire upon the Heads, or Never a barrel the better Herring*, a comic piece in which Gray attacked the prominent heads of houses.

Never a Granville¹ wanted loyalty, a Godolphin wit, or a Trelawny courage.

1869 HAZLITT *Eng. Prov.* 290 *Cornw.* [¹ Sir Rich. Grenville, d. Azores, 1591; and Sir Bevil Grenville, d. Lansdowne, 1643, belonged to this family]

Never a poor man of his kin.

1721 KELLY *Scot. Prov.* 260 *Never a poor man of his kin.* Spoken of those who, in their cups and ails boast mightily, and talk highly.

Never answer a question until it is asked.

1902-4 LEAN *Collect.* IV. 56.

Never ask pardon before you are accused.

1855 BOHN *Handbk. Prov.* 458.

Never be ashamed to eat your meat.

1670 RAY *Prov.* 57 Never be ashamed to eat your meat. *Apud mensam verecundari neminem decet.* Erasmus takes notice, that this Proverb is handed down to us from the Ancients. . . . Yet some there are who out of a rustick shamefacedness or over-mannerliness are very troublesome at table, expecting to be . . . often invited to eat, and refusing what you offer them.

Never be weary of well doing.

[1534 TINDALE *Galat.* VI. 9 Let vs not be weary of wel doynge.] 1870 RAY *Prov.* 154 Never be weary of well doing.

Never bite, unless you make your teeth meet.

1721 KELLY *Scot. Prov.* 258 *Never bite, unless you make your teeth meet.* This . . . savour[s] too much of malice and revenge. . .

The more noble way is to forget and to forgive.

Never break out of kind, to make your friends farlie¹ on you.

1721 KELLY *Scot. Prov.* 260 *Never break out of kind, to make your friends farlie on you.* Spoken to them that follow the ill qualities of their parents. [¹ wonder at you]

Never but once at a wedding.

1678 RAY *Prov.* 263 Never but once at a wedding 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 336 *Never.* Did you ever see the like? Miss Never, but once at a wedding.

Never came a wife well pleased from the mill but one, and she broke her neck.

1721 KELLY *Scot. Prov.* 265 *Never came a wife well pleas'd from the mill but one, and she broke her neck* A word commonly said to wives when they come from the mill, the occasion, sense, or meaning of it I know not.

Never cast dirt into that fountain of which thou hast sometime drunk.

1678 RAY *Adag. Hebr.* 404 Never cast dirt into that fountain of which thou hast sometime drunk. We should not proudly despise or reproach that person or thing which formerly have been of use to us.

Never catch at a falling knife or a falling friend.

1864 J. H. FRISWELL *Gentle Life* 79 The Scotch . . . have a like proverb . . . 'Never catch at a falling knife or a falling friend'.

Never cheapen unless you mean to buy.

1902-4 LEAN *Collect.* IV. 56.

Never do things by halves.

1753 HANWAY *Trav.* (1762) II. XIV. i. 343 Nadir, who did nothing by halves, was determined to pull off the mask. 1883 C. READE *Peril Secur.* VIII 'Oh, never do things by halves', said the ready girl.

Never dog barked against the crucifix but he ran mad.

1642 FULLER *H. & P. State v. vi* (1841) 355 *He scoffs . . . at sacred things.*—This . . . ulcers men's hearts with profaneness. The Popish proverb, well understood, hath a truth in it: 'Never dog barked against the crucifix, but he ran mad.'

Never draw your dirk when a dunt¹ will do.

1832 A. HENDERSON *Scot. Prov.* (1881) 51 *Ne'er draw your dirk when a dunt will do.* [¹ blow.]

Never friar forgot feud.

1820 SCOTT *Monastery* x The devil was in me when I took this road—I might have remembered the proverb, 'Never Friar forgot feud'.

Never go to the devil and a dish-clout in your hand.

1721 KELLY *Scot. Prov.* 264 *Never go to the Dee'l, and a dish-clout in your hand.* If you will be a knave, be not in a trifle, but in something of value.

Never good that mind their belly so much.

1678 RAY *Prov.* 317. *Somerset.*

Never grieve for that (what) you cannot help.

1639 J. CLARKE *Paræm.* 292 *Never grieve for that you cannot help.*

Never is a long day (term).

c. 1386 CHAUCER *Canon's Yeoman's T.* G. 1411 *Nevers to thryve were to long a date.*
1721 KELLY *Scot. Prov.* 260 *Never is a long term.* Spoken to them that say they will never get such a thing effected. 1384 J. PAYN *Canon's Ward* xxv 'I will never, never marry again'. 'Never is a long day . . .', said Jeanette cheerfully. 1887 BLACKMORE *Spring-haven* xvii *She never could pay her rent.* But 'never is a long time', . . . and . . . she stood clear of all debt now.

Never judge from appearances.

1528 TINDALE *John* vii. 24 *Judge not after the vther aperaunce, but nudge rightewes judgement.* 1890 MONTAGU WILLIAMS *Leaves of a L.* xx (1893) 144 *Little did the audience know what subsequently transpired as to her character. . . . She wore . . . every appearance of innocence, but in her person she illustrated the truth of the old adage that one should not judge by appearances.* 1896 J. C. HUTCHESON *Crown & Anchor* xv *I learnt . . . not to judge by appearances and from hasty conclusions as to the character of my messmates*

Never kiss a man's wife, nor wipe his knife, for he will be likely to do both after you.

1639 J. CLARKE *Paræm.* 45 *To kiss a man's wife, or wipe his knife, is a thankless office.*
1721 KELLY *Scot. Prov.* 263.

Never lay sorrow to your heart when others lay it to their heels.

1671 N. & Q. 4th Ser. VIII. 506 LANCA-SHIRE PROVERBS.—'Never lay sorrow to your heart when others lay it to their heels.' This is said when any one is grieved by the desertion of children or friends.

Never let on you,¹ but laugh.

1721 KELLY *Scot. Prov.* 262 *Never let on you, but laugh.* Spoken when people are jeering our projects, pretensions, and designs. As if you would say, laugh you on, but I will effect it. [¹ trouble yourself about it.]

Never make toom¹ rusie.²

1721 KELLY *Scot. Prov.* 268 *Never make toom rusie.* *boast, or brag of that, which you have not, or cannot do.* [¹ empty. ² commendation.]

Never marry a widow, unless her first husband was hanged.

1721 KELLY *Scot. Prov.* 260 *Never marry a widow, unless her first husband was hang'd.* *Lest she upbraid you with him, and sing you an old Scottish song You will never be like our old good man*

Never meet, never pay.

1721 KELLY *Scot. Prov.* 261 *Never meet, never pay* *Spoken when we supply a friend in his need, and with a free heart*

Never mind what people say.

1855 C. KINGSLEY *Let.* to Ludlow in *Let & Mem* (1882) i. xiii. 358 *To make my children . . . scoffing radicals . . . would be perfectly easy . . . if I were to make the watch-word of my house, 'Never mind what people say'.*

Never miscall a Gordon in the raws of Strathbogie.

1832 A. HENDERSON *Scot. Prov.* (1881) G *Ne'er nusea' a Gordon in the raws o' Strathbogie* *Strathbogie was the district of the Gordons* *Never speak ill of a man on his own ground.*

Never mix your liquor.

a 1831 C. DIBDIN JR. *Ben the Boatswain* (1886) 266 *By drinking gin I lost my life, so, lest my fate you meet, Whv, never mix your liquor, lads, but always drink it neat*

Never open your pack, and sell no wares.

1721 KELLY *Scot. Prov.* 262 *Never open your pack, and sell no wares.* *Never proffer your service where it is not likely to be accepted.*

Never put off till to-morrow what may be done to-day.

c. 1386 CHAUCER *Melibeus* B² 2981 'An old proverbe,' quod she, 'seith. that "the goodnesse that thou mayst do this day, do it; and abyde nat ne delaye it nat till to-morwe".'
1576 PETTIE *Petite Pall.* (Gollancz) l. 6 *Qui paratus non est hodie, cras minus aptus erit.*
1616 DRAXE *Anc. Adag.* 42 *Deferre not vntill to morrow, if thou canst do it to day.* 1633 J. HOWELL *Let.* 5 Sep. (Dent) ii. 140 *Secretary Cecil . . . would oftentimes speak of himself, 'It shall never be said of me that I will defer till to-morrow what I can do to-day'.* 1712 ADDISON *Spect.* No. 487 Wks. (Bohn) 111. 469 *The maxim . . . should be inviolable with a man in office, never to think of doing that to-morrow which may be done to-day.* 1846 M. A. DENHAM *Prov.* (Percy Soc.) 3 *Never put off till to-morrow, what you can do to-day.* 1906 W. MAXWELL *From Yalu to Port A.* 7 *It was added that the Chinese Government 'would not reply in haste', but would take advantage of its reputation for never doing to-day what could be put off till the morrow.*

Never quit certainty for hope.

[Gk. ΗΕΣΙΟΝ Νήπιος ὃς τὰ ἔτοιμα λιπών τ' ἀνέτοιμα δίδωκει. He is a fool who leaves a

certainty to pursue an uncertainty] 1855 BOHN *Handbk. Prov.* 459 Never quit certainty for hope.

Never refuse a good offer.

1670 RAY *Prov.* 136 Never refuse a good offer. 1824 SCOTT *Redg* XXI 'You shall have a bellyful for love. . . . 'I shall never refuse a fair offer', said the poverty-stricken guest.

Never rely on the glory of the morning or on the smile of your mother-in-law.

1922 J. W. R. SCOTT *Foundations of Japan* 121 We spoke of weather signs, and he quoted a proverb, 'Never rely on the glory of the morning or on the smile of your mother-in-law'.

Never rued the man that laid in his fuel before St. John.¹

1732 T. FULLER *Gnom.* 277. [¹ Dec. 27.]

Never say die.

[= never give in.] 1837 DICKENS *Pickwick* II (1867) 6 Never say die—down upon your luck. 1838 Wilson's *Tales of Borders* IV. 142 Never say 'die', while there's a shot¹ in the locker, Bill, we'll weather many a Friday's sailing yet. 1848 A. SMITH *Christ. Tadpole* I Never say die, mother: that's the line of business [¹ money].

Never say ill fellow deals thou.

1721 KELLY *Scot. Prov.* 261 *Never say ill fellow deals thou.* I have made you so good a proffer, that you have no reason to call me an ill fellow.

Never sigh, but send.

1678 RAY *Prov.* 348 Never sigh but send. *Ibid.* 81 Sigh not, but send, he'll come if he be unchanged. 1721 KELLY *Scot. Prov.* 89 *Do no sigh for him, but send for him; if he be unhang'd he'll come.* Spoken when a young maid sighs, alleging that it is for a sweet-heart. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 336 MISS sighs . . . Spark. Come, miss, never sigh, but send for him.

Never speak to a fasting man.

1639 J. CLARKE *Paræm.* 178.

Never take a stone (forehammer) to break an egg, when you can do it with the back of your knife.

1721 KELLY *Scot. Prov.* 266 Never take a stone to break an egg, when you can do it with the back of your knife. 1737 A. RAMSAY *Scot. Prov.* Wks. (1819) III. 191 Ne'er tak a forehammer to break an egg, when ye can do it wi' a pen knife.

Never take the tawse when a word will do the turn.

1721¹ KELLY *Scot. Prov.* 266 *Never take the taws', when a word will do the turn.* Severity ought never to be used where fair means will prevail. [¹ a leather strap with a fringed end, used instead of a rod.]

Never tell thy foe that thy foot acheth (sleeps).

c. 1300 *Prov. Hending* 12 Tel thou neuer thy fo that they iot aketh. 1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 100 Thou should not tell thy foe when thy fit slides. 1721 KELLY *Scot. Prov.* 317 Tell not thy foe when thy foot's sleeping, nor thy step-munny when thou'rt sore hungry. 1862 A. HISLOP *Prov. Scot.* (ed. 3) 240 Ne'er tell your fae when your foot sleeps.

Never too old (late) to learn.

[L. SENECA *Epist.* LXVI. 3. *Tamdiu discendum est quamdiu nescias: si proverbio credimus, 'quamdiu vivis'. We must go on learning as long as we are ignorant; or, if we believe the proverb, as long as we live.] a. 1627 MIDDLETON *Mayor Queenb.* V. 1 (Merm.) II. 383 Simon. A man is never too old to learn. 1678 RAY *Eng. Prov.* 166 Never too old to learn. 1712 ARBUTHNOT *John Bull* I. VII A lawyer I was born, and a lawyer I will be; one is never too old to learn. 1721 KELLY *Scot. Prov.* 266 Never too late to learn. L. *Nunquam sera est ad bonos mores via.**

Never too late to mend.

1594 GREENE *Looking-Glass* V. v. Jonas. Woman, amends may never come too late. c. 1645 HOWELL *Left* 9 Nov. (1903) III. 139 We have both of us our failings that way: . . . but it is never over late to mend. 1837 T. HOOK *Jack Brag* I Ah, Johnny, . . . you never will mend till it is too late. 1883 J. PAYN *Thicker than W.* x It is never too late to mend, . . . and . . . his recantation has been a very full one.

Never too late to repent.

a. 1591 HY. SMITH *Serm.* (1866) I. 218 It is an old saying, Repentance is never too late; but it is a true saying, Repentance is never too soon. 1670 RAY *Prov.* 112 It's never too late to repent. *Nunquam sera est, &c.*

Never tread on a sore toe.

1855 BOHN *Handbk. Prov.* 459.

Never trust a tailor that does not sing at his work.

1611 BEAUM. & FL. *Kt. Burn.* P. II. VIII (Dent) 64 Mer. Never trust a tailor that does not sing at his work; his mind is of nothing but filching.

Never venture out of your depth till you can swim.

1855 BOHN *Handbk. Prov.* 459.

Never was cat or dog drowned, that could but see the shore.

1666 TORRIANO *Ital. Prov.* 36 Neither dog nor cat ever drown, so long as they can discern the shore. 1732 T. FULLER *Gnom.* 151 Never was cat or dog drowned, that could but see the shore.

Never was strumpet fair.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 388.

New beer, new bread and green wood, / Will make a man's hair grow through his hood.

1750 W. ELLIS *Mod Husbandm.* i. 91 For as the Verse or Proverb says—New Beer, new Bread, and green Wood will make a Man's Hair grow through his Hood. [i.e. reduce him to poverty.]

New church, old steeple: poor town and proud people.

1873 HARLAND & WILKINSON *Lancashire Leg* 203 As to the prosperous and beautiful village of Bowness, on Windermere—'New church, old steeple, Poor town, and proud people'.

New lords, new laws.

a. 1548 HALL *Chron.*, Hen. VI 169 Tholde spoken proverbs, here toke place. New Lordes, new lawes. 1721 KELLY *Scot. Prov.* 260 New Lords, new Laws. . . L. *Nousus Rex, nova lex.* 1824 SCOTT *St Ronans* xiv But new lords new laws—naething but fine and imprisonment, and the game no a feather the plentier.

New meat begets a new appetite.

1670 RAY *Prov.* 18.

New presbyter is old priest writ large.

c. 1646 MILTON *New Forcers Consc.* 20 When they shall read this clearly in your charge. New Presbyter is but Old Priest writ Large. 1876 D. MACLEOD *Mem. Norman Macleod* i. 183 Knowing how easily 'presbyter' might become 'priest writ large', he was . . . afraid of the tyranny of Church Courts and ecclesiastical majorities. 1880 PROUDE *Bunyan* 66, 67 When Elizabeth died, 'the . . . High Church party . . . abused their power. . . The Bishops were displaced by Presbyterian elders. The Presbyterian elders became themselves 'hireling wolves', 'old priest' written in new characters. [? 1603.]

New things are fair.

c. 1386 CHAUCER *Squire's T.* F. 1 610 Men loven of propre kynde newefangelnesse. c. 1412 LYDGATE *Troy Bk.* iv. 572 Here men may se how it is natural then to delite in ping[e]bat is newe. 1651 HERBERT *Jac. Prud.* Wks. (1859) I. 369.

Newer is truer.

1546 J. HEYWOOD *Prov.* (1867) ii. iv. 51 Thy ryme (quoth he) is muche elder then mine. But myne beyng newer is truer then thine.

News are like fish.

1616 BRETON *Cross. Prov.* ii. Wks. (1879) II. App. iii.

Next to a battle lost, the greatest misery is a battle gained.

[1815] WELLINGTON 1912 *Times*, *Lit. Sup.* 14 June 241 Wellington was the centre of all things . . . 'I hope to God', he said one day, 'that I have fought my last battle . . . I

always say that, next to a battle lost, the greatest misery is a battle gained'.

Next to love, quietness.

1678 RAY *Prov.* 194

Next to no wife, a good wife is best.

1642 FULLER *II. & P. Sile* iii. xxi (1811) 205 A bachelor was saying, 'Next to no wife, a good wife is best'. 'Nay,' said a gentlewoman, 'next to a good wife, no wife is the best'.

Nice caters seldom meet with a good dinner.

1732 T. FULLER *Gnom.* 151.

Nichils in nine pokes.

[*Nichil* (med. L.) or *Nihil* (class. L.) = nothing, is 'a word which the Sheriff answers, that is opposed concerning Debts illeivable, and that are nothing worth, by reason of the insufficiency of the Parties from whom they are due'. See 1684 MANLEY *Cowell's Interpreter*.] 1584 R. SCOT *Discov. Witches* (1886) xvi vi 406 The witches . . . that . . . give their soules to the divell . . . and then bodie to the hangman to be trussed on the gallows, for nichils in a bag. 1670 RAY *Prov.* 188 *Nichils* in nine pokes. *Chesh.* i.e. Nothing at all 1678 — *Prov.* 261 *Nichils* in nine pokes or nooks. 1917 J. C. BRIDGE *Cheshire Prov.* 97 *Nichills* in nine holes. Nothing at all. Absolutely empty . . . There are two variants, the first of which is fairly common in Cheshire — *Nichills* in nine pokes (sacks or bags) *Nichills* in nine nooks.

Night is the mother of counsel.

[GK MENANDER *Monasticha* 150 'Εν νυκτὶ βουλῇ τοῖς σοφοῖσι γίνονται. By night counsel comes to the wise. L. *In nocte consilium.* In the night is counsel.] 1589 SPENSER *F. Quene* i. i. 291 Untroubled night, they say, gives counsell best. 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 352 Night is the mother of Councils.

Nimble ninepence.

1851 MAYHEW *Lab. Labour* (1861) ii. 263/1 The 'nimble ninepence' being considered 'better than the slow shilling'. 1894 ASTLEY *50 Years Life* ii. 68 Not a bad instance of the nimble ninepence.

Nine tailors make a man.

1615 CLEVELAND *Poems* 23 Like to nine Taylors, who if rightly spell'd, Into one man, are monosyllabled. 1663 BUTLER *Hud.* i. ii. 22 Compos'd of many Ingredient Valors Just like the Manhood of nine Taylors. 1771 SMOLLETT *Humph. Clink.* 18 Jul. Wks. (1871) 539 Made her believe I was a tailor, and that she was going to marry the ninth part of a man. 1819 SCOTT *Lett.* 26 July in Lockhart, They say it takes nine tailors to make a man—apparently, one is sufficient to ruin him. 1908 H. B. WALTERS in *Church Bells* 96 'Nine Tailors make a man', is said to be really 'nine tellers', 'tellers' being the strokes for male, female, or child, in a funeral knell or passing bell. 3×3 for male. [In Dorset these strokes are said to be called tailors: *Acad.* 11 Feb. 1899, 1901.]

Nine Worthies.

[Nine famous personages, viz Three Jews (Joshua, David, Judas Maccabeus); three Gentiles (Hector, Alexander, Julius Caesar), three Christians (Arthur, Charlemagne, Godfrey of Bouillon).] c. 1417 *Agincourt* 13 Though thou be not set amonge y^e worthies nyne. Yet wast thou a conquerour in thy tyme. 1619 J. TAYLOR (Water P) *Kichsey Winsey* C 1 b Forgot had bin the thrice three worthies names, If thrice three Muses had not writ their fames.

1594-5 SHAKS *L L L. V. i.* 128 Sir, you shall present before her the Nine Worthies. *Ibid. V. ii.* 486, &c. 1597-8 2 *Hen. IV. II. iv.* 238 Thou art as valorous as Hector of Troy . . . and ten times better than the Nine Worthies.

Nine-pence to the shilling.

1889 E. PEACOCK *Glos. Lincs.* (E.D.S.) 370 Nine-pence-to-the-shilling—Below the average in common sense. 'How's Mr . . . ? Thaay do saay as he's nobut nine-pence-to-th'-shilling.'—M. F., Scotton, 1876

Nineteen nay-says of a maiden are a half a grant.

1721 KELLY *Scot. Prov.* 268 *Nineteen nay says of a maiden is but half a grant.* Spoken to encourage those who have had a denial from their mistress to attack them again.

Nippence, nopence, half a groat wanting twopence.

1659 HOWELL *Eng. Prov.* 12/1.

Nits will be lice.

a 1700 *New Dict. Cant.* Crew sig. H 7 Nitts will be Lice. 1791 I. DISRAELI *Curios. Lit.* (1858) III. 44 Oliver Cromwell's coarse but descriptive proverb conveys the contempt which he felt for some of his mean and troublesome coadjutors 'Nits will be lice!'

No alchemy to saving.

1640 HERBERT *Outl. Prov. Wks.* (1859) I 322.

No autumn fruit without spring blossoms.

1732 T. FULLER *Gnom.* 151.

No barber shaves so close but another finds work.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 348. 1732 T. FULLER *Gnom.* 159 One barber shaves not so close but another finds work.

No better than she (they) should be.

[= of doubtful moral character.] 1604 *Pasquils Jestis* (1864) 35 A man whose wife was no better then she should be. 1712 STEELE *Spect.* No. 503 Some say, 'A very fine lady'; others, 'I'll warrant you, she is no better than she should be'. 1882 J. C. MORRISON *Macaulay* 105 He goes up to the dignified dames . . . and finishes by telling them roundly that in his opinion they are all no better than they should be.

No bishop, no king.

1589? LYLLY *Whip for Ape Wks.* (1902) III. 420 Yes, he that now saith, Why should Bishops be? Will next cry out, Why Kings? The Saints are free. 1604 JAMES I in FULLER *Ch. Hist.* (1655) x. i (1868) III. 201 *His Majesty*—I approve the calling and use of bishops in the church; and it is my aphorism, 'No bishop, no king' 1641 'SWECTYMNUS?' *Vind. Answ.* § 16, 208 King James of blessed memory said, *no Bishop no King.* it was not he, but others that added, *No Ceremony, no Bishop.*

No broth, no ball; no ball, no beef.

1853 MRS. GASKELL *Cranford* iv We used to keep strictly to my father's rule, 'No broth, no ball, no ball, no beef', and always began dinner with broth. Then we had suet puddings, boiled in the broth with the beef, and then the meat itself. If we did not sup our broth, we had no ball.

No butter will stick to his (my) bread.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 71 But there will no butter cleave on my breade. 1636 CAMDEN *Rem.*, *Prov.* 303 No butter will stick on his bread 1721 KELLY *Scot. Prov.* 267 No butter will stick to my bread. Spoken when all means we use to thrive miscarry. 1727 SWIFT *Pastoral Dial.* Wks. (1856) I. 628 But now I fear it will be said, No butter sticks upon his bread. 1824 SCOTT *Redg.* xv 'No,' replied Nanty; 'the devil a crumb of butter was ever churned that would stick upon my bread'.

No carrion will kill a crow (kite).

1614 BEAUM. & FL. *Wit at S. W.* III. i Wks. (C.U.P.) IX. 104 *Fop.* Every one knows the state of his own body, No carrion kills a kite. 1670 RAY *Prov.* 76 No carrion will kill a crow.

No case: abuse the plaintiff's attorney.

1662 J. WILSON *Cheats* I. IV. Wks. (1874) 28 *Runter.* Then, if at any time you find you have the worst end of the staff, leave off your cause and fall upon the person of your adversary. 1890 *Times* 6 Dec. [Biog. notice] Mr. Huddleston . . . attacked the police as severely as if his instructions had been similar to the time-honoured 'No case, abuse the opposing attorney'. 1913 *Times, Lit. Sup.* 5 Sep. 365 All kinds of irrelevances of the proverbial 'abuse-the-plaintiff's-attorney' type, are calmly brushed aside by such Judges as the Lords of Appeal in Ordinary.

No churchyard is so handsome, that a man would desire straight to be buried there.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 361.

No coming to heaven with dry eyes.

1629 T. ADAMS *Serm.* (1861-2) II. 373 Many saints have now reaped this crop in heaven, that sowed their seed in tears. David, Mary Magdalene, Peter; as if they had made good the proverb, No coming to heaven with dry eyes'.

No cousin in London, no cousin at Stonham.

1830 FORBY *Vocab E Anglia* 429 [A Londoner who had failed to reciprocate the hospitality of a cousin at the village of Stonham in Suffolk, again went there.] The Londoner . . . was instantly repulsed with the answer, 'No cousin in London, no cousin at Stonham'.

No cross, no crown.

1621 QUARLES *Ester; Med* ix The way to Blisse lyes not on beds of Downe, And he that had no Crosse, deserves no Crowne. 1669 W PLNN (title) No Cross no Crown; a Discourse shewing . . . that the . . . daily bearing of Christ's Cross, is the alone way to the rest and kingdom of God 1910 ALEX. MACLAREN *Expos., Hebrews* xii 10, 15 Jesus Christ, and Jesus Christ's servants . . . obey the same law, and that law is, no cross, no crown.

No cut to unkindness.

1621 BURTON *Anat Mel* i. ii. iv vii (1651) 169 No cut, to unkindness, as the saying is. a frown and hard speech, . . . especially to courtiers, or such as attend upon great persons, is present death. 1659 HOWELL *Eng. Prov.* 13/1 No cutt to unkindness.

No day passeth without some grief.

1670 RAY *Prov.* 6.

No day so clear but hath dark clouds.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

No day without a line.

[*L. Nulla dies sine linea*. No day without a line. Cf. Pliny 35, 10, 36, § 84.] 1579 LVLV *Euphues* (Arb.) 153 Follow *Apelles* that cunning and wise Painter, which would lette no day passe ouer his head, without a lyne, without some labour. 1905 A. VAMBÉRY *Story of Strug.* I. iv. 148 True to my principle . . . '*Nulla dies sine linea*', I had not one lost day to record

No divinity is absent if Prudence is present.

[*L. Nullum numen abest si sit prudentia*. (Founded on JUVENAL *Sat.* x. 365.)] 1783 JOHNSON in *Boswell* lxxv (1848) 717 Though the proverb *Nullum numen abest, si sit prudentia*, does not always prove true, we may be certain of the converse of it, *Nullum numen adest, si sit imprudentia*. Note. Mrs. Piozzi gives a more classical . . . variation: *Nullum numen adest ni sit prudentia*.—CROKER. 1837 LOCKHART *Life Scott* xxxvii (1860) 333 Scott . . . seldom failed to introduce some passing hint of caution—such as *Nullum numen abest si sit prudentia*. 1880 BLACKMORE *Mary Aner.* xlix 'If prudence be present, no divinity is absent', according to high authority; but the author of the proverb must have first excluded love from the list of divinities.

No extreme will hold long.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. iii.

No faith with heretics.

c. 1592 MARLOWE *Jew of Malta* ii. iii (Merm.) 269 *Bar.* It's no sin to deceive a Christian, For they themselves hold it a principle, Faith is not to be held with heretics. ? a 1630 J. TAYLOR (Water-P.) *Kitchsey Winsey Wks.* (1872) 11 They being Romists, I a Protestant! Their apostatistical injunction saith, To keep their faith with me, is breach of faith. 1753 RICHARDSON *Grandison* (1812) vii iii 502 I remember the hunt he gave to Father Marescotti; but would even that good man have thought himself bound to observe faith with heretics in such a case?

1596-7 SHAKS *K. John* III. i. 174 And blessed shall he be that doth revolt From his allegiance to a heretic.

No feast to a miser's (churl's).

1611 J. DAVIES *Scourge Folly* No. 349 A man shall as soone breake his necke as his fast In a miser's house': Yet stay, . . . it is confest That there is no cheare to a miser's feast. 1639 J. CLARKE *Parcem.* 192 No feast to a churls. 1678 RAY *Prov.* 137 *No feast to a Misers.* Il n'est banquet que d'homme chiche. *Gall.*

No fence against a flail.

1670 RAY *Prov.* 89 No fence against a flail. Some evils and calamities assault so violently, that there is no resisting of them. 1730 SWIFT *On Stephen Duck*¹ Wks (1856) I. 637 The thresher Duck¹ could o'er the queen prevail, The proverb says, 'no fence against a flail'. [¹ a farm-labourer, advanced by Queen Caroline; rector of Byfleet, 1752]

No fence against ill fortune.

1636 CAMDEN *Rem.* 308 There is no fence for ill fortune. 1670 RAY *Prov.* 89 No fence against ill fortune. Some evils and calamities assault so violently, that there is no resisting of them.

No fire, no smoke (without smoke).

1336 CHAUCER *Melibeus* B² 2375 'It may nat be' seith he [Seneca] 'that, where greet fyr hath longe tyme endured, that ther ne dwellth som vapour of warmnesse. 1546 J. HEYWOOD *Prov.* (1867) ii. v. 57 There is no fyre without some smoke. 1580 LVLV *Euphues & his Eng.* (Arb.) 323 No fire made of wood but hath smoake. 1641 WENTWORTH *Ld. Strafford Speech bef. Ho. of Lords*, 13 April Where hath this fire lain hid for so many hundred years, without smoke to discover it? 1659 HOWELL *Eng. Prov.* 15/1 No fire without smoak. 1869 TROLLOPE *He knew he was right* xv Mrs. MacHugh said that there was never fire without smoke.

No fishing to fishing in the sea.

1598 GREENE *James IV.* i. ii (Merm.) 323 *Al.* Now may I say, as many often sing, 'No fishing to the sea, nor service to the King'. 1602 BRETON *Wonders v. Hearing Wks.* (Grosart) II. 9 *Fran.* Oh sir, nothing venture nothing have, there is no fishing to the sea, the gain of one voyage will bear the loss of many. 1625 PURCHAS *Pilgrims* (1905-7) xix. 251 I am none of Neptune's secretaries; yet know this, that there is no fishing to the

sea, and no country so strong by sea as that which findeth most employment in this kind. 1659 HOWELL *Eng. Prov.* 18;2 There is no fishing to the Sea, nor service to the Kings. 1670 RAY *Prov.* 90 *No fishing to fishing in the sea.* Il fait beau pescher en eau large. *Gall.* It's good fishing in large waters.

No flying from fate.

1732 T. FULLER *Gnom.* 152 *No flying from Fate.* 1910 *Spectator* 17 Dec. 1074 'All went well enough till a circus came to the town, and then I was mad to join it. . . . I was called to it, and you can't go against your fate'.

No flying without wings.

[L. PLAUTUS *Penulus* iv. ii. 49 *Sine pennis volare haud facile est.* It is not easy to fly without feathers.] 1605 CHAPMAN, &c. *Eastw. Hoe* ii. i (1889) 459 *Quick.* We must have trades to live withal, for we cannot stand without legs, nor fly without wings. 1670 RAY *Prov.* 91 *No flying without wings.* He would fain fly, but he wants feathers. . . . Nothing of moment can be done without necessary helps, or convenient means. 1721 KELLY *Scol. Prov.* 267 *No flying without wings.* A man cannot thrive and prosper in the world, that has no stock, or support.

No foe to a flatterer.

1578 M. HUNNIS in *Paradyse dayntyte dev.* (1868) 97 *No foe to a flatterer* [Title] 1629 T. ADAMS *Serm.* (1861-2) i. 188 *Plus nocet lingua adulatoris quam manus persecutoris.*¹ There is no foe to the flatterer. [¹ AUGUST. in Ps. lxvi.]

No folly to being in love.

1768 RAY *Prov.* 50 *No folly to being in love, or where loves in the case, the Doctor is an Ass.*

No fool to the old fool.

1546 J. HEYWOOD *Prov.* (1867) ii. ii. 46 *But there is no foole to the olde foole, folke say.* 1594 LYLY *Moth. Bomb* iv. ii. Wks. (1902) III. 211 *Acc.* In faith I perceive an olde sawe and a rustic, no foole to the old foole. 1614 CAMDEN *Rem.* 313 *There is no foole to the old foole.* 1721 KELLY *Scol. Prov.* 256 *No fool to an old fool.* Spoken when men of advanc'd age behave themselves, or talk youthfully, or wantonly. 1859 TENNYSON *Grandmother* Wks. (1893) 226 I. . . spoke I scarce knew how; Ah, there's no fool like the old one—it makes me angry now. 1893 H. P. LIDDON *Serm. on O. T.* xi. 162 'No fool is so bad as the old fool', for . . . he is less capable of improvement than a young one.

No friend to a bosom friend; no enemy to a bosom enemy.

1721 KELLY *Scol. Prov.* 261.

No garden without its weeds.

1579 LYLY *Euphues* (Arb.) 196 *No doubt it is in the courte . . . as in all gardens, some flowers, some weedes.* 1621 BURTON *Anal. Mel.* iii. iv. i. iii (1651) 676 *The divel . . . will never suffer the church to be quiet or at rest: no garden so well tilled but some*

noxious weedes grow up in it. 1732 T. FULLER *Gnom.* 152 *No Garden without its weeds.* *Ibid* 6 *A good garden may have some weedes.* 1826 SOUTHEY *Leil.* (to daughters) 19 July (1912) 414 *But the best dispositions require self-watchfulness, as there is no garden but what produces weeds.*

No gates, no city.

1662 FULLER *Worthies, Worc.* (1840) iii. 386 *The great and ancient gates of London town, (No gates, no city) now are voted down, And down were cast*

No good apple on a sour stock.

1393 LANGLAND *P. Pl.* C. xi. 206 *For god seith hit hym-self . . . shal neuere good appel Thorw no sotel science on sour stock growe.*¹ [¹ *Matth.* vii. 18.]

No grass grows on his (my) heel.

1553 UDALL *Royster D.* iv. v (Arb.) 67 *Tru.* *Ye are a slow goer sir . . . Maistresse since I went no grasse hath growne on my hele.* 1580 LYLY *Euphues & his Eng.* (Arb.) 240 *There will . . . no grasse hang on [the] heeles of Mercury.* 1737 RAMSAY *Scol. Prov.* 24 *He'll no let Grass grow at his Heels.*

No great loss but¹ some small profit.

1670 RAY *Prov.* 117 *No great loss, but some small profit.* As for instance, he whose sheep die of the rot, saves the skins and wool. [¹ without.]

No hair so small but hath his shadow.

[L. PUBLIUS SYRUS 138 *Etham capillus unus habet umbram suam.* Even a single hair has its shadow.] 1584 LYLY *Sapho & Phao* Prol, Wks (1902) II. 372 *There is no needles point so smal, which hath not his cōpasse. nor haire so slender, which hath not his shadowe.* 1590 LODGE *Rosalynde* Wks. (1883) I. 130 *Affirming, that as . . . the smallest haire have their shadowes so the meaneest swaines had their fancies.* 1651 HERBERT *Jac Prol* Wks. (1859) I. 369 *No hair so small but hath his shadow.*

No haste but good (speed).

a 1553 UDALL *Royster D.* i. iii (Arb.) 20 *Tib.* *No haste but good, Madge Mumblecrust, for whip and whurre!* The olde prouwerbe doth say, neuer made good furre.² 1639 J. CLARKE *Parcem* 115 *No haste but good speed.* 1721 KELLY *Scol. Prov.* 261 *No more haste than good speed.* . . . Spoken when we are unreasonably urged to make haste. [¹ hurry. ² furlong]

No haste to hang true men.

1599 PORTER *Angry Wom.* *Abingd.* ii. i (Merm.) 126 *Nich.* *There's no haste to hang true men.* 1662 FULLER *Worthies, London* (1840) ii. 341 *As if Londoners . . . aim more at dispatch than justice; and, to make quick riddance (though no haste to hang true men), acquit half, and condemn half.*

No herb will cure love.

c. 1386 CHAUCER *Leg. Good Women* 1187 *Love wol love, for nothing will it wonde* [cease]. 1832 A. HENDERSON *Scol. Prov.* (1881) 40 *Nae herb will cure love.*

No Jews, no wooden shoes.

[c. 1754] 1861 H. MAYHEW *Lond Labour* II. 117 'No Jews! No wooden shoes!' Some mob-leader . . . had in this distich cleverly blended the prejudice against the Jews with the easily excited but vague fears of a French invasion

No joy without annoy (alloy).

[L. *Extrema gaudii luctus occupat* Grief borders on the extremes of gladness] c. 1386 CHAUCER *Nun's Priest's T. B.* 3205 For evere the latter ende of joye is wo 1639 J. CLARKE *Paræm.* 134 No joy without annoy. 1855 BOHN *Handbk Prov* 524 There is no joy without alloy.

No knave to the learned knave.

1617 MORYSON *Itin.* III. 1. 5 (1907-8) III. 358 Thus the English Proverb saith. No knave to the learned knave.

No knave to the old knave.

1571 R. EDWARDS *Damon & Pithias* in HAZL. *O.E.P.* iv. 78 *Will* You are a wily colther and a brave, I see now there is no knave, like to the old knave.

No lack to a wife.

1639 J. CLARKE *Paræm.* 329.

No lack to lack a wife.

1546 J. HEYWOOD *Prov.* (1867) II. XI. 84 Suche kynde of lyuyng, for suche kynde of lyfe, As lackyng the same, no lacke to lacke a wife.

No larder but hath its mice.

1782 T. FULLER *Gnom.* 153

No law for lying.

1678 RAY *Prov.* 172 No law for lying A man may lie without danger of the law.

No like is the same.

[L. *Nullum simile est idem*] 1638 ROWLEY *Shoemaker a Gent.* II. *Leo.* Why wouldst not have her like me? *Cris.* Because no like's the same.

No living man / all things can.

[L. VIRGIL *Elog.* viii. 63 *Non omnia possumus omnes.* We cannot any of us do all things.] 1639 J. CLARKE *Paræm.* 147 No living man all things can. *Ibid.* 97 No man is good at all things.

No lock will hold / against the power of gold.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 332.

No longer foster,¹ no longer lemman² (friend).

c. 1412 HOCCEVE *De Regim. Princ.* (1860) 60 Ne lenger forster, ne lenger lemman. Love on luste groundede is not worth a leeke. 1546 J. HEYWOOD *Prov.* (1867) II. IX. 79 I saie to suche (said she) no longer foster, No longer lemman.² 1639 J. CLARKE *Paræm.* 33 No longer foster, no longer friend. [¹ nourish, support. ² lover, mistress.]

No longer pipe, no longer dance.

1623 CAMDEN *Rem.* 274 No longer pipe, no longer daunce. 1620 SHELTON *Quix.* II. VII. (1908) II. 233 It shall not be said, master, for me, 'No longer pipe no longer dance'. 1721 KELLY *Scot. Prov.* 257 *No longer pipe, no longer dance.* A reflection on those who have been advantaged by us heretofore, whose kindness continues no longer than they are getting by us. 1766 M. ENGERWORTH *Par. Asst. Lit. Merchs.* III. (1903) 410 'He always dances well to whom fortune pipes'. 'Yes, no longer pipe, no longer dance', replied Francisco, and here they parted

No love is foul, nor prison fair.

1611 J. DAVIES *Scot. Folly Wks.* (Gros.) II. 46 There was never fair prison nor love with foul face 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

No love to a father's.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 322.

No man before his guide.

1639 J. CLARKE *Paræm.* 6.

No man better knows what good is than he who hath endured evil.

1670 RAY *Prov.* 8

No man can be a good ruler, unless he hath first been ruled.

1539 TAVERNER *Erasm. Prov.* (1552) 2 *Nemo bene imperat, nisi qui paruerit imperio* No man can be a good ruler, unless he hath bene first ruled.

No man can both sup and blow at once.

1597 N. BRETON *Wils. Trenchmour Wks.* (Gros.) II. b 11 Contraries cannot at one time be in one subject: which we see otherwise doe fall out in a man, that warms his hands and cooles his pottage, and all with one breath. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 80 Na man can baith sup and blaw at once. 1721 KELLY *Scot. Prov.* 359 We cannot both sup and blow.

No man can flay a stone.

1670 RAY *Prov.* 9.

No man can make his own hap.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Na man makes his awn hap. 1721 KELLY *Scot. Prov.* 267.

No man can play the fool so well as the wise man.

[L. HORACE *Odes* iv. 12. 27 *Misce stultitiam consiliis brevem; Dulce est desipere in loco.* And be for once unwise. While time allows, 'Tis sweet the fool to play.—Conington.] 1601 JONSON *Poet.* IV. iii *Alb.* I have read in a book, that to play the fool wisely, is high wisdom 1611 J. DAVIES *Scot. Folly Wks.* (Gros.) II. 42 None plays the foole well without wit. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Na man can play the fool sa weil

as the wise man. 1721 KELLY *Scot. Prov.* 267 None can play the fool so well as the wise man. 1599-1600 SHAKS. *Twelfth N.* III. i. 63 This fellow's wise enough to play the fool, And to do that well craves a kind of wit.

No man can serve two masters.

1389 WYCLIF *Mult.* VI. 24 No man may serue to two lordis 1526 TINDALE—No man can serve two masters 1642 D. ROGERS *Naaman* 166 You cannot have your will . . . and Christ too; no man can serve two masters. 1853 ABP. TRENCH *Prov.* VI (1894) 143 Our Lord . . . has said, 'No man can serve two masters' . . . ; compare the Spanish proverb 'He who must serve two masters, must lie to one' 1907 S. LEE *Gl. Eng. of 16 Cent.* 22 [Sir T. More] made . . . a working reconciliation between the old religion and the new learning. . . . There was inconsistency in the endeavours to serve two masters.

No man cries stinking fish.

1660 JER. TAYLOR *Duct. Dubit.* (1671) 805 Does ever any man cry stinking fish to be sold? 1732 T. FULLER *Gnom.* 153 No Man cryeth stinking Fish. 1806 WOLCOT (P. Pindar) *Tristia* Wks. (1816) IV. 309 But no one, to be sure, cries 'Stinking fish'. 1912 *Spectator* 29 June, 1033 It is always foolish to cry 'stinking fish' or to lower one's prestige in the international market by appearing to confess to a weakness which does not exist

No man dies of an ague, or without it.

1629 T. ADAMS *Serm.* (1861-2) II. 455 But as physicians say, no man dies of an ague, or without it, so seldom any soul dies of pride, or without pride.

No man ever became thoroughly bad all at once.

[L. JUVENAL *Sat.* II. 83 *Nemo repente fuit turpissimus.*] 1629 T. ADAMS *Serm.* (1861-2) I. 71 The violence and virulence of this venomous quality comes not at first. *Nemo fit repente pessimus*—No man becomes worst at the first dash. 1849 LYTTON *Caxtons* III. vii (1854) 52 'Done his duty, and reformed the unhappy wretch, . . . *Nemo repente turpissimus semper fuit*—No man is wholly bad all at once'. 1892 H. P. LIDDON *Serm. Wds. of Christ* 126 The old saying that no man becomes very bad all of a sudden—*nemo repente fuit turpissimus*—applies to the life of faith as well as of conduct.

No man ever lost his credit, but he who had it not.

1670 RAY *Prov.* 6.

No man fouls his hands in his own business.

1632 HERBERT *Priest to Temple* xxxii. Wks. (1859) I. 241 The Italian says, *None fouls his hands in his own business*; and it is an honest, and just care, so it exceed not bounds, for every one to employ himself to the advancement of his affairs.

No man hath a lease of his life.

1377 LANGLAND *P. Pl. B. x.* 89 (Skeat) I. 292 For we haue no lettre of owre lyf. how longe it shal dure. 1721 KELLY *Scot. Prov.* 266 No

man hath a lease of his life. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 232 Nae man has a tack¹ o' hus life. [¹ lease.]

1590-1 SHAKS. 2 *Hen. VI* IV. x. 6 If I might have a lease of my life for a thousand years I could stay no longer

No man hath a worse friend than he brings from home.

1623 CAMDEN *Rem.* 280 Where shall a man haue a worse friend, than hee brings from home 1678 RAY *Prov.* 351 No man hath a worse friend than he brings from home. 1738 SWIFT *Pol. Conversat.* 1. Wks. (1856) II. 333 Well, I see there's no worse friend than one brings from home with one: and I am not the first man has carried a rod to whip himself. 1853 ABP. TRENCH *Prov.* VI (1894) 146 This one . . . telling of the enemy whom every one of us has the most to fear. *No man has a worse friend than he brings with him from home*; . . . in striking agreement with Augustine's remarkable prayer, 'Deliver me from the evil man, from myself'.¹ [¹ *Libera me ab homine malo, a meipso.*]

No man is a hero to his valet.

[Fr. . . . *qu'il n'y avait point de heros pour les valets de chambres.* MADAME CORNUEL, c. 1694.] 1685 COTTON *Montaigne* III. II Few men have been admired by their domestics. 1784 FOOTE *Patron* II (1774) 30 *Jul.* It has been said . . . that no man is a hero to his valet de chambre; now I am afraid when you and I grow a little more intimate, . . . you will be horribly disappointed in your high expectations. 1824 SIR J. PRIOR *Life of Burke* xvi (Bohn) 490 No man, it has been said, is a hero to his valet-de-chambre, and . . . few men perhaps however great in the estimation of the world, carry the same impression of greatness into the bosoms of their own families. 1841 CARLYLE *Heroes* v (1896) 258 We . . . deny altogether . . . that no man is a Hero to his valet-de-chambre. Or if so, it is not the Hero's blame, but the Valet's. 1910 *Times*, *Wkly* 21 Jan. Many men have been heroes to their valets, and most (except Pope and Poe) to their biographers.

No man is a match for a woman till he's married.

1354 SURTEES *Handley Cross* lvii That no man is a match for a woman till he's married, is an axiom that most Benedicts will subscribe to.

No man is bound to criminate himself.

[A Law maxim *L. Nemo tenetur seipsum accusare.*] 1724 DEFOE *Behav. Servts.* 94 *Ed.* I hope your Worship will not be angry, . . . ; am I obliged to accuse myself? Just! Why no, you are not. [1868] MONTAGU WILLIAMS *Leaves of Life* xviii (1893) 125 Mr. Baron Bramwell said . . . that the witnesses might have refused to give evidence on the ground that, by so doing, they might incriminate themselves.

No man is content.

[L. *Nemo suad sorte contentus.* No man is content with his lot.] 1639 J. CLARKE *Parcem.* 73 No man is content.

No man is his craft's master the first day.

1639 J. CLARKE *Paræm* 35 No man his craft's master the first day. 1640 HERBERT *Oull. Prov. Wks.* (1859) I 347 None is born master. 1678 RAY *Prov* 120 No man is his crafts-master the first day. *Nessuno nasce maestro.* Ital

No man is wise at all times.

[L. PLINY THE ELDER *Nemo mortalium omnibus horis sapit* No one of mortals is wise at all times] 1639 J. CLARKE *Paræm*. 266 No man is wise at all times. 1766 GOLDSMITH *Vic. W. x* (Globe) 19 I was tired of being always wise, and could not help gratifying their request, because I loved to see them happy.

No man knows when he shall die, although he knows he must die.

c. 1386 CHAUCER *Clerk's T* E¹ 124 And also certain as we knowe echoon That we shul deye, as uncerteyn we alle Been of that day when deeth shal on us falle. c. 1450 *Provs of Wisdom* (ed. Schleich) in *Anglia* 51. 224 We schal dye, we note, how sone. 1590 GREENE *Never too Late Wks.* (Gros.) VIII. 125 Wee haue nothing more certaine than to dye, nor nothing more vncertaine than the houre of death.

1599-1600 SHAKS. *Jul. Caes.* III. 1. 99 That we shall die, we know, 'tis but the time And drawing days out, that men stand upon.

No man lives so poor as he was born.

[L. SVR *Nemo ita pauper vivit, quam pauper natus est.*] 1732 T FULLER *Gnom.* 153 No man lives so poor as he was born.

No man loveth his fetters, be they made of gold.

1546 J. HEYWOOD *Prov.* (1867) I. viii. 15 No man loueth his fetters, be they made of gold. Were I loose from the lovely lynkes of my chayne, I would not daunce in such fayre fetters agayne. 1605 CHAPMAN, &c. *Eastw. Hoe* iv. 1 *Touch.* Wife, no man loves his fetters, be they made of gold. I list not ha' my head fastened under my child's girdle. 1894 LD. AVEBURY *Use of Life* in (1904) 27 All fetters are bad, even if they be made of gold . . . in the case of many rich men, they are really the slaves . . . of money.

No man makes haste to the market where there's nothing to be bought but blows.

1670 RAY *Prov.* 119.

No man may poind¹ for unkindness.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Na man may puind for unkindness. [¹ distraint.]

No man ought to be judge in his own cause.

1845 H. BROOM *Legal Maxims* 418 It is unreasonable, that, if wrong be done to a man, he should be his own judge thereof,

according to the maxim, *nemo debet esse judex in propria causâ*. 1928 *Times*, 22 Aug. 9/4 The principle that no judge could be a judge in his own case was generally accepted. The chairman of a meeting was in a quasi-judicial capacity.

No man so good, but another may be as good as he.

1662 FULLER *Worthies, Cheshire* (1840) I. 265 Some will oppose to this narrow county-proverb, an English one of greater latitude, viz 'No man so good, but another may be as good as he'.

No man was ever made more healthful by a dangerous sickness, or came home better from a long voyage.

1617 MORYSON *Itin.* III. 1. 5 (1908) III. 357 The wiser sort, . . . see many returne from forraigne parts corrupted with vices proper to them, according to the Flemings Proverb: that no man was ever made more healthfull by a dangerous sickness, or came home better from a long voyage.

No man will another in the oven (kirk) seek, except that himself have been there before.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 69 And as for yll places, thou sekest nie in mo, And in woorse to, than I into any go. Wherby this prouerbe sheweth the in by the weeke. No man will an other in the oven seeke, Except that him selfe haue bene there before. 1596 NASHIE *Saffron W.* 151 Of the Good-wife . . . finding her daughter in the oven, where she would neuer have sought her, if she had not been there first her selfe. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 349 If the mother had not been in the oven, she had never sought her daughter there. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Na man can seek his marrow in the kirkne, sa well as he that hes been in it himself.

No Man's Land.

[1348-9] 1662 FULLER *Worthies, Warwick* (1840) III. 277 There happened so grievous a pestilence in London, that . . . the dead might seem to jostle one another. . . . Whereupon this bishop¹ bought . . . ground near Smithfield. It was called *No-man's-land*, . . . as designed and consecrated for the general sepulture of the deceased. 1719 DEFOE *Crusoe* II (Globe) 563 This was a kind of Border, that might be called *no Man's Land*, being a Part of . . . *Grand Tartary*. 1896 R. S. S. BADEN-POWELL *Downfall of Prempeh* 68 The Adansis . . . have been removed . . . and the district remains a No Man's Land, and practically a bush desert. 1928 *Times*, 10 Dec. 15/6 There are to-day . . . zones of what may be called, economically, No Man's Land. . . . They are too far from the market. 1929 16 April 22/4 The narrator begins by losing hun while on patrol, and then undergoes . . . dreadful experiences in 'No Man's Land'. . . . Before he can escape from his shell-hole, the French launch a minor attack. [¹ Ralph de Stratford, d. 1354.]

No matter how but whether.1639 J. CLARKE *Paræm.* 216.**No meat (morsel) for mowers.**

[= unsuitable to, or unobtainable by, people of low degree.] 1542 UDALL *Erasm. Apoph.* 342 Lais an harlot of Corinthē . . . so dere & costely that she was no morsell for mowyers. 1581 MULCASTER *Positions xxxviii* (1587) 179 To hope for hie marriages, is good meat, but not for mowers. 1616 DRAKE *Anc. Adag.* 101 It is not for your mowing. 1639 J. CLARKE *Paræm.* 72 No meat for mowers 1738 SWIFT *Pol. Conversat.* in Wks (1856) II. 352. Col. Let's kiss and be friends Miss Hands off! that's meat for your master. 1876 J. PAYN *Halves* 1 He was wholly unsuspecting of her design, imagining her to be meat for his masters.

1597-8 SHAKS. 2 *Hen. VI* II. iv. 134 Away, you mouldy rogue, away! I am meat for your master.

No mill, no meal.

[Gk. 'Ο φεύγων μύλον ἀλφίτα φεύγει. He who shuns the millstone shuns the meal. L. Qui fugit molam farinam non invenit. He who flies from the mill gets no meal.] 1639 J. CLARKE *Paræm.* 163 No milne, no meale.

No mischief but a woman or a priest is at the bottom of it.

[L. JUVENAL *Sat.* vi. 242 *Nulla fere causa est in qua non femina liem Moverit.* There is scarcely any dispute but a woman has been at the bottom of it.] 1549 LATIMER 2nd *Serm. bef. Edw. VI* (Arb.) 57 He called . . . one Abiather the hyghe prieste. For it is maruayle if any mischyeffe be in hand, if a priest be not at some ende of it. 1629 T. ADAMS *Medit. upon Creed* 169 When he would peruert a whole family to superstition, hee teaches his Iesuite to begin with the woman. 1659 HOWELL *Eng. Prov.* 15/1 There is no mischief in the world done, But that a woman is alwayes one. 1670 RAY *Prov.* 50 There's no mischief in the world done, But a woman is alwayes one. 1830 SCOTT *Note K in Ht. Midl.* The journal . . . proceeds thus: ' . . . No doubt the daughter and parson would endeavour to persuade him to decline troubling himself in the matter . . . *No mischief but a woman or a priest in it—here both.*'

No money, no Swiss.

1670 RAY *Prov.* 143 No silver no servant. The *Suisses* have a Proverb among themselves, parallel to this. Point d'argent point de Suisse. No money no Suisse. The *Suisses* for money will serve neighbouring princes in their wars. 1738 GAY *Fables* II. ix. 61 For these, like Swiss attend; No longer pay, no longer friend. 1840 MARRYAT *Olla Pod. xxxv* What a pity . . . that a nation so brave . . . should be . . . so *innately* mercenary. There never was a truer saying than 'Point d'argent, point de Suisse'.

No more like than Jack fletcher¹ and his bolt.²

1576 L. TWYNE *Pat. of Painefull Adv.* (1903) 75 There is no more likeness betweene them sauing that the childe hath the generall

3905

shape and proportion of a man, than is betweene Jack fletcher and his bolt. [¹ arrow-maker. ² arrow.]

No more mortar, no more brick, / a cunning knave has a cunning trick.1678 RAY *Prov.* 296.**No more wit than a coot.**

c. 1548 BALE K. *Johan* 176 K. *Johan.* Thou semyste by thy wordes to have no more wytt than a coote.

No naked man is sought after to be rifled.

[L. *Nemo potest nudo vestimenta detrahare.* No one can strip a naked man of his garment.] 1651 HERBERT *Jac Prud.* Wks. (1859) I. 366 No naked man is sought after to be rifled.

No news is good news.

c. 1645 HOWELL *Lett.* II. xviii I am of the Italians mind that said, *Nulla nuova, buona nuova*, no news, good news. 1850 SMEDLEY *Frank Fairleigh x Arguing* . . . (on the 'no news being good news' system) that I should have heard again if anything had gone wrong, I dismissed the subject from my mind. 1864 J. PAYN *Lost Sir Massingb.* xx Well, no news is good news, you know.

No one is bound to do impossibilities.

1655 FULLER *Hist. Univ. Camb.* (1840) 236 Though divines, they were presumed to have so much of civil law, yea, of the law of nature, as to know, *Nemo tenetur ad impossibilia*, 'No man is tied to impossibilities'.

No pains, no gains.

1648 HERRICK *Hesper.* Wks. (O.U.P.) 248 *No Paines, No Gains.* If little labour, little are our gaires: Mans fortunes . . . are according to his paines. 1721 KELLY *Scot. Prov.* 259 No profit but¹ pains. 1853 ABP. TRENCH *Prov.* v (1894) 114 For the most part they courageously accept the law of labour, *No pains, no gains*, . . . as the appointed law and condition of man's life 1864 R. BROWNING, *Death in Desert* 207 When pain ends, gain ends too. [¹ without]

1605-6 SHAKS. *Macbeth* IV. i. 39 O! well done! I commend your pains, / And every one shall share i' the gains.

No paternoster, no penny.

[= no work, no pay.] 1707 HICKERINGILL *Priest-cr.* II. ii. 22 Once was—No Pater Noster, No Penny; now—No Sermons, not a Penny, not a farthing.

No peace beyond the line.

1821 SCOTT *Pirate* XXI There is never peace with Spaniards beyond the Line—I have heard Captain Tragendeck and honest old Commodore Rummelaer say so a hundred times, and they have both been down in the Bay of Honduras and all thereabouts.

No penny, no pardon.

1531 TYNDALE *Expos.* 1 *John* in Wks. (1573) 395/1 O Popishe forguennesse with whom it

goeth after the comon prouerbe, no peny no pardon. 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 82 Na penny, na pardon.

No penny, no paternoster.

[= priests insist on being paid as a condition of performing service.] 1546 *Suppl. Commons* (1871) 87 Theyr couetouse is growne into this prouerbe, 'No peny, no pater noster'. 1640 BASTWICK *Lord Bps.* vi. E iv b No penny, no Pater noster; they looke more to their tithes, then to their taske. 1648 HERRICK *Hesper.*, *The Peter-penny* Wks. (O.U.P.) 251 Who at a dead lift, Can't send for a gift A Pig to the Priest for a Roster, Shall heare his Clarke say, . . . *No pennie, no Pater Noster.*

No penny, no placebo.

c. 1548 BALE *K. Johan* 1930 *Sed.* No grote no pater noster, no penyne no placebo¹ [² Vespers in the Office for the Dead, from first word in first antiphon, *Placebo*, I shall be pleasing or acceptable; Ps. cxiv. 9 Vulg.]

No physician like a true friend.

c. 1386 CHAUCER *Melib.* 2495 Catoun seith, 'If thou hast nede of help, axe it of thy freendes, for ther nys noon so good a phisicien as thy trewe freend'. [SKEAT footnote: *Cato, De Moribus*, iv. 13: 'Auxilium a nobis petito, si forte laboras. Nec ququam melior medicus quam fidus amicus']

No playing with a straw before an old cat.

c. 1450 HENRYSON *Mor. Fab.* 65 It is ane olde Dog . . . that thou begyles, Thou weines to draw the stra before the Cat. 1548 J. HEYWOOD *Prov.* (1867) ii. viii. 72 No playng with a strawe before an olde cat, Euery tryflyng toie age can not laugh at. 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 64 It is ill to draw a strea before an auld cat. 1721 KELLY *Scol. Prov.* 180 I am o'er old a cat, to draw a straw before my nose . . . I am too old to be imposed upon. A young cat will jump at a straw drawn before her, but not an old one. 1818 SCOTT *Rob Roy* xxvi He tried if Mac Vitie and Co. wad gie him siller on them . . . but they were ower auld cats to draw that strae afore them.

No pleasure without pain (repentance).

1576 PETTIE *Petite Pall.* (Gollancz) I. 142 Pleasure must be purchased with the price of pain. c. 1590 MARLOWE *Faustus* V. iv. His store of pleasure must be sauced with pain. 1639 J. CLARKE *Paræm.* 326 Never pleasure without repentance.

1599-1600 SHAKS. *Twelfth N.* II. iv. 71 Duke. I'll pay thy pleasure then. *Clo.* Truly, sir, and pleasure will be paid, one time or another.

No price is too low for a 'bear'¹ or too high for a 'bull'.²

[Stock Exchange.] 1884 *Times* 28 June No price is too low for a 'bear' or too high for a 'bull' (LEAN *Collect.* iv. 62). [² one who sells stock for future delivery hoping to buy

it cheap meanwhile, and therefore tries to bring prices down. ² person trying to raise prices.]

No priest, no mass.

[a. 1585] 1662 FULLER *Worthies Shropshire* (1840) iii. 54 Plowden¹ being of the Romish persuasion, some setters² trepanned him . . . to hear mass. But afterwards Plowden understanding that the pretender to officiate was no priest, . . . 'Oh the case is altered', quoth Plowden. 'no priest, no mass'. [¹ 1518-85. ² decoys]

No profit to honour, no honour to religion.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 352.

No purchase, no pay.

[a. 1700] 1867 ADML. W. H. SMYTH *Sailor's Word-Bk.* 521 A buccaneering principle of hire, under the notion of plunder and sharing in prizes, was, no purchase no pay.

No receiver, no thief.

c. 1386 CHAUCER *Cook's T.* A 4415 Ther is no thief with-oute a louke¹ That helpeth him to wasten and to souke. 1546 J. HEYWOOD *Prov.* (1867) i. xii. 40 For this prouerbe préuees, Where be no receivers, there be no théuees. 1629 T. ADAMS *Serm.* (1861-2) i. 187 The calumniator is a wretched thief, and robs man of the best thing he hath. . . . But if there were no receiver there would be no thief. 1639 J. CLARKE *Paræm.* 233 The receiver makes the thief. 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 94 There is na thief without a resetter. 1670 RAY *Prov.* 136 No receiver no thief. 1926 *Times* 22 Nov. 11/3 It had often been said in those Courts that if there were no receivers there would be no thieves. [¹ accomplice.]

No religion but can boast of its martyrs.

1732 T. FULLER *Gnom.* 154.

No remedy but patience.

1670 RAY *Prov.* 190 No remedy but patience. 1680 R. L'ESTRANGE *Citt & Bumpkin* 6 *Citt.* Well, there's no remedy but patience. 1692—*Fables* cxviii (1738) 209 The silly ass stood preaching to himself upon the text of *No remedy but patience.*

No reply (plie¹) is best.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 82 Na plie is best. 1721 KELLY *Scol. Prov.* 267 *No reply is best.* Spoken by sedate and even temper'd men, when abused by others. [¹ lawsuit.]

No right at Rome.

1639 J. CLARKE *Paræm.* 172.

No rogue like to the godly rogue.

1732 T. FULLER *Gnom.* 154.

No root, no fruit.

c. 1374 CHAUCER *Troilus* iv. 770 For which ful ofte a by-word here I seye, That 'rooteles

moot grenð soonð deye'. 1640 J. DYKE
Worthy Commun. 176 No roote no frute.
1592-3 SHAKS. *Rich.* III II. ii. 41 Why
grow the branches now the root is wither'd?

No rose without a thorn.

1430-40 LYDGATE *Bochas* Prol. ix There is
no rose . . . in garden, but there be sum
thorne. 1579 LYLY *Euphues* (Arb.) 33 The
sweetest Rose hath his prickell. 1603
FLORIO tr. *Montaigne* III. iii (1597) V. 68 But
no good without pains; no roses without
prickles. 1647 HERRICK *Noble Numb*; *The
Rose* (O.U.P.) 386 But ne're the Rose with-
out the Thorn. 1670 RAY *Prov.* 138 No rose
without a thorn. 1855 BOHN *Handbk. Prov.*
129 For the rose the thorn is often plucked.
1866 C. READE *Griffith G.* xli There was a
thorn in the rose of their wedded life: he was
of the Church of England; she . . . a Roman
Catholic.

1591-2 SHAKS. *I Hen. VI* II. iv. 33 Let him
that is no coward nor no flatterer . . . Pluck
a red rose from off this thorn with me. *Ibid.*
II. iv. 69 Hath not thy rose a thorn, Plan-
tagenet? 1599-1600 A.Y.L. III. ii. 118 He
that sweetest rose will find Must find love's
prick and Rosalind. 1602-3 *All's Well* I. iii.
137 This thorn Doth to our rose of youth
rightly belong. 1594 *Lucrece* 492 I know
what thorns the growing rose defends. 1609
Sonn. 35. 2 Roses have thorns, and silver
fountains mud.

No safe wading in an unknown water.

1639 J. CLARKE *Paræm.* 250 It's no safe
wading in an unknown water. 1670 RAY *Prov.*
153 No safe wading in an unknown water.
1721 KELLY 261 *No safe wading in uncouth¹
waters.* It is no wisdom to engage with
dangers that we are not acquainted with.
[¹ strange.]

No service to the king's.

1484 CAXTON *Chartier's Curial* (E.E.T.S.) 19
Ne seruyse lyke to the kyng souerayn.
c. 1580 G. HARVEY *Marginalia* (1913) 142
No fissing to y^e Sea. nor service to A King.
1618 N. BRETON *Courtier & Countryman* Wks.
(Gros.) II. 10 Though there is no service to
the King, nor no fishing to the Sea, yet there
are [c.c.]. 1639 J. CLARKE *Paræm.* 98.

No silver, no servant.

1639 J. CLARKE *Paræm.* 243. 1670 RAY *Eng.
Prov.* 143 No silver no servant.
1594-5 SHAKS. *Rom. & Jul.* IV. v. 138
Musicians sound for silver.

No silver without his dross.

1639 J. CLARKE *Paræm.* 80.

No simile runs on all fours.

[L. *Nullum simile quatuor pedibus currit.*]
1629 T. ADAMS *Serm.* (1861-2) i. 376 No
metaphor should of necessity run like a coach
on four wheels. 1905 ALEX. MACLAREN
Expos., Matthew III. 39 No metaphor of that
sort goes on all fours, and there has been a
great deal of harm done . . . by carrying out
too completely the analogy between money
debts and our sins against God.

No smoke without some fire.

c. 1375 BARBOUR *Bruce* (E.E.T.S.) iv, l. 123
And thair may no man fire sa covir, [Bot]
low or reyk sall it discovir. c. 1440 LYDGATE
Wks. (E.E.T.S.) I. 134 Wher no fyr maad is
may no smoke aryse. 1579 LYLY *Euphues*
(Arb.) 153 Ther can no great smoke arise,
but there must be some fire, no great reporte
without great suspition. 1655 FULLER *Ch.
Hist.* II. v (1868) I. 232 Dunstan, by looking
on his own furnace, might learn thence, there
was no smoke but some fire: either he was
dishonest or indiscreet, which gave the
ground-work to their general suspicion. 1869
TROLLOPE *He knew he was right* li He con-
sidered that . . . Emily . . . had behaved
badly. He . . . repeated . . . the old adage,
that there was no smoke without fire.

No song, no supper.

1611 BEAUM. & FL. *Kt. Burn.* P. II. i *Mist. M.*
No, Michael, . . . let him stay at home and
sing for his supper. 1894 STEVENSON &
OSBOURNE *Ebb-Tide* vii If you're not there
by the time named, there will be no banquet;
no song, no supper, Mr. Whish!

No sooner said than done.

1824 D. M. MOIR *Mansie W.* xvii The lassie . . .
cried out, 'Hide me . . . for yonder comes my
old father!' No sooner said than done.
1888 'ROLF BOLDREWOOD' *Robbery under
Arms* xi No sooner said than done. We went
to work and got everything ready.

No sooner up, but hand (head) in the ambry,¹ and nose in the cup.

1580 TUSSEY *Husb* lxxv. ii Some slouens
from sleeping no sooner get vp, But hand is
in aumbrie, and nose in the cup. 1639
J. CLARKE *Paræm.* 136 No sooner up, but
head in the ambrey, and nose in the cup.
1721 KELLY *Scol. Prov.* 263 *No sooner up,
but her head in the ambry.* Spoken of, or
to maidens, who have too early a stomach.
[¹ store-closet, or cupboard in a pantry.]

No sport, no pie.

a. 1625 J. FLETCHER *Wom. Prize* i. iv *Petr.*
I'll devil 'em: by these ten bones I will: I'll
bring it to the old proverb, no sport no pie.
1678 RAY *Prov.* 205 No sport no pye.

No story without sticklers.¹

1659 HOWELL *Brit. Prov.* 35. [¹ strong
supporters.]

No sun without a shadow.

1639 J. CLARKE *Paræm.* 326.

No sweet without (some) sweat.

1639 J. CLARKE *Paræm.* 87 No sweet without
sweat. 1667 FLAVEL *Saint Indeed* (1754) 129
He that will not have the sweat, must not
expect the sweet of religion. 1670 RAY *Prov.*
146 No sweet without some sweat. Null
pain sans peine, *Gall.*

No taxation without representation.

1769 BURKE *Late St. Nat. Wks.* II. 138 We
ought not to be quite so ready with our
taxes, until we can secure the desired repre-

sentation in parliament 1891 J. E. T. ROGERS *Indust. & Commer. Hist.* 1 Most people dwell on the successful struggle of a principle which that war [of American Independence] is said to have represented, that taxation without representation is tyranny. 1919 DEAN INGE *Outspoken Ess.* 1. 11 The corruption of democracies proceeds directly from the fact that one class imposes the taxes and another class pays them. The constitutional principle, 'No taxation without representation', is utterly set at naught

No tempest good July, / lest corn
look rueful.

1580 TUSSEY *Husb.* 55 xlv (E.D.S.) 122
Julies husbandrie. No tempest, good Julie,
Least come looks rule. 1732 T. FULLER
Gnom. 278 No Tempest, good July; Lest
corn come off blueily.

'No, thank you', has lost many a
good butter-cake.

1873 HARLAND & WILKINSON *Lancashire Leg.*
201

No tie can oblige the perfidious.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366

No time like the present.

1771 SMOLLETT *Humph. Clink.* 28 Sept. Wks.
(1871) 564 'There is no time like the present
time', cried Mr. Bramble. 1790 RUSLER
Prov. Exempl. 152 No time like the present,
a thousand unforeseen circumstances may
interrupt you at a future time. 1838 MRS
OLIPHANT *Second Son* iv 'There's no time
like the present', answered Roger.

No trust to a dry stick.

1616 BRETON *Cross. Prov. Wks.* (1879) II.
App. iii. 8 No trust to a drie stickie.

No viper so little but hath its
venom.

1666 TORRIANO *Ital. Prov.* 257 Every
serpent hath its venom. 1732 T. FULLER
Gnom. 155 No viper so little but hath its
venom.

No war without a woman.

1639 J. CLARKE *Paræm.* 117.

No weather is ill / if the wind be still.

1639 J. CLARKE *Paræm.* 263 No weather's
ill, when the wind's still. 1670 RAY *Prov.* 42
No weather's ill, If the wind be still.

No wisdom like silence.

[Gk. PLUTARCH *De Lib. educ.* xiv (10, E.)
Σοφὸν γὰρ εὐκαιρὸς σιγῇ καὶ παντὸς λόγου
κρείττον. There is wisdom in timely silence
which is better than all speech.] 1869
HAZLITT *Eng. Prov.* 296 No wisdom like
silence.

No woe to want.

1639 J. CLARKE *Paræm.* 244.

No worse happen you than your own
prayers.

1721 KELLY *Scot. Prov.* 259 No worse happen
you, than your own prayers Spoken to them
that curse you, wishing that it may happen
so ill to them as they wish to you.

No wrong without a remedy.

[L. *Ubi jus, ibi remedium.* Law Max.—
Where there is a right, there is a remedy.]
1910 SPECTATOR 10 Dec. 1016 Again and
again . . . English judges have invented
artifices in order to give effect to the excellent
legal maxim that there shall be no wrong
without a remedy.

No zeal like that of a pervert.

1872 N. & Q. 4th Ser. X. 108 Those who are
likeliest in disposition disagree most hotly when
a difference arises. . . 'There is no hate like
that of a brother'; no zeal like that of a
pervert.

Noah's Ark.

[A cloud-formation having some resemblance
to the outline of a ship's hull.] 1787 BEST *Ang-
ling* (ed. 2) 145 Small black fragments of clouds
like smoke, flying underneath, which some
call messengers, and others Noah's Ark.
1821 CLARE *Vill. Minstr.* ii. 27 As off from
'Noah's Ark' great floods descend. 1866
BLACKMORE *Cradock Now.* xxxi Daubed
with lumps of vapour which mariners call
'Noah's arks'.

Noah's dove.

1560 BIBLE Geneva (1586) *Genesis* viii. 6-9
Noah . . . sent a dove from him. . . But the
dove found no rest for the sole of her foot:
therefore she returned unto him into the
Arke (for the waters were upon the whole
earth). 1599 SIR J. DAVIES *Nosce Teipsum*
xxx. st. 26 When the soule findes heere no
true content, And like Noah's Dove, can no
sure footing take, She doth returne from
whence shee first was sent. 1853 J. MONT-
GOMERY *For ever with the Lord* st. 5 Like
Noah's dove, I flit between Rough seas and
stormy skies.

Nobility, without ability, is like a
pudding wanting suet.

1721 KELLY *Scot. Prov.* 259 Nobility, without
ability, is like a pudding wanting suet. Both
want the principal ingredient.

Noble housekeepers need no doors.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 321.

Noble plants suit not a stubborn soil.

1670 RAY *Prov.* 21.

Nobody riving¹ your clothes.

1721 KELLY *Scot. Prov.* 263 Nobody riving
your clothes. Nobody will force you against
your will; apply'd to several things, especi-
ally to maidens who declare against marriage.
[¹ tearing.]

Nobody should drink but those that
can drink.

1721 KELLY *Scot. Prov.* 265 Nobody should
drink, but them that can drink. A reflection

upon them that are soon drunk, or ill natur'd in their cups.

Nobody will ever take you for a conjurer.

1721 KELLY *Scot. Prov.* 288 *Nobody will ever take you for a conjurer.* Spoken to them who look blockish and sheepish.

Nobody will make a bore but you'll get a pin for it.

1721 KELLY *Scot. Prov.* 264 *Nobody will make a bore, but you'll get a pin for it.* Spoken of those who are ready with their answers, and excuses.

Nobody's nails can reach the length of London.

1818 SCOTT *Ht. Midl.* iv (1852) 51 When we had a king, and a chancellor, and parliament-men o' our ain, we could aye peeble them wi' stanes when they weren a gude bairns—But naeboddy's nails can reach the length o' Lunnon. 1896 A. CHEVIOT *Prov. Scotl.* 258 Naeboddy's nails can reach the length of Lunnon. . . . This saying arose after the Union of the English and Scottish Parliaments in 1707.

Noli me tangere.

[L. *Noli me tangere* 'touch me not', occurring in the Vulgate, *John* xx. 17.] c 1475 *Mankind* in 'Lost Tudor Plays' (1907) 23 He is a *noli-me-tangere*. 1634 W. WOOD *New Eng. Prosp.* (1865) 24 The Porcupine . . . stands upon his guard, and proclaims *Noli me tangere*, to man and beast. a. 1635 NAUNTON *Fragm. Reg.* (Arb) 18 He was wont to say of them, that they were of the Tribe of Dan, and were *noli me tangere*; implying, that they were not to be contested with. 1806 J. BERESFORD *Miseries Hum. Life* x. xxi. (ed. 5) I. 219 Every dish, as it is brought in, carrying a '*noli me tangere*' on the face of it.

Nolo episcopari.

[L. *Nolo episcopari*, 'I do not wish to be made a bishop'; now applied commonly to those who profess a reluctance for promotion which they do not feel.] 1678 DRYDEN *Lumberham* iii. i *Plays* (1701) II. 127 *Lm.* But you wou'd be intreated, and say, *Nolo, nolo, nolo*, three times, like any Bishop, when your Mouth waters at the Diocese. a. 1816 WOLCOT (P. Pindar) *2nd Ep. to Mrs. C* Wks. (1816) IV. 450 For, unlike Bishops, 'tis my firm intention To cry out, 'Yes, my Liege', for Place or Pension. 1834 TENNYSON *Becket* Prol. Wks. (1893) 696 *Becket*. Take thou mine answer in bare commonplace—*Nolo episcopari*.

Nomen, omen.

[L. *nomen*, a name.] 1662 FULLER *Worthies, Devon* (1840) i. 407 John Jewel . . . was born . . . 24th of May 1552 . . . It may be said of his surname, *nomen, omen*; Jewel his name and precious his virtues. [1 Bp. of Salisbury.]

Non est inventus.

[L. *Non est inventus* = He was not found'. The answer made by the sheriff in the return

of the writ when the defendant is not to be found in his bailiwick. In 16th–17th cent. often used allusively.] c. 1475 *Mankind* 774 in *Macro Plays* 29 'Se must speke to þe schryne for a 'cepe coppus', Ellys 3e must be fayn to retorn with 'non est inventus'. 1583 STUBBS *Anat. Abus.* KJ, Sherifes & officers wil retorne writs with a *tarde venit*, or with a *non est inuentus*. 1590 GREENE *Never too Late* (1600) H3 So long put he his hand into his purse, that at last the empty bottoome returned him a writ of *Non est inuentus*. 1827 DE QUINCEY *Murder Wks.* (1854) IV. 50 He inquired after the unfortunate reporter . . . ; the answer was . . . from the under-sheriff of our county—'*Non est inventus*'.

Non placet.

[L. *Non placet*, 'it does not please', the formula used in the older universities and in ecclesiastical assemblies, in giving a negative vote upon a proposition.] 1589 GREENE *Menaphon* (Arb) 42 When I craued a finall resolution to my fatal passions, shee . . . shooke me off with a *Non placet*. a. 1635 SIBBES *Christian's End* (1639) v. 110. When flesh and bloud shall put up a petition, . . . give it a *Non placet*, deny the petition

Nonconformist conscience.

1890 *Let* in *Times* 28 Nov. S/6 The minimum demand of the great Nonconformist party is the . . . abdication of Mr. Parnell. . . . Nothing less will satisfy the Nonconformist conscience now. 1929–23 April 12/2 There is in the bones of the British people a reverence for God and the things of God. You may call it 'the Non-Conformist Conscience' or whatever you like, but it is there.

None but fools and fiddlers sing at their meat.

1813 RAY *Prov.* 9.

None is offended (hurt) but by himself.

[L. *Nemo læditur nisi a seipso*. No man is hurt but by himself.] 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 348. None is offended but by himself.

None is so wise but the fool overtakes him.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 351.

None knows the weight of another's burden.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 357.

None says his garner is full.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 348.

None so blind as those who won't see.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 75 Who is . . . so blinde, as is hée, That wilfully will nother here nor see? 1659 HEYLIN *Anumadversons* in FULLER *Appeal* (1840) 506 Which makes me wonder . . . that, having access to those records, . . . he should declare himself unable to decide the doubt. . . . But, 'none so blind as he that will not see'. 1852 E. FITZGERALD *Polonius* 58 'None so blind

as those that won't see'. Baxter was credulous and incredulous for precisely the same reason. . . . A single effort of the will was sufficient to exclude from his view whatever he judged hostile to his immediate purpose. [Edinb. Rev.] 1926 *Times* 12 July 15/3 The most charitable thing that can be said . . . is that none are so blind as those who will not see.

None so deaf as those who won't hear.

1546 J. HEYWOOD *Prov.* (1867) II. ix 75 Who is so deaf, or so blynde, as is hee, That wilfully will neither here nor see? c. 1560 INGELAND *Disobed Child in HAZLITT O E P.* (1874) II. 285 *Maid* I perceive by this gear, That none is so deaf as who will not hear. 1824 BENTHAM *Bk. of Fallacies Wks* (1843) II. 412 None are so completely deaf as those who will not hear.

1597-8 SHAKS. 2 *Hen. IV* I. ii 79 *Fal. Boy*, tell him I am deaf. *Page*. You must speak louder, my master is deaf. *Ch. Just.* I am sure he is, to the hearing of anything good.

None so old that he hopes not for a year of life.

[L. CICERO *De Senect.* vii 24 *Nemo enim est iam senex, qui se annum non pulet posse vivere.* There is no one so old but he thinks he can live a year.] c. 1520 *Calisto & Mel in HAZL. O E P.* (1874) I. 78 None so old but may live a year. 1629 T. ADAMS *Serm.* (1861-2) II. 135 *Though iam senex nemo, quin pulet se annum posse vivere*,—no man is so old but still he thinks he may live another year. And therefore lightly the older, the more covetous. 1678 RAY *Prov.* 353 None so old that he hopes not for a year of life.

Norfolk dumplings.

c. 1600 DAY *Begg. Bednall Gr.* i. ii (1881) 35 *Y. Str.* I was as naked as your *Norfolk* Dumplin. 1608 ARMIN *Nest Nrn.* (Shaks. Soc.) 17 Nothing was undone that might be done to make Jemy Camber a tall, little, slender man, when yet he lookt like a *Norfolke* dumpling, thicke and short. 1662 FULLER *Worthies, Norfolk* (1840) II. 446 '*Norfolk* dumplings'. This cannot be verified of any dwarfish . . . stature of people in this county. . . . But it relates to the fare they commonly feed on.

Northampton stands on other men's legs.

1662 FULLER *Worthies, Northamp* (1840) II. 498 The town of Northampton may be said to stand chiefly on other men's legs, where . . . the most and cheapest boots and stockings are bought in England. 1897 BP. CREIGHTON *Some Eng. Shires* 343 It was this central position that gave Northampton its trade of shoemaking, . . . and hides could easily be obtained from the rich grazing meadows . . . on every side. It was an old saying that '*Northampton stood on other men's legs*'.

Northamptonshire for squires and spires.

1878 Murray's *Guidebk. to Northamp.* XIX Northamptonshire has been called a land of '*Squires and Spires*'; and it is undoubtedly preeminent in noble examples of the latter.

Northerly wind and blubber, / brings home the Greenland lubber.

1846 DENHAM *Prov.* (Percy Soc.) 20 Northerly wind and blubber, Brings home the Greenland lubber. A satirical proverb made use of by sailors.

Not a long day, but a good heart rids work.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318

Not a rap.

[*Rap*, a counterfeit coin passing current for a halfpenny in Ireland in the 18th cent. Taken as a type of the smallest coin.] 1830 MARRYAT *King's Own XXXV* 'You must fork out.' 'Not a rap.' 1881 MISS BRADDON *Asphodel* XIV. 158 A man who dies and leaves not a rap behind him.

Not a word of Penzance.

1678 RAY *Prov.* 350 Not a word of Pensants 1750 R. HEATH *Acc't. of Islands of Scilly* 405 July 20, 1595, . . . four *Galles* of the *Spauts* appeared . . . against Mousehole . . . *Ibid.* 407 note *The Cornish Inhabitants*, at this Time, behaving so ill in making Defence against the Enemy, added a Proverb more to this County.¹ *Not a Word of Pensance.* [¹ Cornwall.]

Not even Hercules could contend against two.

[Gk. Οὐδέ 'Ηρακλῆς πρὸς δύο. L. *Ne Hercules quidem contra duos.*] 1576 GASCOIGNE *Grief of Joy* III (C.U.P.) 540 But two to one, can be no equal lot, For why? the Latin proverb, saith, you wot, *Sit quisque similis inter suos, Ne Hercules enim contra duos.* 1607 CHAPMAN *Rev. of Bus.* III. i (Merm.) 271 Two are enough to encounter Hercules.

1590-1 SHAKS. 3 *Hen. VI* II. i. 53 *Mess.* But Hercules himself must yield to odds.

Not fit (worthy) to carry guts to a bear.

1670 RAY *Prov.* 200 Not worthy to carry guts after a Bear. 1786 WOLCOT (P. Pindar) *Lousiad* II. Wks. (1816) I. 168 George thinks us scarcely fit ('his very clear') To carry guts, my brethren to a bear. 1840 MARRYAT *Poor Jack* XXVIII Well, if I'm a bear, you ar'n't fit to carry guts to a bear.

Not God above / gets all men's love.

[Gk. THEOGNIS 26 Οὐδὲ γὰρ ὁ Ζεὺς Οὐθ' ὅων πάντεσσ' ἀνδάνει οὐτ' ἀνέγων. For not even Jove can please all, whether he rains or does not rain.] 1639 J. CLARKE *Paræm.* 147 Not God above gets all men's love. 1721 KELLY *Scot. Prov.* 267 Not God above gets all men's love. L. *Jupiter neque pluens neque abstinens omnibus placet.*

Not guilty—but don't do it again.

1902-4 LEAN *Collect.* IV. 64.

Not Jack-out-of-doors nor yet gentleman.

1639 J. CLARKE *Paræm.* 206.

Not made of sugar or salt.

[= not to be disconcerted by wet weather] 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 334 *Lady A.* Did you walk through the Park in the rain? *Spark* Yes, madam, we were neither sugar nor salt; we were not afraid the rain would melt us. 1786 *Har'st Rig* (1794) 27 But Highlanders ne'er mind a douk, For they're na'e sawt. 1855 CARLYLE in *E. Fitz-Gerald's Lett.* (1889) i. 235 I persist in believing the weather will clear, . . . at any rate I am not made of sugar or of salt.

Not only ought fortune to be pictured on a wheel, but every thing else in the world.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 367.

Not room to swing a cat.

1771 SMOLLETT *Humph. Clink.* II. 8 June, At London, I am pent up in frouzy lodgings, where there is not room to swing a cat. 1927 *Times* 11 Feb. 10/3 The working rooms . . . are crowded with store cases, and not a man . . . has room to swing a cat.

Not so good to borrow as to be able to lend.

1546 J. HEYWOOD *Prov.* (1867) i. x. 21 Not so good to borowe, as to be able to lend.

Not such a fool as he looks.

1888 MRS. OLIPHANT *Second Son* ix Oh, I am not such a fool as I look. My father always said so. 1905 VACHELL *The Hill* 70 I shan't forget either that you're not half such a fool as you look.

Not till the ducks have eaten up the dirt.

1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 349 *Lady S.* When may we hope to see you again in London? *Sir J.* Why, madam, not till the ducks have eat up the dirt, as the children say.

Not to be able (fit) to hold a candle to.

1861 G. J. WHYTE-MELVILLE *Market Harbor.* xviii The Reverend . . . always declared . . . that Cissy could not hold a candle to what her mother had been in her best days. 1882 BLACKMORE *Christowell* xxxvi Some one . . . intending ill to my poor pears. . . . That man . . . who . . . had nothing fit to hold a candle to my *Léon Leclerc*. 1883 W. E. NORRIS *No New Thing* i. vii. 175 Edith is pretty, very pretty; but she can't hold a candle to Nellie.

Not to be sneezed at.

[= not to be under-valued.] 1813 SCOTT 24 Aug. in *Lockhart* As I am situated, £300 or £400 a-year is not to be sneezed at. 1860 SURTEES *Plain or Ringlets?* xxxv Their Jasper was not a young man to be sneezed at. 1891 N. GOULD *Double Event* 82 A thousand pounds . . . was not to be sneezed at.

Not to care a button.

1861 GEO. ELIOT *Silas M.* iii He did not care a button for cock-fighting.

Not to care a pin.

c. 1410 *Towneley Plays* (E.E.T.S.) 34 This fellowship. Set I not at a pyn. 1590 SPENSER *F.Q.* i. v. 4 Who not a pin Does care for looke of living creatures eye. 1777 SHERIDAN *Sch. Scandal* iii. i 'Tis evident you never cared a pin for me.

1594-5 SHAKS. *L.L.L.* IV. iii. 19 I would not care a pin if the other three were in.

Not to care a straw (three straws).

c. 1369 CHAUCER *Dethe Blaunche* 718 Socrates . . . ne counted nat thre strees Of noght that fortune koude doo. 1861 HUGHES *Tom Brown at Oxf.* iii Drysdale, who didn't care three straws about knowing St. Cloud. 1887 *Spectator* 1 Oct. 1304 The British Government . . . does not care one straw what religion its subjects profess.

1810-11 SHAKS. *Wint. T.* III. ii. 111 I prize it not a straw. 1594 *Lucrece* 1021 For me, I force not argument a straw, Since that my case is past the help of law.

Not to halloo until one is out of the wood.

1801 W. HUNTINGTON *Bank of Faith* 85 But, alas! I hallooed before I was out of the wood. 1866 KINGSLEY *Hereward* iii Don't halloo till you are out of the wood. This is a night for praying rather than boasting. 1876 FAIRBAIRN in *Contemp. Rev.* June 137 He halloos, not only before he is out of the wood, but before he is well into it.

Not to know one from Adam.

1861 G. J. WHYTE-MELVILLE *Market Harbor.* vii 'Who's that fellow? Is he staying with you at Harborough?' . . . 'Don't know him from Adam,' he replied.

Not too fast for [fear of] breaking your shins (falling).

1580 BARET *Alvearie* (*Cantie A.* 59) A Prouerbe applied vnto those, that take no deliberation in bringing any thing to passe: and as we say: not to[o] fast for breaking your shinnes. 1599 PORTER *Angry Wom.* Abingd. ii. i (Merm.) 125 *Nich.* Haste makes waste; soft fire makes sweet malt; not too fast for falling. 1594-5 SHAKS. *L.L.L.* III. i. 122 I, Costard, running out, that was safely within, Fell over the threshold and broke my shin.

Not too high for the pie nor too low for the crow.

1546 J. HEYWOOD *Prov.* (1867) ii. vii. 67 Measure is a mery meane, as this doth show, Not to hye for the pye, nor to lowe for the crow.

Not where one is bred, but where he is fed.

1662 FULLER *Worthies* xxi (1840) i. 84 The Latins have a proverb, 'non ubi nascor, sed ubi pascor'; making that place their mother, not which bred but which fed them.

Not worth a brass farthing.

1672 W. WALKER *Parcem.* *Anglo-Lat.* 9 He is not worth a brass farthing.

Not worth a button.

c. 1320 *Sir Beues* 1004 Hauberk ne scheld ne actoun Ne vailede him nouzt worp a botoun. 1820 SHELTON *Quix.* II. XXII (1908) II. 338 Whose knowledge and remembrance is not worth a button. 1796 EDGEWORTH *Par. Asst., Simple Susan* (1903) 135 The attorney says the paper's not worth a button in a court of justice. 1860 SURTEES *Plain or Ringlels?* LXVIII The Duke's dogs are not worth a button.

Not worth a cress.

1393 LANGLAND *P. Pl.* C. XII. 14 Wysdom and wit now · is nat worth a carse.¹ [¹ cress.]

Not worth a fig.

1600 ROWLANDS *Let. Humours Blood* 1. 7 All Beere in Europe is not worth a figge. 1852 THACKERAY *Esmond* III. II. Nor . . . is the young fellow worth a fig that would.

Not worth a fly.

1297 R. GLOUCESTER (1724) 428 Wat was py strengbe worp? . . . ywys nozt worp a flye. c. 1352 LAU. MINOT *Songs K. Ed. Wars* in WRIGHT *Pol. Poems* (1859-61) I. 59 And all thaire fare noght wurth a flye. c. 1470 HENRYSON *Mor. Fab.* 'Foz, Wolf, Cadg.' (1917) 97 For he that will not laubour and help himself, . . . he is not worth ane fle.

Not worth a (grey) groat.

1546 J. HEYWOOD *Prov.* (1867) I. XI. 31 And I knew him, not worth a grey grote. . . . Poore as the poorest. 1694 *The Brothers* in *Terence made English* 189 The woman's not worth a Groat.

Not worth a haddock.

1546 J. HEYWOOD *Prov.* (1867) II. X. 82 And thus had he brought haddocke to paddocke. Till they both were not worth a haddocke.

Not worth a Harrington (i.e. a farthing).

[A patent to coin farthings was granted in 1613 to Lord Harrington of Exton, hence the name.] 1628 SIR H. WORTON *Let.* 12 Aug. in *Reliq. Writ.* (1672) 553 I have lost four or five friends, and yet I thank God, not gotten the value of one Harrington.

Not worth a haw.

1297 R. GLOUC. (1724) 254 Al nas wurth an hawe. c. 1386 CHAUCER *Wife's Prol.* 659 I settē noght an haw Of his proverbes. a. 1399 *Complaint of Ploughman* in WRIGHT *Pol. Poems* (1861) I. 312 An harlots sonne not worth an hawe. 1593 *Jack Straw* II. in HAZL. *O.E.P.* V. 394 We'll not leave a man of law, Nor a paper worth a haw.

Not worth a leek.

c. 1400 *Rom. Rose* B. 4830 Sich love I preise not at a lek. c. 1412 HOCCEVE *De Reg. Princ.* (1860) 60 Love on luste groundede is not worthe a leeke. a. 1529 SKELTON *Col. Cloute* 183 Wks. (1843) I. 318 But it is not worth a leke.

Not worth a needle.

c. 1200 *Ancrene R.* 400 And alle þeos pinges somed, agean mine bode, ne beoð nout wurð

a nelde¹. a. 1399 *Complaint of Ploughman* in WRIGHT *Pol. Poems* (1861) I. 327 Soche willers witte is not worth a nelde.¹ [¹ needle.]

Not worth a nutshell.

a. 1300 *Cursor M.* 23828 pair spede es noght a nute-scell. c. 1390 GOWER *Conf. Am.* II. 20 Bot al nys worth a note schale a. 1529 SHELTON *Agst. Venemous Tongues* Wks. (1843) I. 135 All is not worth a couple of nut shals.

Not worth a (Flanders) pin.

c. 1492 *Thrie Priests of Peblis in Early Pop. Poet. Scot.* 1189 (1895) I. 163 To the thow thoct I was not wort ane piene. c. 1530 H. RHODES *Bk. Nurture* 420 in *Babees Bk.* 93 Yet he is not worth a pin. c. 1550 WEVER *Lusty Juv.* in HAZL. *Old Eng. Plays* II. 64 If I had not been, Thou haddest not been worth a Flanders pin At this present day. 1590 LODGE *Rosalynde* Wks. (1883) I. 37 Ahena . . . said, the wedding was not worth a pinne, vnles there were some cheere.

1594-5 SHAKS. *Two Gent.* II. vii. 55 A round hose, madam, now's not worth a pin. 1600-1 *Hamlet* I. iv. 65 I do not set my life at a pin's tee.

Not worth a plack.¹

a. 1550 in DUNBAR *Poems* (S.T.S.) 307 He wald noch mend thame worth ane plack. a. 1585 A. MONTGOMERIE *Cherrie & Slae* LXVIII (1821) 44 3e are nae prophet worth a plack. [¹ a small copper coin current in Scotland in 15th and 16th cents]

Not worth a straw.

c. 1300 *Havelok* (E.E.T.S.) 10, I. 315 He let his oth al ouer-ga, Perof ne yaf he nouth a stra. c. 1390 GOWER *Conf. Am.* III. 666 And seith, that such an Houebonde Was to a wif noght worth a Stre. c. 1412 HOCCEVE *De Reg. Princ.* 1670 Swiche vsage is Not worp a strawe. 1522 *Mundus et Infans* 355 (1903) 365 Manh All thy techynge is not worthe a straye. 1730 SWIFT *On Stephen Duck* Wks. (1856) I. 637 Though 'his confess'd that those who ever saw His poems think them all not worth a straw!

Not worth an ivy-leaf.

c. 1390 GOWER *Conf. Am.* IV. 556 That all nys worth an yvy lef.

Not worth his muck.

1639 J. CLARKE *Paræm.* 70.

Not worth shoe-buckles.

1670 RAY *Prov.* 192.

Not worth taking the wall of a dog.

1639 J. CLARKE *Paræm.* 228.

Not worthy to be named the same day.

1642 D. ROGERS *Naaman* 139 Not worthy to be named the same day . . . with God.

Not worthy to bear (carry) his books after him.

1639 J. CLARKE *Paræm.* 72 Not worthy to beare his books after him.

Not worthy to wipe (buckle, unbuckle) his shoes.

c. 1386 CHAUCER *Squire's T.* F¹ 555 Ne were worthy unbokelen his galoche. c. 1410 *Towneley Plays* (E E T.S.) 196 I am not worthy for to lawse the leste thwong that longys to his shoyne. 1589 HUTH *Anc. Ballads* (1867) 21 For I . . . , Vnworthe most maie seeme to bee, To undoe the lachet of her shooe. 1670 RAY *Prov.* 200

Nothing agreeth worse than a lady's (lord's) heart and a beggar's purse.

1546 J. HEYWOOD *Prov.* (1867) i. x. 22 There is nothing in this worlde that agreeth wurs, Then dooth a Ladies hert and a beggers purs.—*Epig.* 47 (p. 134) There is nothing in this world that agreeth wurse, Then doth a lordes harte and a beggers purse.

Nothing between a poor man and a rich but a piece of an ill year.

1721 KELLY *Scot. Prov.* 335 *There is nothing between a poor man and a rich but a piece of an ill year.* Because, in that space, many things may fall out, that may make a rich man poor.

Nothing but a handful of dust will fill the eye of man.

1853 ABP. TRENCH *Prov.* iv (1894) 75 This Arabic, on the never satisfied eye of desire *Nothing but a handful of dust will fill the eye of man.*

Nothing but is good for something.

1639 J. CLARKE *Parœm.* 72 There's nothing but is good for something. 1681 DRYDEN *Span. Friar* III. ii (Merm.) 164 They say everything in the world is good for something . . . but I never knew what a friar was good for, till your pimping showed me.

Nothing but up and ride?

1670 RAY *Prov.* 198.

Nothing comes fairer (sooner) to light than that which has been long hid.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Nothing comes sooner to light, then that which is long hid. 1721 KELLY *Scot. Prov.* 260 *Nothing comes fairer to light, than that which has been long hid* Spoken when people unexpectedly find what has been long hid, or discovers what has been long conceal'd.

Nothing comes of (from) nothing.

[*L. Ex nihilo nihil fit.*] c. 1380 CHAUCER *Boece* (Robinson) v. i. 46 For this sentence is verray and soth, that 'no thing hath his beyng of naught'. c. 1592 MARLOWE *Jew of Malta* i. ii (Merm.) 243 Bar. Christians, what or how can I multiply? Of naught is nothing made. 1610 FIELD *Woman is a W.* II. i (Merm.) 372 *Page.* I remember thus much philosophy of my schoolmasters, *ex nihilo nihil fit.*

1605-6 SHAKS. *K. Lear* i. iv. 146 Why, no, boy; nothing can be made out of nothing.

Nothing costs so much as what is given us.

1732 T. FULLER *Gnom.* 156.

Nothing crave, nothing have.

1732 T. FULLER *Gnom.* 280.

Nothing dries sooner than tears.

[*L. CICERO De Part. Orat.* XVII. 37 *Cito enim exarescit lacrima.*] 1612 WEBSTER *White Devil* v. iii (Merm.) 103 *Flam.* These are but moonish shades of griefs or fears; There's nothing sooner dries than women's tears. 1670 RAY *Prov.* 147 *Nothing dries sooner than tears.* Niente piu tosto se secca che lagrime *Ital* 1757 FRANKLIN *Poor Rich. Alm.* Jan *Nothing dries sooner than a tear.*

Nothing enters into a close hand.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 80 *Nothing enters in a close hand.* 1721 KELLY *Scot. Prov.* 263 *Nothing enters into a close hand.* Niiggardly people will not procure much good will.

Nothing for nothing (naught).

c. 1400 *Rom. Rose* 4476 Withoute yift, is not to prise. a. 1704 T. BROWN *To Author of Address in Collect. of Poems* 97 Thou know'st the Proverb: *Nothing due for naught.* 1860 SURTEES *Plain or Ringlets* l Some of the greatest screws . . . 'nothing for nothing', and uttermost-farthing men, are . . . spend-thrifts in the matter of electioneering expenses. 1882 BLACKMORE *Christowell* ix I forgot that nothing is to be had for nothing. 1904-10 ALEX. MACIAREN *Expos.*, Amos 172 The last touch in the picture is meanness, which turned everything into money. . . . Is not 'nothing for nothing' an approved maxim to-day?

Nothing for nothing, and very little for a halfpenny.

1858 G. J. WHYTE-MELVILLE *Interpreter* xxv Sir Harry . . . recollected the old-established principle of himself and his clique, 'Nothing for nothing, and very little for a halfpenny'.

Nothing freer than a gift.

c. 1470 HENRYSON *Mor Fab., Fox, Wolf, and Husb.* 38 (1917) 107 And is thair oucht, sayis thow, frear than gift? 1639 J. CLARKE *Parœm.* 222 What's freer than gift? 1721 KELLY *Scot. Prov.* 267 *Nothing freer than a gift.* 1832 A. HENDERSON *Scot. Prov.* (1881) 28 *Naething is freer than a gift.*

Nothing gotten but¹ pains, but an ill name.

1721 KELLY *Scot. Prov.* 262. [¹ without.]

Nothing hath no savour (flavour).

1546 J. HEYWOOD *Prov.* (1867) i. viii. 16 But now I can smell, nothyng hath no sauer. 1614 CAMDEN *Rem.* 310 *Nothing hath no sauer.* 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 343 *Lady A.* Has he got a good fortune with his lady? for they say something has some savour, but nothing has no flavour.

Nothing have, nothing crave.

1659 HOWELL *Eng. Prov.* 16/2.

Nothing ill in Spain but that which speaks.

1642 HOWELL *For. Travel* vii (Aib.) 38 *Spain* yeeldeth to none of her neighbours in perfection of anything, but only in *Plenty*, which I beleewe was the ground of a Proverbe . . . , *No ay cosa mala en Espana, sino lo que habla*, there is nothing ill in *Spain*, but that which speaks.

Nothing ill to be done, when Will is at home.

1721 KFLY *Scot. Prov.* 262 *Nothing ill to be done, when Will is at home* Will is a readiness to act, and Will is a diminutive of William. They will say facetiously, I wish that lad was at home; meaning Will.

Nothing is a bare man.

1721 KELLY *Scot. Prov.* 257 *Nothing is a bare man*. A jocosse answer to children, when they say they have gotten nothing.

Nothing is certain but death and quarter day (the taxes).

1902-4 LEAN *Collect.* 153 There is nothing sure but death and quarter day 1912 *Spectator* 18 May, 785 It is not merely the . . . amount of the taxes. . . . It is their compulsory and irresistible incidence . . . 'There are only two evils from which no man can escape—death and the king's taxes'.

Nothing is certain but the unforeseen.

1886 FROUDE *Oceana* vii There is a proverb that 'nothing is certain but the unforeseen', and in fact few things turn out as we expect them. 1905 ALEX. MACLAREN *Expos., Mathew* I. 322 There is nothing certain to happen, says the proverb, but the unforeseen. Tomorrow will have its cares.

Nothing is impossible to a willing heart.

1546 J. HEYWOOD *Prov.* (1867) I. iv. 9 Who hopeth in Gods helpe, his helpe can not starte: Nothing is impossible to a wilyng hart. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Nothing is difficle to a well willit man. 1870 RAY *Prov.* 29 Nothing is impossible to a willing mind.

1594-5 SHAKS. *Two Gent.* III. i. 378 Well, I'll have her; and if it be a match, as nothing is impossible, —

Nothing is so certain as the unexpected.

1885 C. LOWE *Bismarck* ix (1898) 320 The fall of Bismarck was . . . one of the wonders of the century; and . . . no more unexpected event ever happened, though the French . . . will have it that nothing is so certain as the unexpected. 1909 ALEX. MACLAREN *Expos., Ephesians* 338 The temptation comes stealthily, 'as a thief in the night'. Nothing is so certain as the unexpected.

Nothing is stolen without hands.

1616 BRETON *Cross. Prov.* Wks. (1879) II. App. iii There is nothing stolen without

hands. 1639 J. CLARKE *Parom.* 149 Nothing is stolen without hands.

Nothing is to be presumed on, or despaired of.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 319

Nothing like being on the safe side.

1902-4 LEAN *Collect.* IV. 152 There is nothing like being on the safe side.

Nothing like leather.

1692 R. L'ESTRANGE *Fables* ccccxlviii (1738) 484 There was a council of mechanics called to advise about the fortifying of a city. . . . Up starts a currier, Gentlemen, says he, when y'ave said all that can be said, there's nothing in the world like leather. 1837 SIR F. PALGRAVE *Merch. & Friar* (1844) 147 Depend upon it, Sir, there is nothing like leather. 1905 WEYMAN *Starvecrow F.* ii 'My lords would not sleep in their beds . . . if it were not for the yeomanry and the runners'. . . . Mrs. Gilson coughed drily. 'Leather's a fine thing', she said, 'if you believe the cobbler'.

Nothing like stark dead.

1721 KELLY *Scot. Prov.* 262 *Nothing like stark dead*. . . . First used by Captain James Stewart, against the noble Earl of Morton; and afterwards apply'd to . . . *Strafford*, and . . . *Laud*. Lat. *Mortui non mordent*. ['d. 1581]

Nothing must be done hastily but killing of fleas.

1678 RAY *Prov.* 151 Nothing must be done hastily but killing of fleas. 1721 KELLY *Scot. Prov.* 261 *Nothing to be done in haste, but gripping of fleas*. . . . Spoken when we are unreasonably urged to make haste.

Nothing new under the sun.

1382 Wyclif *Ecl.* i. 10 No thing vndir the sunne is newe. c. 1386 CHAUCER *Knigh't's T.* A. 2125 Ther nys no newe gyse, that it nas old. 1816 WOLCOT (P. Pindar) *Ode on Ancients* Wks. IV. 131 Alas! there's nothing new beneath the sun: The ancients with their hooks have reap'd the field. 1850 KINGSLEY *Allan L.* There is nothing new under the sun; all that is stale and trite to a Septuagenarian, who has seen where it all ends.

1609 SHAKS. *Sonn.* 59. 1 If there be nothing new, but that which is Hath been before, how are our brains beguill'd.

Nothing patent in the New Testament that is not latent in the Old.

1902-4 LEAN *Collect.* IV. 153 There is nothing patent in the New Testament that is not latent in the Old. In *vetere novum latet*, in *novo vetus patet*.

Nothing said is soonest amended.

1635 SWAN *Spec. Mundi* (1670) 368 In little meddling is much rest; and, 'nothing said is soonest amended'.

Nothing seek, nothing find.

1581 RICH *Farewell to Militarie Prof.* (1846) 128 As the proverbe is (he that seeks shall

finde). 1614 cocks in *Cal. Col. P., E. Indies* 342 As the saying is, nothing seek nothing find.

Nothing so bad but it might have been worse.

1876 MRS. BANKS *Manch. Man* xliii. However, there is nothing so bad but it might be worse. 1886 E. J. HARDY *How to be Happy* xxi Let us resolve to look at the bright side of things. . . . 'Nothing so bad but it might have been worse'. 1908 *Times, Wkly.* 9 Oct. iii Farmers . . . will regard the . . . meteorological changes as illustrating the ancient axiom to the effect that circumstances are never so bad that they cannot be worse.

Nothing so bad in which there is not something of good.

1678 RAY *Adag. Hebr.* 408.

Nothing so crouse,¹ as a new washen louse.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 100 There is nothing so crouse as a new washen louse. 1721 KELLY *Scot. Prov.* 263 *Nothing so crouse, as a new washen louse.* Spoken of them who have been ragged, and dirty, and are proud, and fond of new, or clean cloaths. [¹ brisk.]

Nothing so necessary for travellers as languages.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. iii.

Nothing so sure as death.

c. 1300 *King Alisaunder* l. 918 N's in this world so siker thyng So is deth, to olde and yung. 1639 J. CLARKE *Paræm.* 214.

Nothing stake, nothing draw.

1678 RAY *Prov.* 206.

Nothing succeeds like success.

1872 BESANT & RICE *Ready-money M.* ix In Mr. Mortiboy's judgment, no proverb could be better than . . . 'Nothing succeeds like success'. Success dazzled him. 1903 J. MCCARTHY *Portr. of Sixties* xxi Robson's . . . dazzling success led to the waste of his physical powers and to his early death. . . . In certain cases at least, nothing fails like success. 1919 DEAN INGE *Outspoken Ess.* 88 Aristocracies do not maintain their numbers. The ruling race rules itself out; nothing fails like success.

Nothing that is violent is permanent.

1576 PETTIE *Petite Pall.* (Gollancz) II. 62 Nothing violent is permanent. 1613 WITHER *Abuses* ii i As if all evils they would quite reforme Within'a moment: But things violent Cannot you know be long time permanent. 1623 J. TAYLOR (W.P.) *Mer. Wher. Fer. Voy. Wks.* (1872) 4 But nothing violent is permanent, and in short space away the Tempest went. 1861 C. J. WHYTE-MELVILLE *Inside Bar* iv There is a good old rule in mechanics which affirms 'nil violentum est perpetuum'.

1594-5 SHAKS. *Rom. & Jul.* II. vi. 9 These violent delights have violent ends. 1595-6

Rich. II II. i. 34 For violent fires soon burn out themselves. 1600-1 *Hamlet* II. i. 103 This is the very ecstasy of love, Whose violent property fordoes itself. 1594 *Lucrece* 894 Thy violent vanities can never last.

Nothing tickles that pinches not.

1603 FLORIO tr. *Montaigne* iii. xii (1897) VI. 184 *Nothing tickles that pincheth not.* And good historians avoid calm narrations, . . . to retrieve seditions and find out wars, whereto they know we call them.

Nothing to do, but draw out, and loup on.

1721 KELLY *Scot. Prov.* 263 *Nothing to do, but draw out, and loup on.* Spoken ironically to them who think a thing easy to be done, where yet they may meet with great difficulties.

Nothing turns sourer than milk.

1830 FORBY *Vocab. E. Anglia* 428 Nothing turns sourer than milk. i.e. A mild, good-humoured man is most determined, when he is thoroughly provoked.

Nothing (Nought) venture, nothing (nought) have.

c. 1374 CHAUCER *Troilus* ii. l. 807 And seyde, he which that no-thing under-taketh, No-thing ne acheveth, be him looth or dere. c. 1386 Reeve's T. A 4210 'Unhardy is unsely',¹ thus men sayth. 1546 J. HEYWOOD *Prov.* (1867) i. xi. 31 Nought venter nought haue. 1602 BRETON *Wonders in Wks.* (Grosart) II. 9 *Fran.* The young man replied 'Oh sir, nothing venter nothing haue. 1777 BOSWELL *Johnson* lxi (1848) 558 I observed, 'I am, however, generally for trying: "Nothing venture, nothing have".' 1850 LYTON *My Novel* iv. iv 'Learn whist—sixpenny points to begin with'. . . . Shaking my head, I called for my bill. . . . 'Poor spirit, sir! . . . Nothing venture, nothing have.' [¹ unfortunate.]

1593 SHAKS. *Venus & Adon.* 567 Things out of hope are compass'd oft with venturing.

Nothing venture, nothing win.

1481 CAXTON *Reynard* (Arb.) 27 He that wil wyne he must labour and aventure. 1663 SEDLEY *Mulberry Gard.* iii. ii Who ever caught any thing with a naked hook? Nothing venture, nothing win. 1876 BLACKMORE *Cripps* xliii We must all have been in France . . . if—well, never mind. Nothing venture nothing win. But happily we have won.

Nothing worse than a familiar¹ enemy.

[1526 TINDALE *Matt.* x. 36 And a mannes foes shalbe they of his owne housholde.] c. 1386 CHAUCER *Merch. T.* E² 1784 O famulier foo, that his service bedeth! c. 1400 *Test. Love* ii. 343/1 Nothyng is werse . . . than . . . a famylyar enemye. c. 1538 *Lisle Papers* xii. art. 43 in N. & Q. 4th Ser. IX. 423 It hath been an old proverbe that there is no worse pestilence than a famylyar enemy. [¹ of one's own household.]

Nought lay down, nought take up.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 34
He can . . . no tyme assine, In whiche he
hath laied downe one peny by myne, . . .
And . . . nought lay downe, nought take vp.
1659 HOWELL *Eng Prov* 5/1 Nothing down,
nothing up.

November take flail, let ship no more sail.

1573 TUSSEER *Husb.* 21. xix (1878) 55 Nouem-
ber take flaile, Let ship no more saile.

**Now I have a sheep and a cow every-
body bids me 'Good morrow'.**

1757 FRANKLIN *Poor Rich Improved; Alm.*
for 1758 in ARBER *Garner* v 581 Industry
gives comfort, and plenty, and respect . . .
Now I have a sheep and a cow Everybody bids
me 'Good morrow'.

**Now I have got an ewe and a lamb,
every one cries, Welcome Peter.**

1732 T. FULLER *Gnom.* 157.

Now is now, and Yule's in winter.

1721 KELLY *Scol. Prov.* 268 *Now is now, and*
Yule's in winter. A return to them that say
Now, by way of resentment, a particle
common in Scotland.

Now or never.

1608 DAY *Humour* iv. iii (Merm.) 319 *Flor.*
You shall find us at the south port.—Now or
never, my lord. 1712 ADDISON *Spect.* No 403
Wks. (1902) III. 381 Sharp's the word.
Now or never boy. Up to the walls of Paris

directly. 1847-8 THACKERAY *Vanitie F.* vi
Now or never was the moment, Miss Sharp
thought, to provoke the declaration which
was trembling on the timid lips of Mr Sedley.
1590-1 SHAKS 2 *Ilen VI*, III. i 331 Now,
York, or never, steel thy fearful thoughts.

Number one.

[= oneself cf 1721 KELLY *Scol. Prov.* 124
Good folks are scarce, you'll take care of one.
Spoken to those who . . . cowardly shun
dangers] 1796M EDGEWORTH *Par. Asst.*
(1903) 322 I'm only talking of number one,
you know. I must take care of that first 1849
DARWIN in *Life & Lett* i 309 I do not see
my way clearly, beyond humbly endeavour-
ing to reform Number one

Nunky¹ pays for all.

1815 Zeluca III. 232 *There my dear!*
"Nunky pays for all", said Mr Bessaly in a
parenthesis. [¹ *nuncle*, i.e. uncle.]

**Nurses put one bit in the child's
mouth and two in their own.**

1639 J. CLARKE *Paræm.* 39.

**Nurture and good manners maketh
man.**

c 1460 *Vrbantatis* 33 in *Babees Bk* (E E T S)
14 In halle, in chambur, ore where þou gon,
Nurtur & good maners makeþ man.

**Nurture is above nature. [But see
Nature passes nurture on p. 307.]**

1579 LYL Y *Euphues* (Arb.) 127 But you see
how Education alleareth Nature. 1639 J.
CLARKE *Paræm.* 167

O

**O Master Vier, we cannot pay you
your rent, for we had no grace of
God this year; no shipwreck upon
our coast.**

1659 HOWELL *Eng Prov.* 12/2 O Master Vier,
we cannot pay you your rent, for we had no
grace of God this year; No shipwrack upon
our coast; A saying of the *Cornish*.

**O thou Nazarite go about, go about
and do not come near the vine-
yard.**

1678 RAY *Adag. Hebr.* 408 O thou Nazarite
go about, go about and do not come near
the Vineyard. The meaning is that we should
avoid the occasions of sin. The Nazarite was
forbidden the use of wine,¹ and it was, there-
fore, his wisest course to avoid all occasions
of trespassing. [¹ *Numbers* vi. 2-4.]

**Oaks may fall when reeds brave
(stand) the storm.**

c. 1374 CHAUCER *Troilus* II. 1387 'But reed
that boweth down for every blast Ful lightly,

cessé wind, it wol arise; But so wil not an
oak whan it is cast'. 1577 TUSSEER *Husb.* liii
(1878) 149 Like as in tempest great, where
wind doth beare the stroke, Much safer
stands the bowing reede then doth the stub-
born oke. 1621 BURTON *Anat. Mel.* II. III III
(1651) 329 Though I live obscure, yet I live
clean and honest; and when as the lofty oke
is blown down, the silly reed may stand. 1660
FULLER *Worthies, Hanis* (1840) II. 13
Though our lord Powlet enjoyed his place
not so many years, yet did he serve more
sovereigns, in more mutable times, being (as
he said of himself) 'no oak, but an osier'.
1732 T. FULLER *Gnom.* 157 Oaks may fall,
when Reeds stand the storm.

Oats will mow themselves.

1750 W. ELLIS *Mod. Husbandm.* v. 52 Oats
are so heavy a Grain as to lie close with a
little Trouble. We say, Oats will mow them-
selves.

**Obedience is much more seen in
little things than in great.**

1732 T. FULLER *Gnom.* 157.

Obedience is the first duty of a soldier.

1846-7 J. GRANT *Rom. of War* lix 'What do the wisecracks at headquarters mean in sending a detachment there?' 'I suppose they scarcely know themselves But obedience—we all know the adage.' 1872 G. J. WHYTE-MELVILLE *Salanella* xxiv 'The first duty of a soldier is obedience', he answered in great glee.

Occam's razor.

[The leading principle of the nominalism of William of Occam, an Eng. scholastic philosopher of first half of 14th cent., that for purposes of explanation things not known to exist should not, unless it is absolutely necessary, be postulated as existing; usually called the Law of Parsimony.] 1836-7 SIR W. HAMILTON *Metaph.* xxxix (1859) II. 395 We are, therefore, entitled to apply Occam's razor to this theory of causality. 1929 *Let. to Times* 2 May 12/2 Is it to be a universal denomination *ante rem*, or a still more universal (!) denomination *post rem*? Has the noble lord forgotten Occam's razor?

Occasion is bald behind. [See Take time by the forelock on p. 411.]

Of a little thing, a little displeasure.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 354.

Of a new prince, new bondage.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

Of a pig's tail you can never make a good shaft.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 368 Of a pig's tail you can never make a good shaft. 1742 FRANKLIN *Poor Rich. Alm.* April Tom, vain's your Pains; They all will fail: Ne'er was good Arrow made of a Sow's Tail.

Of all sorrows, a full sorrow is the best.

1721 KELLY *Scot. Prov.* 271 *Of all sorrows a full sorrow is the best.* Spoken when friends die and leave good legacies.

Of all tame beasts, I hate sluts.

1678 RAY *Prov.* 81.

Of all the fish in the sea, herring is the king.

1659 HOWELL *Eng. Prov.* 21/1.

Of all victuals drink digests the quickest.

1721 KELLY *Scot. Prov.* 274 *Of all meat in the world, drink goes down the best.* A facetious bull when we drink heartily after meat. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 346 *Spark.* Of all vittles drink digests the quickest: gave me a glass of wine.

Of all war(s) peace is the end.

1399 GOWER *In Praise of Peace* 66 Wks. (O.U.P.) III. 483 For of bataille the final ende is pees. 1641 D. FERGUSSON *Scot. Prov.*

(Beveridge) 84 Of all war peace is the final end. 1721 KELLY *Scot. Prov.* 275 *Of all wars peace is the end.* Spoken by them who would compose a law suit, or reconcile those who have had an outfall.

Of bairns' gifts be not fain, no sooner they give them but they seek them again.

1721 KELLY *Scot. Prov.* 274.

Of enough men leave.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Of anuch men leaves. 1721 KELLY *Scot. Prov.* 272 *Of enough men leave.* They who leave no scraps can hardly be said to have enough.

Of evil grain no good seed can come.

1670 RAY *Prov.* 8.

Of evil (ill) manners spring good laws.

1578 TIMME *Caluine on Gen.* 70 According to the common Proverb 'Of evil manners spring good laws'. 1655 FULLER *Hist. Camb.* III. 54 Ill Manners occasion Good laws, as the Handsome Children of Ugly Parents.

Of fair things, the autumn is fair.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 344.

Of four things every man has more than he knows: of sins, of debts, of years, and of foes.

1853 ABP. TRENCH *Prov.* IV (1894) 82 In the same rank of unwelcome proverbs . . . this Persian one: *Of four things every man has more than he knows: of sins, of debts, of years, and of foes.*

Of him that speaks ill, consider the life more than the word.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 352.

Of idleness comes no goodness.

1678 RAY *Prov.* 161.

Of ill debtors men take oats.

1579 GOSSON *Sch. Abuse* (Arb) 63 If Players get no better Atturnee to plead their case, I will holde mee contented where the Haruest is harde, too take Otes of yl debtors in parte of payment. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 84 Of ill debtours, men takes eattes

Of money, wisdom, and good faith there is commonly less than men count upon.

1605 BACON *Adv. Learn.* II. xxiii (O.U.P.) 232 It is an error frequent for men to shoot over, and to suppose deeper ends and more compass reaches than are: the Italian proverb being . . . for the most part true: Di danari, di seno, e di fede, Cè nè manco che non credi.¹ There is commonly less money, less wisdom, and less good faith, than men do account upon. [¹ GIUSTI *Proverbi Toscani* 263 Danari, senno e fede, ce n'è manco l'uom crede.]

Of one ill come many.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge)
84 Of ane ill, comes many.

Of saving cometh having.

1580 LYLY *Euphues & his Eng.* (Arb.) 229
Sparing, is good getting 1670 RAY *Prov.* 130.
1732 T. FULLER *Gnom.* 174 Saving is getting.

Of soup and love, the first is the best.

[Sp. c. 1627 CORREAS *Vocab.* (1906) 192 Las
sopas y los amores, los primeros son los
mejores.] 1732 T. FULLER *Gnom.* 157 Of
soup and love, the first is the best.

Of sufferance cometh ease (rest).

c. 1386 CHAUCER *Merchant's T.* E² 871 Passe
over is an ese, I sey na-more. c. 1390 GOWER
Conf. Am. III. 1639 Suffrance hap euere be pe
beste To wissen him pat sechep reste. 1546
J. HEYWOOD *Prov.* (1867) I. ix. 18 Sens ye
can nought wyn, if ye can not please, Best
is it to suffice: For of sufferance comth ease.
a. 1591 HY. SMITH *Serm.* (1866) I. 229 Even
those which cannot suffer that they might
have rest, yet sing the patient proverb, In
sufferance is rest. 1607 MARSTON *What you
will* Prol. He give a proverb—'Sufferance
giveth ease'.

1597-8 SHAKS. 2 *Hen. IV* V. iv. 27 O, that
right should thus overcome might! Well,
of sufferance comes ease. 1607-8 *Coriol.* I. i.
22 Our sufferance is a gain to them.

**Of the marriages in May, the bairns
die of a decay.**

[L. OVID *Fasti* v. 490 *Mense malum Maio
nubere vulgus ait.* People say it is ill to marry
in the month of May.] 1821 GALF *Annals of
Par.* vi [We] were married on the 29th day of
April . . . on account of the dread that we
had of being married in May, for it is said,
'Of the marriages in May, The bairns die of
a decay'.

**Of the men of all trades, they especi-
ally hang thieves.**

c. 1300 *Hending* 34 Of alle master¹ men, mest
me[n] hongeth theues. [¹ trade, occupation.]

**Of thy sorrow be not too sad, of thy
joy be not too glad.**

c. 1450 *Provs. of Wydsom* 51 Off py sorow be
nott to sad, Of py ioy be not to glad.

**Of two disputants, the warmer is
generally in the wrong.**

1826 LAMB *Elia; Pop. Fallacies* Wks. (1898)
223 OF TWO DISPUTANTS THE WARMEST IS
GENERALLY IN THE WRONG. . . Warmth and
earnestness are a proof at least of a man's
own conviction of the rectitude of that which
he maintains. Coolness is as often the result
of . . . indifference to truth or falsehood, as
of . . . confidence in a man's own side in a
dispute.

**Of two evils (harms, ills, mischiefs),
choose the least.**

c. 1374 CHAUCER *Troilus* II. 470 'Of harmes
two the lesse is for to chese'. 1461 *Paston Lett.*
(Gairdner) II. 73 Of ij. harmys the leste is to

be take. 1546 J. HEYWOOD *Prov.* (1867) I. v.
10 Of two yls, choose the least whyle choysye
lyth in lot 1549 *Complaynt of Scotland*
(E.E.T.S.) 163 3e suld cheis the smallest of
thair tua euillhs. 1580 LYLY *Euph. & his E.*
(Arb.) 338 Of two mischies the least is to be
chosen. 1602 *Thos. Ld. Cromwell* III II (*Shaks.*
Apoc) 177 *Crom* But of two euils, 'tis best
to shun the greatest, and better is it that he
lives in thrall, Then such a Noble Earle as
he should fall. 1891 A. FORBES *Bar. Biv. &
Bal* (1910) 187 Either the Turks would make
a prisoner of me . . . or I must . . . take my
chance of the Russian fire as I galloped for
. . . shelter. . . 'Of two evils choose the
less', says the wise proverb.

**Of wine the middle, of oil the top,
and of honey the bottom, is the
best.**

[L. MACROB. *Saturn.* VII. XII. *Quæro igitur,
Cur oleum quod in summo est, unum quod in
medio, mel quod in fundo optimum esse
credantur.*] 1662 FULLER *Worthies, Hants*
(1840) II. 3 It is an old and true rule, 'the
best oil is in the top; the best wine in the
middle; and the best honey in the bottom'.
1678 RAY *Prov.* 41 *Vino di mezzo, oglio di
sopra & mele di sotto. Of wine the middle,
of oil the top, and of honey the bottom is best.*

Off the hooks.

[(a) = out of condition, order.] a. 1659
CLEVELAND *Pet. Poem* 22 My Doublet looks
Like him that wears it, quite off o' the
Hooks. 1684 H. MORE *Answer* 240 But the
application is, methinks, much off the Hooks.
[(b) = out of bounds.] 1612 *North's Plutarch*
1214 Agrippina began . . . to flye off
the hookes: and coming to Nero himself,
threatned to take his Empire from him.
[(c) = out of humour or spirits.] 1662 PEPYS
Diary 28 Apr. One thing that hath put Sir
William so long off the hooks. 1824 SCOTT
St. Ronan's xxx Everybody . . . is a little off
the hooks. . . in plain words, a little crazy,
or so. [(d) = dead or dying.] 1842 BARHAM
Ingol. Leg., Blk. Mousq. II Our friend . . . has
popp'd off the hooks! 1894 BLACKMORE
Perlycross 293 Is it true that old Fox is
dropping off the hooks?

Oft ettle,¹ whiles hit.

1721 KELLY *Scot. Prov.* 269 *Oft ettle, whiles hit.*
People who have made many tryals to do a
thing, may hit right at last. [¹ aim.]

Oft rape¹ rueth.

c. 1300 *Prov. Hending xxxi* in *Salomon &
Sal.* (1848) 278 Ofte rap rewep, quop Hend-
yng. c. 1390 GOWER *Conf. Am.* III. 1625 Men
sen alday patraperewep. 1473 MARG. PASTON
in *P. Lett.* III. 78 Bydde hym that he be not to
hasty of takyng of orderes . . . for oftyn rape
rewith. c. 1580 SPELMAN *Dialogue* (Roxb.
Club) 2 I mynde to go safelye, least in
goyng to hastelye, we Repente more
speedely. And thinges dunne in haste
Brngeth spedye Repentance. [¹ haste.]

**Often a full dexterous smith forges a
very weak knife.**

c. 1200 *Ancrene Riwe* (Camden Soc.) 52 Ofte
a ful hawur smið smeobið a ful woc knif.

Often and little eating makes a man fat.

1670 RAY *Prov.* 38.

Of times for sparing of a little cost a man has lost the large coat for the hood.

c. 1390 GOWER *Conf. Am.* v. 4785 For sparinge of a litel cost Fulofte time a man hath lost The large cote for the hod.

Of times one day is better than sometime a whole year.

1481 CAXTON *Reynard* xxvii (Arb.) 66 Oftymes one day is better than somtyme an hole yere.

Oh for a drop of gentle blood, that I may wear a black bit above my brow.

1721 KELLY *Scot. Prov.* 276 *Oh for a drop of gentle blood, that I may wear a black bit above my brow.* In Scotland no woman is suffered to wear a silk hood, unless she be . . . a gentleman's daughter, or married to a gentleman.

Oil of angels.¹

[= gold as gifts or bribes] 1592 GREENE *Upst. Courtier* Ejb The palms of their hands so hot that they cannot be cold vnlesse they be rubed with the oil of angels. 1623 MASSESINGER *Dk. Milan* iii. ii I have seen . . . his stripes wash'd off With the oil of angels. [¹ a gold coin worth 10s.]

Oil of baston.¹

[= a beating] 1608 WITHALS *Dict.* 308 They call it vulgarly the oyle of Baston, or a sower cudgell. [¹ stick.]

Oil of fool.

[= flattery used to befool a person.] 1785 WOLCOTT (P. Pindar) *9th Ode to R.A.'s*, Reynolds . . . prithe, seek the Courtier's school And learn to manufacture oil of fool.

Oil of whip (strap).

1662 FULLER *Worthies*, Somerset (1840) iii. 92 Although oil of whip be the proper plaster for the cramp of laziness, yet some pity is due to impotent persons. 1693 *Poor Robin* Now for to cure such a disease as this, The oyl of whip the surest medicine is. 1847 HALLIWELL *Dict.* (1889) ii. 816 Strap-oil. A severe beating It is a common joke on April 1st to send a lad for a pennyworth of strap-oil, which is generally ministered on his own person.

Old acquaintance will soon be remembered.

c. 1550 R. WEVER *Lusty Juventus* in HAZL. *O.P.P.* ii. 70 *Juv.* I never knew, That you and I together were acquainted: But nevertheless, if you do it renew, Old acquaintance will soon be remembered.

Old and cold.

1327-8 *Chester Plays, Salut. & Nativ.* (Shaks. Soc.) i. 98 For I am bouth oulde and coulede.

1721 KELLY *Scot. Prov.* 160 *He is old and cold, and ill to lye beside.* Spoken by a young maid, when jeer'd with an old man.

Old and tough, young and tender.

1678 RAY *Prov.* 85.

Old be, or young die.

1678 RAY *Prov.* 182.

Old bees yield no honey.

1670 RAY *Prov.* 19 When bees are old they yield no honey.

Old camels carry young camels' skins to the market.

1651 HERBERT *Jac. Prud* Wks. (1859) i. 368.

1678 RAY *Adag. Hebr.* 399 Many old camels carry the skins of the young ones to the market.

Old cattle breed not.

1629 T. ADAMS *Serm.* (1861-2) i. 485 Old cattle breed no longer, doted trees deny fruit, the tired earth becomes barren. 1670 RAY *Prov.* 127 Old cattle breed not.

Old chains gall less than new.

1907 *Spectator* 12 Jan. 50 Prayer-book revision . . . might . . . end in a narrowing . . . of the Church. The late Master of Balliol once reminded Liberal Churchmen that 'old chains gall less than new'.

Old debts are better than old sores.

1721 KELLY *Scot. Prov.* 274 *Old debts are better than old sores.* The one may be paid, and the other will ache.

Old enough and ugly enough to take care of oneself.

1872 G. J. WHYTE-MELVILLE *Satanella* x 'Are you quite alone, on your own hook?' 'What a question!' she laughed. 'I suppose you think I'm old enough and ugly enough to take care of myself!'

Old enough to lie without doors.

1678 RAY *Prov.* 77.

Old fish and young flesh do feed men best.

c. 1386 CHAUCER *Merch. T.* E² 1418 Oold fissh and yongè flesh wolde I have fayn. . . Bet than olde boef is the tendre veel. I wol no womman thritty yeer of age. 1546 J. HEYWOOD *Prov.* ii. iv. 50 Olde fish and yong flesh (quoth he) dooth men best féede. 1670 RAY *Prov.* 39 Jeun chair & vieil poisson, i.e. Young flesh and old fish are best.

Old fish, old oil, and an old friend are the best.

1678 RAY *Prov.* 41 Pesce, oglio & amico vecchio. *Old fish, old oil and an old friend are the best.*

Old foxes want no tutors.

1670 RAY *Prov.* 127 An old fox need learn no craft. 1732 T. FULLER *Gnom.* 158 Old foxes want no tutors. 1792 WOLCOT (P.

Pindar) *Odes to Pitt* V Wks. (1816) II 263 What, preach to me on money-wit! 'Old foxes want no tutors', Billy Pitt.

Old friends and old wine and old gold are best.

1576 PETTIE *Petite Pall.* (Gollancz) II 132 You ought to like those friends best which last longest, and have lived longest with you . . . like many wines, which the older they are the better they are! c 1594 BACON *Promus* 508. 1612 Vin mieuX, amy vieux et or vieux sont amez en tous lieux 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 323 Old wine and an old friend are good provisions. 1870 RAY *Prov.* 19

Old head and young hands.

1678 RAY *Prov.* 347. Somerset.

Old maids lead apes in hell.

1579 LYLly *Euphues* (Arb.) 75 But certes I will either lead a virgins life in earth (though I lead Apes in hel) or els follow thee. 1605 *London Prodigal* I. ii (Shaks. *Apoc.*) 196 Wea. But tis an old prouerbe, and you know it well, That women dying maides lead apes in hell. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 342 Col. Miss, you may say what you please; but faith you'll never lead apes in hell.

1593-4 SHAKS. *Tam Shrew* II. i. 34 I must dance bare-foot on her wedding-day, And, for your love to her, lead apes in hell. 1598-9 *Much Ado* II. i. 43 Therefore I will . . . lead his apes into hell . . . and there will the devil meet me . . . and say, 'Get you to heaven, Beatrice, get you to heaven, here's no place for you maids:' so deliver I up my apes.

Old man lecher, young man liar.

c. 1250 *Ten Abuses* in O E. Misc. 184 Old mon lechur, zunch mon liezer [2nd text lyere.]

Old Man of the Sea.

[In the *Arabian Nights*, the Old Man of the Sea, once seated on the shoulders of Sindbad, refused to dismount.] 1809 SCOTT *Lt.* 7 Aug. in *Lockhart* xix The old incumbent . . . reminds me of Sindbad's Old Man of the Sea, and will certainly throttle me if I can't somehow dismount him. 1909 *Spectator* 4 Dec. 931 If the Budget were passed, 'an Old Man of the Sea' would be sat upon the shoulders of the respectable and reputable classes in the community. 1927 *Times* 22 July 15/4 The bad habit into which we slip almost unconsciously fixes itself about our necks as firmly as any Old Man of the Sea.

Old man, when thou diest, give me thy doublet.

1678 RAY *Prov.* 77.

Old men and far travellers may lie by authority.

1639 J. CLARKE *Paræm.* 316.

Old men are twice children.

[Gk. ARISTOPH. 'Ἐγὼ δέ γ' ἀντρέπομαι' ἄν, ὥς δις παῖδες οἱ γέροντες. I would make reply

that old men are twice boys L. *Bis pueri senes.*] 1549 LATIMER *2nd Serm.* bef. Edw. VI (Arb.) 56 Kyng Daud beyng . . . in hys second chylldhode, for al old men are twice children, as the Prouerb is. *Senex bis puer.* 1662 FULLER *Worthies, Berks.* (1840) I. 129 In such cases native air may prove cordial to patients, as mothers' milk to (and old men are twice) children 1821 GALT *Annals of Par.* xvi Lady Macadam; in whom the saying was verified, that old folk are twice bairns, for . . . she was as play-life as a very lassie at her sampler.

1600-1 SHAKS. *Hamlet* II. ii. 403 They say an old man is twice a child. 1605-6 K. Lear I. iii. 19 Now by my life, Old fools are babes again. 1609-10 *Cymb.* V. iii. 57 Two boys, an old man twice a boy.

Old men go to death, death comes to young men.

1625 BACON *Apoph Wks* (Chandos) 379 One of the fathers saith, 'That there is but this difference between the death of old men and young men; that old men go to death, and death comes to young men.' 1732 T. FULLER *Gnom.* 158 Old Men go to Death; but Death comes to young Men.

Old men, when they scorn young, make much of death.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 345.

Old muck-hills will bloom.

1678 RAY *Prov.* 77.

Old Nick.

[= the Devil.] 1668 R. L'ESTRANGE *Vis. Quev.* (1708) 84 They were all sent to Old Nick. a. 1643 in EBSWORTH *Merry Drollery App.* (1875) 394 For Roundheads Old Nick stand up now. 1774 GOLDSMITH *Retal.* 58 We wished him full ten times a day at Old Nick. 1886 BESANT *Childr. Gibeon* I. viii When you . . . made us laugh with your conceit, being always concerted as Old Nick.

Old oxen (stots) have stiff horns.

1832 A. HENDERSON *Scol. Prov.* (1881) 102 Auld stots hae stiff horns.

Old pottage is sooner heated than new made.

1670 RAY *Prov.* 47 Old pottage is sooner heated, then new made. Old lovers fallen out are sooner reconciled then new loves begun. Nay the Comedian saith, *Amaritum iræ amoris redintegratio est.* [The quarrels of lovers are the renewal of love. TER. *Andria* III. iii. 23.]

Old praise dies, unless you feed it.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 350.

Old Sarbut says (told me) so.

1894 NORTHALL *Folk-phrases* (E.D.S.) 20 Old Sarbut told me so. Warw. A local version of 'A little bird told me so'. The mythical Sarbut . . . is credited with the

revealing of secrets, and as the originator of malicious statements.

Old Scratch.

[= the Devil.] 1762 SMOLLETT *L. Greaves* II. x He must have sold himself to Old Scratch. 1843 DICKENS *Christmas C.* IV 'Well' said the first. 'Old Scratch has got his own at last, hey?'

Old Serpent.

[= the Devil] 1382 WYCLIF *Rev.* XX. 2 The olde serpent, that is the deuel. 1629 T. ADAMS *Med. upon Creed Wks.* (1861-2) III. 178 A serpent . . . is still his emblem. Every serpent is (as it were), a young devil, and the devil is called an 'old serpent'. 1817 MOORE *Lalla Rookh; Par. & Peri* 206, 'Some flowerlets of Eden ye still inherit, But the trail of the Serpent is over them all!'

Old sin makes new shame.

c. 1300 *Havelok* 2461 (E.E.T.S.) 69 Old sinne makes newe shame'. c. 1350 Douce MS. 52 (ed. Förster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 119 Olde synnys makyn new shamys. c. 1390 GOWER *Conf. Am.* III. 2033 Men sein: 'Old Senne newe schame.' a. 1470 HARDYNG *Chron.* CXIV. xviii Thus synnes olde make shames come full newe 1623 WODROEPHE *Spared Houres* 522 Old Sin makes new Shame. 1721 KELLY *Scot. Prov.* 269 Old Sins breed new Shame.

Old springs¹ give no price.

1721 KELLY *Scot. Prov.* 273 *Old springs give no price.* Spoken when old people or things are despised. [¹ tunes.]

Old use and wont, legs about the fire.

1721 KELLY *Scot. Prov.* 273 *Old use and wont, legs about the fire.* A reflection on them who persevere in a bad custom.

Old wives and bairns aye fool the physician.

1721 KELLY *Scot. Prov.* 270 *Old wives and bairns aye fool the physician.* Children cannot tell where their ailment lies, and old women are sick of a disease past the physician's skill.

Old wives' tales.

c. 1200 *Ancrene Riwle* 88 Meseið upon ancren, pat eucrich mest, haueð on olde cwene to ueden hire earen; ane maðelid þ maðeleð hire all þe talen of þe londe: [People say of anchoresses that almost every one hath an old woman to feed her ears; a prating gossip who tells her all the tales of the land.] 1387 TREVISA tr. *Higden* (Rolls Ser.) III. 265 And use telynges as olde wives doop. 1509 A. BARCLAY *Ship of Fools* I. 72 A fole he is . . . to byleue the tales of an olde wyfe. 1542 UDALL tr. *Erasmus Apoph.* (1877) Pref. xxv Old wiues foolishe tales of Robin Hoode.

Old wives were aye good maidens.

1721 KELLY *Scot. Prov.* 271 *Old wives was ay good maidens.* Old people will always be boasting what fine feats they did when they were young.

Old wood is best to burn, old horse to ride, old books to read, and old wine to drink.

1589 LEO. WRIGHT *Displ. Dutie* 19 As olde wood is best to burne: old horse to ride, old bookes to reade, and old wine to drinke: so are old friends alwayes most trusty to use. 1625 BACON *Apoph. Wks.* (Chandos) 366 Alonso of Arragon was wont to say . . . 'That age appeared to be the best in four things: old wood best to burn; old wine to drnk; old friends to trust; and old authors to read. 1773 GOLDSMITH *She Stoops to C.* I. Wks. (Globe) 645 I love everything that's old: old friends, old times, old manners, old books, old wine; and . . . I have been pretty fond of an old wife.

Old young and old long.

[L. CICERO *De Senec.* 32 *Mature fieri senem, si diu velis senex esse.* You must be an old man young, if you would be an old man long.] 1670 RAY *Prov.* 34 Old young and old long. . . This is alleged as a Proverb by Cicero.

Older and wiser.

1670 RAY *Prov.* 126.

On Candlemas Day,¹ if the sun shines clear, the shepherd had rather see his wife on the bier.

1830 FORBY *Vocab. E. Anglia* 416. [¹ Feb. 2 Feast of Purification of Virgin Mary.]

On Candlemas Day / throw candle and candlestick away.

1678 RAY *Prov.* 344 On *Candlemas* day throw candle and candlestick away. 1875 DYER *Brit. Pop. Cust.* (1900) 55 From *Candlemas* the use of tapers at vespers and litanies, which had continued through the whole year, ceased until the ensuing *All Hallow Mass*, . . . 'On *Candlemas* Day, Throw candle and candlestick away'.

On Candlemas Day / you must half your straw and half your hay.

1678 RAY *Prov.* 52.

On fat land grow foulest weeds.

1393 LANGLAND *P. Pl. C.* xiii. 224 On fat londe and ful of donge · foulest wedes groweth. 1597-8 SHAKS. 2 *Hen.* IV. iv. iv. 54 *K. Hen.* Most subject is the fattest soil to weeds; And he, the noble image of my youth, is overspread with them.

On Holyrood Day¹ the devil goes a-nutting.

1693 POOR ROBIN Sept. 14, 26 in LEAN *Collect.* II. 1. 242 The devil, as some people say A-nutting goes Holy Rood Day; Let women, then, their children keep At home that day. 1830 FORBY *Vocab. E. Anglia* 418 On Holy-Rood Day the Devil goes a nutting. [¹ 14 Sept.]

On Lady Day the later / the cold comes on the water.

1732 T. FULLER *Gnom.* 278.

On Mothering Sunday, above all other, every child should dine with its mother.

1648 HERRICK *Hesper. Wks.* (O.U.P.) 232 *To Dianeme. A Ceremonie in Gloucester.* I'll to thee a Simnell bring, 'Gainst thou go'st a mothering 1854 A. E. BAKER *Northamptonshire Glos.* 33 *On Mothering Sunday, above all other, Every child should dine with its mother* 1875 DYER *Brit. Pop. Cust.* (1900) 116 In the *Gent. Mag.* (vol. liv, p. 98) a correspondent tells us that whilst he was an apprentice the custom was to visit his mother on Mid-Lent Sunday (thence called Mothering Sunday) for a regale of excellent turnety.

On painting and fighting look aloof.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 328 *On painting and fighting look aloof.* 1721 KELLY *Scot. Prov.* 273 *On painting and fighting look abigh.*¹ It is dangerous to be near the one, and if we look near the other it loseth much of its advantage. [¹ at a distance.]

On St. Distaff's Day / neither work nor play.

1648 HERRICK *Hesper. Wks.* (O.U.P.) 308 *Saint Distaff's day, or the morrow after Twelfth day.* Partly worke and partly play He must on S. Distaff's day. 1846 DENHAM *Prov.* (Percy Soc.) 23 *On St. Distaff's Day—neither work nor play.* Jan. 7th called St. Distaff's Day, or Rock Day, because (the Christmas holidays having ended) good housewives resumed . . . the distaff.

On St. Luke's Day¹ / the oxen have leave to play.

[The ox was the medieval symbol of St. Luke.] 1732 T. FULLER *Gnom.* 278 *On St. Luke's Day, The Oxen have Leave to play.* [¹ 18 Oct.]

On St. Valentine,¹ all the birds of the air in couples do join.

c. 1380 CHAUCER *Parl. of Foules* l. 309 *For this was on seynt Valentynes day, When every foul cometh ther to chese his make.*² 1477 *Paston Letters* (Gardner) III. 169 *And, cosyn, uppon Fryday is Sent Volentynes Day, and every brydde chesyth hym a make.* 1714 GAY *Shep. Wk., Thurs.* 37 *Last Valentine, the Day when Birds of Kind Their Paramours with mutual Chirpings find, I nearly³ rose.* 1830 FORBY *Vocab. E. Anglia* 418 *On St. Valentine, all the birds of the air in couples do join.* [¹ 14 Feb. ² mate.³ early.]

1595-6 SHAKS. *Mids. N. Dr.* IV. i. 145 *Saint Valentine is past. Begin these wood-birds but to couple now?*

On St. Valentine's Day¹ cast beans in clay, but on St. Chad² sow good or bad.

1639 SMYTH *Berkeley MSS.* in LEAN *Collect.* (1902-4) I. 376 [¹ 14 Feb. ² 2 March.]

On the first of April, Hunt the gowk another mile.

1846 DENHAM *Prov.* (Percy Soc.) 41 [April gowk = April fool.]

On the first of April / you may send a fool (gowk¹) whither you will.

1732 T. FULLER *Gnom.* 272 *The first day of April, You may send a Fool whither you will.* 1869 HAZLITT *Eng. Prov.* 304 *On the first of Aperill, you may send a gowk¹ whither you will.* [¹ i.e. a fool.]

On the first of March / the crows begin to search.

1846 DENHAM *Prov.* (Percy Soc.) 39 *On the first of March, The crows begin to search. Crows are supposed to commence pairing on this day*

On the first of November, if the weather holds clear, an end of wheat-sowing do make for this year.

1573 TUSSEY *Husb.* 90 (1878) 181 *Seede cake. Wife, some time this weeke, if the wether hold cleere, an end of wheat sowing we make for this year.* 1846 DENHAM *Prov.* (Percy Soc.) 61 *On the first of November, if the weather holds clear, An end of wheat-sowing do make for this year.*

On the house-top in anger soon is a fool.

1548 J. HEYWOOD *Prov.* (1867) II. v. 51 *He is at three wordis vp in the house ouse* 1611 J. DAVIES *Scourge Folly* 90 *Wks.* (Grosart) II. 48.

On the knees of the gods.

[= beyond human control.] [Gk. θεῶν ἐν γούνασι, HOM.] 1879 BUTCHER & LANG *Odyssey* i. 9 *Howbeit these things surely lie on the knees of the gods, whether he shall return or not.* 1886 FROUDE *Oceana* vii *If the several provinces continue to increase their numbers at the present rate, there will be more than fifty millions then. There is a proverb that 'nothing is certain but the unforeseen'. . . . ταῦτα θεῶν ἐν γούνασι κείται.* 1900 *Daily News* 17 Aug. 6/5 *Such things are yet upon the knees of the gods.*

On the nail.

[= on the spot, at once; chiefly used of making money payments.] 1596 NASHE *Saf. Walden Wks.* (Grosart) III. 59 *Tell me, haue you a minde to anie thing in the Doctors Booke! speake the word, and I will help you to it vpon the naile* 1600 HOLLAND *Livy* vi. xiv. 225 [He] paid the whole debt downe right on the naile, unto the creditour. 1720 SWIFT *Run of Bankers Wks.* (1755) IV. i. 22 *We want our money on the nail.* 1804 MAR. EDGEWORTH *Pop. T., Will* II *The bonnet's all I want, which I'll pay for on the nail.*

On the third of April, comes in the cuckoo and nightingale.

1846 DENHAM *Prov.* (Percy Soc.) 41 *On the thirde of April, Comes in the cuckoo and nightingale.*

On the Turf all men are equal—and under it.

[i.e. on the race-course and in the grave.] 1854 SURTEES *Hand Cross* lxx 'On the turf and under the turf all men are obliged to be equal', mused our master. 1896 'H. S. MERRIMAN' *Sowers* III It appears that beneath the turf or on it all men are equal; so no one could object to the presence of Billy Bale. the man . . . who could give you the straight tip on any race.

On Valentine's Day¹ will a good goose lay; if she be a good goose, her dame well to pay, she will lay two eggs before Valentine's Day.

1678 RAY *Prov.* 51 On Valentines day will a good goose lay. If shee be a good goose her dame well to pay. She will lay two eggs before Valentines day. [2 Feb.]

Once a bishop, always a bishop.

1655 FULLER *Ch. Hist.* VII. 1. 28 (1668) II. 379 Latimer, by the courtesy of England ('once a bishop and ever a bishop'), was in civility saluted 'lord'.

Once a devil, always a devil.

1903 A. C. PLOWDEN *Grain or Chaff?* xxiii When a Counsel has two cases coming on at the same time in different Courts, he asks a friend to attend to one of them. Such a friend immediately becomes a 'devil' . . . With some men it is, 'Once a devil, always a devil'; they never become anything else.

Once a knave, and ever a knave.

1659 HOWELL *Eng. Prov.* 13/1.

Once a parson (priest), always a parson (priest).

1859 G. A. SALA *Round the Clock* (1878) 290 The great case of Horne Tooke *versus* the House of Commons—'Once a priest for ever a priest'. 1865 LES. STEPHEN *Lef.* 13 Jan. in *Life* (1906) ix. 158 As in this . . . country we stick to the maxim, 'once a person, always a parson', I could not . . . go in for law. 1920 *Bookman* Sept. 192 No former celibate, with BORN's incapacity for blotting out his past, could be happy until he returned to his cell—once a priest always a priest, is a true enough motto so far as he is concerned. [On 9 Aug. 1870, an act enabling the clergy to unfrock themselves was passed. LEAN *Collect.* iv. 71.]

Once a use and ever a custom.

1623 CAMDEN *Rem.* 275 Once a vse, and euer a custome. 1670 RAY *Prov.* 153.

1594-5 SHAKS. *Two Gent.* V. iv. 1 How use doth breed a habit in a man 1600-1 *Hamlet* III. iv. 163 That monster custom . . . is angel yet in this, That to the use of actions fair and good He likewise gives a frock or livery That aptly is put on.

Once a way (away) and aye a way (away).

1721 KELLY *Scot. Prov.* 274 *Once away, and ay away.* . . . As a proverb it signifies that

no private authority can stop that which has once been allowed to be a public road. As a phrase, it signifies that a thing is quite gone.

Once a whore and ever a whore.

1659 HOWELL *Eng. Prov.* 15/1.

Once a year a man may say, On his conscience.

1640 HERBERT *Oull Prov. Wks* (1859) I. 361.

Once, and use it not.

1678 RAY *Prov.* 263.

Once at a coronation.

1678 RAY *Prov.* 263.

Once bit (bitten), twice shy.

1853 SURTEES *Sponge's Sport T.* xxxiii Jawleyford had been bit once, and he was not going to give Mr. Sponge a second chance. 1899 SIR A. WEST *Recoll.* xiii Mr. Thomas . . . answered: 'Once bitten twice shy. I have tried one gentleman [as an apprentice] and will never try another.' 1909 *Times* 18 March The Admiralty have allowed themselves to be caught napping once, and . . . they must not be caught napping again. Once bit, twice shy.

Once in a blue moon.

1869 E. YATES *Wrecked in Port* xxii 242 That indefinite period known as a 'blue moon'. 1876 MISS BRADDON *Josh Haggard's Dau.* xxiv 246 A fruit pasty once in a blue moon. 1891 A. FORBES *Barracks Bw. & Bal.* (1910) 107 It was only once in a blue moon that he was seen in the saddle.

Once in ten years, one man hath need of another.

1732 T. FULLER *Gnom.* 158.

Once in the year Apollo laughs.

[*L. Semel in anno ridei Apollo.*] 1638 R. BRATHWAIT *Barnabees Jrnl.* iv. Cc (1820) II. 401 'Thou err'st (*Murilus*) so doe mo' too, If thou think'st I never goe to *Bacchus* temple, which I follow, 'Once a yeare laughs wise *Apollo*'. [1 more.]

Once out and always out.

1678 RAY *Prov.* 77.

Once paid (and) never craved.

1639 J. CLARKE *Parcem.* 182 Once paid and never craved. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 8 *Anes* payit never cravit. 1721 KELLY *Scot. Prov.* 270 *Once paid never crav'd.* In the Scottish dialect, *Anes* pay't ne'er cree't; pay your debts, and prevent dunning.

Once wood¹ and aye the waur² (never wise).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 8 *Anes* wood, never wise. 1721 KELLY *Scot. Prov.* 271 *Once wood and ay the waur.* They who have once been mad will seldom have their senses sound and well again. [1 mad. 2 worse.]

One acre of performance is worth twenty of the Land of Promise.

1596 NASHE *Saffron* W. T3 Wks (1905) III. 126 Consil. *He saith in one leafe that one acre of performance is worth twentie of the Land of Promise.*

1590-1 SHAKS 2 *Hen. VI* I. iv. 2 The duchess, I tell you, expects performance of your promises

One and all.

1662 FULLER *Worthies, Devon* (1840) i. 416 The English nation . . . had learnt also from the soldiers . . . to cry out 'one and all'; each shure setting forth a remonstrance of their grievances. 1725 DEFOE *New Voy. round World* Wks (Bohn) VI 222 Some bold rogues upon the forecastle . . . cried out, *One and all*, which was a cry . . . of mutiny and rebellion 1850 KINGSLEY *Alton L* x Mind, 'One and all', as the Cornishmen say, and no peaching.

One and none is all one.

1670 RAY *Prov.* 20. [*Hispan.*]

One bad general is better than two good ones.

1902-4 LEAN *Collect.* iv. 72 One bad general is better than two good ones. To escape divided counsels.

One barber shaves another gratis.

1902-4 LEAN *Collect.* iv. 72 One barber shaves another gratis. L'ung barbier raist l'autre.—CORD., 1538 The custom survives in medical practice. 'Barber' means of course 'barber surgeon'.

One beats the bush, and another catches the birds.

c. 1300 *Ipomadon* I. 6021 On the bushe bettes one, another man hath the bryde. c. 1350 *Douce MS. 52* (ed. Förster) in *Festschr. z. xxi. Deutschen Neuphilologenlage*, no. 36 On betyth pe buske anoper hathe [i e hath the] brydde. c. 1440 *Generydes* I. 4524 Some bete the bush . . . other men . . . catch the burdes. c. 1450 *Cov. Myst.* 119 Many a man doth bete the bow, Another man hath the brydde. 1526 *Pilgr. Perf.* (W. de W. 1531) 141 Whiche . . . hath . . . betten the busshes that you may cathe the byrde. 1546 J. HEYWOOD *Prov.* (1867) i. m. 7 And while I at length debate and beate the bushe, There shall stepp in other men, and cathe the burdes. 1614 CAMDEN *Rem., Wise Speeches* (1870) 289 Thomas Montacute, Earl of Sarisbury,¹ when he besieged Orleans, . . . the inhabitants were willing to . . . yield themselves to the Duke of Burgundy . . . he . . . said in the English Proverb; 'I will not beat the bush, and another shall have the birds'. [¹ Salisbury.]

One beggar is enough at a door.

1639 J. CLARKE *Paræm.* 187.

One beggar is woe / that another by the door should go.

c. 1350 *Douce MS. 52* (ed. Förster) in *Festschr. z. xxi. Deutschen Neuphilologenlage*, no. 66 On beggar is wo pat anothr in-to pe towne goth.

1539 TAVERNER *Erasm. Prov.* (1552) 9 One begger byddeth wo that another by the dore shuld go 1608 ARMIN *Nest Ninnies* (1842) 47 One foole cannot indure the sight of another, . . . and one beggar is woe that another by the doore should goe. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 6 Ane begger is wae that another be the gate gae.

One bit draws down another.

1639 J. CLARKE *Paræm.* 148.

One boy is more trouble than a dozen girls.

1848 BROS. MAYHEW *Image of his Father* ix. 109 She was 'dratting that young monkey', and vowing that one boy was more trouble than a dozen girls.

One, but (that one) a lion.

[Gk. AESOP *Fables*, 240 (*The Lioness and the Fox*) 'Ένα . . . ἀλλὰ λέοντα'] 1692 R. L'ESTRANGE *Fables* cxxii (1738) 138 A fox cast it in the teeth of a lioness, that she brought forth but one whelp at a time 'Very right', says the other, 'but then that one is a lion' 1884 H. D. TRAILL *Coleridge* iii 48 The one long poem¹ which Coleridge contributed to the collection is alone sufficient to associate it for ever with his name. *Unum sed leonem*. To any one who should have taunted him with the infertility of his muse he might have returned the haughty answer of the lioness in the fable. [¹ *Ancient Mariner*.]

One butcher does not fear many sheep.

1853 ABP. TRENCH *Prov.* ii (1894) 38 When some of his officers reported . . . the innumerable multitudes of the Persian hosts . . . the youthful Macedonian hero¹ silenced them . . . with the reply: *One butcher does not fear many sheep*. [¹ Alexander the Great.]

One can (may) go a long way after one is weary.

1853 ABP. TRENCH *Prov.* iv (1894) *One can go a long way after one is weary*.¹ . . . [has] the poetry of an infinite sadness about it, so soon as one gives it that larger range of application which it is capable of receiving. 1913 *Brit. Wkly.* 2 Jan. 454 In a paragraph on the Austrian Emperor . . . the words occur, 'We keep going a long time after we are tired'. [¹ *On va bien loin depuis qu'on est las*.]

One cannot be in two places at once.

1655-62 GURNALL *Chrn. in Armour* (1865) i. 206 You cannot be found in two places at once. Choose whether you will be found in your own righteousness or in Christ's. 1842 W. H. MAXWELL *Hector O'H.* xii As . . . nothing can be in two places at once . . . it was quite clear that neither of the Prymes could be at one and the same time in bed and in the street.

One cannot do a foolish thing once in one's life, but one must hear of it a hundred times.

1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 345 *Lady S.* You have stolen a wedding, it

seems? Sir J. Well; one can't do a foolish thing once in ones life, but one must hear of it a hundred times.

One cannot live by selling ware for words.

1670 RAY *Prov.* 154.

One cannot live upon air.

1629 T. ADAMS *Serm.* (1861-2) i. 361 A man is . . . famished with hunger, we advise him . . . to repast. is he ever the fuller or fatter for our word? Not unless, like a chameleon, he can live by air.

One cause is good, until the other's understood.

1781 *Poor Robins Alm.* Oct. The Proverb is, one Cause is good, Until the other's understood.

One cherry-tree sufficeth not two jays.

1576 LAMBARD *Peramb. of Kent* (1826) 269 It might wel be verified of them, which was wont to be commonly saide, *Unicum Arbustum, non alit duos Erihacos.* One Cherry tree sufficeth not two Iays. 1869 W. C. HAZLITT *Eng. Prov.* 306.

One complimentary letter asketh another.

1596 NASHE *Saffron W.* S 2 Wks. (McKerrow) III 116 One cōplementarie Letter asketh another; & Gabriell first writing to him, and seeming to admire him and his workes, hee could doo no lesse . . . but returne him an answere in the like nature.

One day was three till liberty was borrow.

1546 J. HEYWOOD *Prov.* (1867) i. x. 22 Eche one daie was thrée, tyll lybertée was borow, For one monthis iole to bryng hir hole lues sorow.

One doctor makes work for another.

1902-4 LEAN *Collect.* iv. 73.

One dog, one bull.

1879 G. F. JACKSON *Shropshire Wd.-Bk* 309 One dog, one bull, *phr.* signifies 'fair play'. This saying had its rise in the practice of bull-baiting . . . which lingered in Shropshire till about . . . 1841.

One doth the scathe, and another hath the scorn.

1659 HOWELL *Eng. Prov.* 6/1 One doth the scathe, and another hath the scorn. 1678 RAY *Prov.* 186 One doth the scath and another hath the scorn. *i.e.* One doth the harm and another bears the blame.

One drop of poison infects the whole tun of wine.

c. 1175 *Old Eng. Homilies* (Morris) Ser. 1. 23 A lutel ater¹ bitteret muchel swete. 1579 *LYLY Euphues* (Arb.) 39 One droppe of poysen infecteth the whole tunne of Wine. [¹ venom.]

One enemy can do more hurt than ten friends can do good.

1711 SWIFT *Jrnl. to Siella* 30 June I have been gaining enemies by the scores, and friends by the couples, which is against the rules of wisdom, because they say one enemy can do more hurt than ten friends can do good.

One enemy is too much.

1640 HERBERT *Oull Prov. Wks.* (1859) I. 342.

One Englishman can beat three Frenchmen.

1745 HOR. WALPOLE *Lei. to G. Montagu* 13 Jul. We, who formerly . . . could any one of us beat three Frenchmen, are now so degenerated, that three Frenchmen can evidently beat one Englishman. 1762 GOLD-SMITH *Cit. World* cxx (Globe) 274 We had no arms, but one Englishman is able to beat five Frenchmen at any time. 1833 MARRYAT *P. Simple* xlvii My men, . . . there are three privateers . . . it's just a fair match for you—one Englishman can always beat three Frenchmen.

1598-9 SHAKS. *Hen V* III. vi. 161 When they were in health, . . . I thought upon one pair of English legs Did march three Frenchmen.

One eye of the master sees more than ten of the servants.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 349.

One eye-witness is better than two hear-so's.

1539 TAVERNER *Proverbes* (1552) f. 43 *Pluris est oculatus testis unus q auriti decem.* One eye wytnesse, is of more value, then ten are [ear] wytnesses. 1639 J. CLARKE *Paræm.* 309.

One father can support ten children; ten children cannot support one father.

1853 ABP. TRENCH *Prov.* iv (1894) 82 This Spanish: *One father can support ten children; ten children cannot support one father;* . . . attesting the comparative weakness of the filial as set over against the paternal affection.

One father is enough to govern one hundred sons, but not a hundred sons one father.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 336.

One father is more than a hundred schoolmasters.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 349.

One fire (love, nail) drives out another.

c. 1200 *Ancrene Riwe* (Morton) 404 Vor, al so as on neil driueð ut þen oðerne . . . c. 1374 CHAUCER *Troilus* iv 415 The newe love out chaceth ofte the olde. 1546 J. HEYWOOD *Prov.* (1867) 144 One nayle driueth out an other. 1579 *LYLY Euphues* (Arb.) 116 One loue expelleth an other. 1580 — *Euph. & his Eng.*

(Arb.) 356 The fire that burneth, taketh away the heat of the burn. 1606 CHAPMAN *Mons. d'Olive* v. 1. Wks (1874) III 134 Va. For one heat, all know, doth drive out another, One passion doth expel another still. c. 1645 HOWELL *Lett* 17 Sept (1903) III 87 Languages and words . . . may be said to stick in the memory like nails on pegs in a wainscot door, which used to thrust out one another oftentimes. 1666 TORRIANO *Ital. Prov* 10 One love expels another 1836 MRS CARLYLE *Lett.* April 1 One feels soaked to the very heart. . . . As one fire is understood to drive out another, I thought one water might drive out another also, and so . . . I took a shower-bath. 1855 BOHN *Handbk. Prov.* 469 One love drives out another. 1900 *Athenaeum* 27 Oct 547/2 Nail drives out nail

1594-5 SHAKS. *Rom. & Jul.* I. ii 46 Tut man, one fire burns out another's burning. — *Two Gent.* II iv 192 Even as one heat another heat expels, Or as one nail by strength drives out another, So the remembrance of my former love is by a newer object quite forgotten. 1596-7 K. *John* III i 277 And falsehood falsehood cures, as fire cools fire Within the scorched veins of one new-burn'd. 1599-1600 *Ju. Caes.* III. i 171 As fire drives out fire, so pity pity. 1607-8 *Coriol.* IV. vii. 54 One fire drives out one fire, one nail, one nail.

One flower makes no garland.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 342.

One foe is too many; and a hundred friends too few.

1853 ABP. TRENCH *Prov* IV (1894) 81 The . . . German proverb: *One foe is too many, and a hundred friends too few.* . . . The hundred friends will wish you well, but the one foe will do you ill. Their benevolence will be ordinarily passive; his malevolence will be constantly active. [*Ein Feind ist zu viel; und hundert Freunde sind zu wenig*]

One fool makes many (a hundred).

[*L. Unius dementia demones efficit multos.* The madness of one makes many mad.] 1640 HERBERT *Ouil. Prov* Wks. (1859) I. 342 One fool makes a hundred. 1659 HOWELL *Eng. Prov.* 9/1 One fool maketh many fools. 1738 SWIFT *Pol Conversat.* i. Wks. (1856) II. 336 Never. Well, I see one fool makes many. 1813 SCOTT *Lett.* to Byron 6 Nov. in *Lockhart* As to those who . . . take my rhapsodies for their model . . . they have exemplified the ancient adage, 'one fool makes many'.

One fool praises another.

1740 FRANKLIN *Poor Rich.* Alm. Nov. Who knows a fool must know his brother; For one will recommend another.

One foot is better than two crutches.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 353.

One for the mouse, one for the crow, one to rot, and one to grow.

1850 N. & Q. 1st Ser. II. 515 *How to sow Beans.* 'One for the mouse, One for the crow, One to rot, One to grow.'

One funeral makes another (many).

1894 BLACKMORE *Perlycross* VII It has been said, and is true too often . . . that one funeral makes many A strong east wind . . . whistled through the crowd of mourners.

One God no more, but friends good store.

1639 J. CLARKE *Parcem.* 26.

One good forewit is worth two after-wits.

1548 J. HEYWOOD *Prov.* (1867) i. viii. 15 Howbeit when bought wits to best price bée brought, Yet is one good forewit worth two after wits.

One good lordship is worth all his manners.¹

1639 J. CLARKE *Parcem* 168 One good Lordship is worth all his manners.¹ [¹ manors]

One good (ill, shrewd) turn asks (deserves, requires) another.

c. 1400 MS. *Latin* 394, *John Rylands Libr.* (ed. Pantin) in *Bull. J. R. Libr.* XIV 92 O good turne asket another. 1509 A. BARCLAY *Ship of Fools* (1874) II. 38 One yll turne requyrelh, another be thou sure 1546 J. HEYWOOD *Prov.* (1867) i. xi. 34 One good tourne asketh an other. 1602 Lord Cromwell II. ii (*Shaks. Apoc.*) 172 Hod. As indeede one good turn asketh another 1612-15 BP HALL *Contemplet* xiv. ii (1825) I. 408 One good turn requires another. . . . David's soldiers were Nabal's shepherds, . . . justly should they have been set at the upper end of the table. 1654 H. L'ESTRANGE *Chas. I.* (1655) 15 One good turn deserves another. 1670 RAY *Prov.* 20 One shrewd turn asks another 1824 SCOTT *St. Ronans* xvii But one good turn deserves another—in that case, you must . . . dine with me. 1894 STEVENSON & OSBOURNE *Ebb-Tide* i 'One good turn deserves another . . . Say the word and you can have a cruise upon the carpet.'

1599-1600 SHAKS. *Twelfth N.* III. iii. 15 For oit good turns Are shuffled off with such uncurrent pay: But, were my worth, as is my conscience, firm, You should find better dealing. 1604-5 *Meas.* For *Meas.* IV. ii. 63 Truly Sir, for your kindness I owe you a good turn. 1606-7 *Ant. & Cleop.* II. v. 59 Mess. He's bound unto Octavia. *Cleop.* For what good turn? *Mess.* For the best turn i' the bed. 1609 *Sonn.* 24. 9 Now see what good turns eyes for eyes have done.

One good turn will meet another, if it were at the Bridge of London.

1721 KELLY *Scol. Prov.* 275 *One good turn will meet another, if it were at the Bridge of London.* Spoken by them who make a return for former favours.

One grain fills not a sack, but helps his fellow.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 327. 1855 BOHN *Handbk. Prov.* 529 Though one grain fills not the sack, it helps.

One grain of sharp pepper is better than a basket full of gourds.

1678 RAY *Adag Hebr.* 410 One grain of sharp pepper is better than a basket full of gourds. That is, One wise man, how mean soever is more valuable than many that are unwise. 1911 A. COHEN *Anct. Jewish Prov.* 58 Better is one grain of hot pepper than a basketful of pumpkins. . . . Just as a grain of pepper imparts more flavour than a heap of vegetables, so a little keen reasoning is worth more than a great deal of useless learning.

One had as good be nibbled to death by ducks.

1678 RAY *Prov.* 240.

One had as good be pecked to death by a hen.

1678 RAY *Prov.* 240

One hand is no hand.

1721 KELLY *Scol. Prov.* 270 *One hand is no hand.* In the Scottish dialect, *Yee hand is nee hand*; that is, one hand, where there is no help, can despatch but little work.

One hand washeth another (the other) and both the face.

[Gk. *Χεῖρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον.* Hand washes hand, and finger finger. L. SENECA *Ludus de Morie Claudii* ix. 9. PETRONIUS *ARBITER Satyr.* c. 45 *Manus manum lavat.* Hand washes hand.] 1580 LYL Euph. & his Eng (Arb.) 221 One hand washeth an other but they both wash the face. 1617 MORYSON *Itin.* III. i. ii. 17 He that writes often, shall often receive letters for answers. for one hand washeth another. 1640 HERBERT *Ouil. Prov.* Wks. (1859) I 328 One hand washeth another, and both the face. 1881 DEAN PLUMPTRE *Écoles* iv. 9 Two are better than one . . . So the Greek proverb ran as to friends *χεῖρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον.* 'Hand cleanseth hand, and finger finger helps.'

One hand will not wash the other for nothing.

1721 KELLY *Scol. Prov.* 275.

One has always strength enough to bear the misfortunes of one's friends.

1773 GOLDSMITH *She Stoops to C* III. Wks. (Globe) 661 *Mrs. Hard* You must learn resignation. . . . See me, how calm I am. *Miss Nev.* Ay, people are generally calm at the misfortunes of others. 1853 ABP. TRENCH *Prov* v (1894) 104 *This Russian.* . . . *The burden is light on the shoulders of another*; with which the French may be compared *One has always enough strength to bear the misfortunes of one's friends.* [On a toujours assez de force pour supporter le malheur de ses amis.]

One hates not the person, but the vice.

1666 TORRIANO *Ital. Prov.* 313 One hates not the person, but the vice.

1604-5 SHAKS. *Meas. for Meas.* II ii 37 Condemn the fault, and not the actor of it?

One horse stays for another.

1738 SWIFT *Pol. Conversat.* ii Wks. (1556) II. 344 *Neuer.* You see, sir John, we stayed for you as one horse does for another.

One hour to-day is worth two to-morrow.

1732 T. FULLER *Gnom.* 160.

One hour's cold will spoil seven years' warming.

1721 KELLY *Scol. Prov.* 276.

One hour's sleep before midnight is worth three (two) after.

1640 HERBERT *Ouil. Prov.* Wks (1859) I. 357 One hour's sleep before midnight is worth three after. 1670 RAY *Prov.* 37 One hours sleep before midnight's worth two hours after. 1829 COBBETT *Adv. to Y. Men* i (1906) 35 It is said by the country-people that one hour's sleep before midnight is worth more than two are worth after midnight; and thus I believe to be a fact.

One ill weed (crop of a turd) mars a whole pot of pottage.

1546 J. HEYWOOD *Prov.* (1867) II. vi 62 For were ye . . . The castell of honestee in all things els Yet should this one thing . . . Defoyle and deface that castell to a cotage. One crop of a tourd marth a pot of potage. 1579 LYL Euphues (Arb.) 39 Oneleaf of *Colloquintida*, marreth and spoyleth the whole pot of porridge. 1614 CAMDEN *Rem.* 310 One ill weed marreth a whole pot of pottage.

One ill word asketh another.

1546 J. HEYWOOD *Prov.* (1867) i. ix. 18 One yll woord axeth an other, as folkis speake. 1614 CAMDEN *Rem.* 310 One ill word asketh another.

One ill word meets another, and it were at the Bridge of London.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 6 *Ane ill word meets another, and it were at the bridge of London.* 1662 FULLER *Worthies, Lond.* (1840) II. 343.

One is no number.

1598 MARLOWE *Hero & L.* i. 255 One is no number, maidens are nothing then Without the sweet societie of men.

One is not bound to see more than he can.

1653 FULLER *Infantis Advocate* XXI in *Sermons* (1891) II. 242 Our English proverb, . . . *One is not bound to see more than he can.* And I conceive I am in no error, because I follow my present light, and all the means of your prescription have made no alteration on my understanding.

One is not smelt where all stink.

1629 T. ADAMS *Serm.* (1861-2) i. 76 They that will quarter themselves with the wicked must

drink of their poison. If you ask how haps it that their infection is not smelt, Bernard answers. *Ubi omnes sordenti, unus minime sentitur*,—One is not smelt, where all stink.

One law for the rich, and another for the poor.

1830 MARRYAT *King's Own* xi Is there nothing smuggled besides gin? Now, if the husbands and fathers of these ladies—those who have themselves enacted the laws—wink at their *infringement*, why should not others do so? . . . There cannot be one law for the rich and another for the poor. 1888 J. E. T. ROGERS *Econ. Interp. Hist.* (1894) II. xvi There is an objection to the taxation of the inheritance of personal property of a very serious kind. It is that it is one law for the rich and another for the poor 1913 *Spectator* 8 Nov. 757 The idea prevails abroad that there is one law for the 'rich' Englishman and another for the 'poor' foreigner.

One lie makes (calls for) many.

1642 FULLER *H. & P. State* v. xi (1841 379) Having made one lie, he is fain to make more to maintain it. 1732 T. FULLER *Gnom.* 160 One lie calls for many.

One mad action is not enough to prove a man mad.

1732 T. FULLER *Gnom.* 160.

One [magpie] for a sorrow: two for mirth: three for a wedding: four for a birth: five for silver: six for gold: seven for a secret, not to be told: eight for heaven: nine for hell: and ten for the devil's own sel.

1846 DENHAM *Prov.* (Percy Soc.) 35 One for sorrow: two for mirth: three for a wedding: four for a birth: five for silver: six for gold: seven for a secret, not to be told: eight for heaven: nine for hell: and ten for the devil's own sel. 1865 N. & Q. 3rd Ser. VII. 304 We shall now proceed to the magpies: II. *Cornish* 'One for sorrow, two for mirth, Three for a wedding, four for a birth'. *Welsh*. 'Progen à chroesdra.'—A magpie and disappointment. . . . It is always an evil omen, and invariably 'one for sorrow' in this locality. [Cardigan.] 1913 A. C. BENSON *Along the Road* 162 I never see magpies myself without repeating the old rhyme: 'One for sorrow, Two for mirth, Three for a death, Four for a birth; Five, you will shortly be In a great company.'

One man may steal a horse while another may not look over a hedge.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 75 This prouerbe, . . . Which saith, that some man maie steale a hors better, Than some other may stande and looke vpon. 1591 *LYLY Endym.* II. iii. Wks. (1902) III. 44 *Toph.* Some man may better steale a horse, then another looke ouer the hedge. 1670 RAY *Prov.* 128 One man may better steal a horse, then another look over the hedge. If we once conceive a good opinion of a man, we will not be perswaded he doth any thing

amiss; but him whom we have a prejudice against, we are ready to suspect on the slightest occasion. 1891 A. LANG *Ess. in Little* 30 Nobody has bellowed 'Plagiarist!' Some people may not look over a fence: Mr. Stevenson, if he liked, might steal a horse. 1894 LD. AVEBURY *Use of Life* II The Graces help a man almost as much as the Muses . . . 'One man may steal a horse, while another may not look over a hedge' . . . because the one does things pleasantly, the other disagreeably.

One man no man.

[Gk. *Εἷς ἀνὴρ, οὐδεὶς ἀνὴρ*] 1539 TAVERNER *Erasm. Prov.* (1552) 17 *Vnus uir nullus uir.* One man no man. a. 1591 II. SMITH *Serm.* (1866) I. 8 ('A Preparative to Marriage'). We say that one is none, because he cannot be fewer than none, . . . less than one, . . . weaker than one. 1853 ABP. TRENCH *Prov* VI (1894) 135 *One man no man* . . . rests on that great truth upon which the deeper thinkers of antiquity laid so much stress—namely, that in the idea the state precedes the individual, man not being merely accidentally gregarious, but essentially social.

One man's breath, another's death.

1639 J. CLARKE *Param.* 253 *Pestilentia.* One man's breath, another's death.

One man's meat is another man's poison.

[L. *Quod cibus est alius, alius est atre venenum* What is food for some is black poison to others] 1614 W. BARCLAY *Nepenthes, or the Vertues of Tobacco* IN ARBER *Counterblaste* 116 As concerning the hatred of Princes, one mans meate is another mans poyson. a. 1721 PRIOR *Dial. of Dead* (1907) 246 *Moni.* May I not nauseate the food which you covet; and is it not even a proverb, that what is meat to one man is poison to another. 1908 ALEX. MACLAREN *Acts Apos.* I. 382 It is we ourselves who settle what God's words and acts will be to us. The trite proverb, 'One man's meat is another man's poison', is true in the highest regions.

One master in a house is enough.

1639 J. CLARKE *Param.* 218.

One may be confuted and yet not convinced.

1732 T. FULLER *Gnom.* 160.

One may know by your nose (looks) what pottage (porridge) you love.

1564 BULLEIN *Dial. agst. Fever* (1888) 79 *Roger.* I see by his nose that of al potage he loueth good Ale. 1590 LODGE *Rosalynde* Wks. (1883) I. 42 Her colour chaunge, and she said to Alena, See, Mistresse, where our lolly Forrester comes. And you are not a little glad thereof, quoth Alena; your nose bewrayes what porridge you loue. 1610 FIELD *Woman is a W.* I. i. (Merm.) 351 *Pen.* One may see by her nose what pottage she loves. 1639 J. CLARKE *Param.* 179 You may know by his looks what porridge he likes. 1670 RAY *Prov.* 125 One may know by your nose what pottage you love.

One may ride a free horse to death.

1750 W. ELLIS *Mod. Husbandm* vii. 95 The roots will after this often cutting . . . wear out and die before their natural Time, according to the Proverb, *One may ride a free Horse to Death*.

One may see day at a little hole.

1546 J. HEYWOOD *Prov.* (1867) i. x. 21 I see day at this little hole. For this blood Shewth what fruit will follow. 1590 LODGE *Rosalynde* Wks (1883) i. 68 Aliena (that spied where the hare was by the hounds, and could see day at a little hole), thought to be pleasant with her Ganymede 1623 CAMDEN *Rem.* 275 One may see day at a little hole. 1594-5 SHAKS. *L. L. L.* V. ii 732 I have seen the day of wrong through the little hole of discretion.

One may sooner fall than rise.

1670 RAY *Prov.* 9.

One may think that dares not speak.

1639 J. CLARKE *Paræm.* 34.

1605-6 SHAKS. *Macbeth* V. i. 86 I think, but dare not speak.

One mend-fault is worth twenty spy-faults.

1832 E. L. CHAMBERLAIN *W. Worcest. Wds.* 39.

One mouth doth nothing without another.

1640 HERBERT *Outl. Prov. Wks.* (1859) i. 364.

One mule (ass, horse) doth scrub another.

1584 COGAN *Haven of Healih* (1636) 6 Why (quoth the Emperor!) one of you might claw and rub anothers back well enough. So wisely did he delude the practise of parasites, according to the old proverb, *Muli mutuuum scabunt*. 1614 OVERBURY *Characters An Ostler*. Hee puffs and blowes ouer your horse, . . . and leaues much of the dressing to the prouerbe of *Muli mutuuo scabient*, one horse rubs another. 1616 CORYAT *Traveller for Eng. Wits* 37 In Latine, *Mulus mulum scabit*, one Mule scratcheth another; by which the Ancients signified, that courtesies done vnto friends, ought to be requited with reciprocall offices of friendship. 1635 RANDOLPH *Muses Looking-Gl.* iii. iv I need not flatter these, they'le doe't themselves, And crosse the Proverb that was wont to say One Mule doth scrub another. 1738 SWIFT *Pol. Conversat.* iii. Wks. (1856) ii. 850 *Lady S. Well*, she and Tom Gosling were banging compliments backward and forward, it looked like two asses scrubbing one another. [¹ Augustus.]

One must draw the line somewhere.

1887 BLACKMORE *Sprunghaven* xviii One must draw the line somewhere, or throw overboard all principles; and I draw it . . . against infidels and against Frenchmen. 1896 J. BEALBY *Daughter of Fen* xxix Vulgar, presuming, low-bred upstarts must be kept in their places. . . . The line must be drawn somewhere.

One must howl with the wolves.

1578 TIMME *Calvin on Gen.* vi. 181 This duelshe prouerbe . . . we must howle among the Wolves. 1649 BP. HALL *Cases Consc.* (1650) 187 What do you howling amongst Wolves, if you be not one? 1853 ABP. TRENCH *Prov* v (1894) 107 *One must howl with the wolves*; . . . when a general cry is raised against any, it is safest to join it, lest we be supposed to sympathize with its object . . . In the whole circle of proverbs there is scarcely a baser or more cowardly than this. 1897 A. C. DOYLE *Uncle Bernac* 1 Napoleon's power is far too great to be shaken. This being so, I have tried to serve him, for it is well to howl when you are among wolves.

One never loses anything by politeness (civility).

1902-4 LEAN *Collect.* iv. 75.

One never loses by doing a good turn.

1670 RAY *Prov* 12 One never looseth by doing good turns. 1721 KELLY *Scot. Prov.* 275 *One never loses by doing a good turn*. Spoken by them who make a return for former favours.

One of the court but none of the counsel.

1639 J. CLARKE *Paræm.* 78 One of the Court but none of the Counsell. 1721 KELLY *Scot. Prov.* 272 *One of the court but none of the counsel*. One of the party, but not admitted into their secrets, and intrigues.

1602-3 SHAKS *All's Well* IV iii 53 I perceive . . . you are not altogether of his council.

One of these days is none of these days.

1855 BOHN *Handbk. Prov.* 470.

One ought to have (show) good will.

c. 1300 *Havelok* 600 (Skeat) 19 For man shal god wille haue.

One pair of ears draws dry a hundred tongues.

1640 HERBERT *Outl. Prov. Wks.* (1859) i. 342.

One pair of heels is worth two pair of hands.

1575 Gamm. *Gurton* iv. ii. 77 *Chaf.* If one pair of legs had not bene worth two paire of hands He had had his bearde shaven if my nayles wold have served. 1659 HOWELL *Eng. Prov.* 2/1 One pair of heels sometimes is worth two pair of hands. 1678 RAY *Prov.* 153 One pair of heels is often worth two pair of hands. Always for cowards. The *French* say, *Qui n'a cœur ait jambes*; and the *Italian* . . ., *Chi non ha cuore habbi gambe*. He that hath no heart let him have heels. 1820 SCOTT *Monast* xiii I . . . made two pair of legs (and these were not mine, but my mare's) worth one pair of hands. . . . I e'en pricked off with myself.

One pirate gets nothing of another but his cask.

1666 TORRIANO *Ital. Prov.* 54 'Twint Pirate and Pirate, there's nothing to be had but empty barrels 1732 T. FULLER *Gnom.* 161 One pirate gets nothing of another but his cask.

One positive weighs more than twenty negatives.

1689 PRIOR *Epist. to F. Shepherd* 131 Wks (1858) 21 One single positive weighs more, You know, than negatives a score

One potter envies another.

[Gk. HESIOD *Works & Days* 25 *Kaì κεραμεὺς κεραμεὶ κοῖρεῖ* L. *Figulus figulo invidet, faber fabro.* The potter envies the potter, the smith the smith.] 1633 D. DYKE *Wks. Philemon* 23 In the most men the proverb is verified, *Figulus figulo invidet*; One potter envies another. But far be this envy from all Christians of what calling soever, especially of the ministry. 1891 A. LANG *Ess. in Little* 105 Artists are a jealous race 'Potter hates potter, and poet hates poet', as Hesiod said so long ago.

One reason is as good as fifty.

1718 PRIOR *Alma* 1. 513 Wks (1858) 233 Examples I could cite you more, But be contented with these four For, when one's proofs are aptly chosen, Four are as valid as four dozen.

One scabbed sheep will mar a whole flock.

[L. JUVENAL *Sat.* 2. 79 *Grex totus in agris Unius scabie cadit.* The entire flock dies in the fields of the disease introduced by one.] c. 1350 Douce *MS.* 52 (ed. Forster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 87 One scabbyd shepe makyth a fowle flock 1520 WHITTINTON *Vulgaria* (E.E.T.S.) 116 One scabbed shepe (as they say) marreth a hole flocke a. 1530 R. Hill's *Commonpl. Bk.* (E.E.T.S.) 129 One skabbid shepe infectith all the folde. 1611 J. DAVIES *Scourge Folly, Prov.* 68 Wks (Grosart) II. 43 A scabb'd sheepe will marre a whole flock 1616 BRETTON *Cross. Prov.* Wks. (1879) II. App in One rotten sheep will mar a whole flock. 1629 T. ADAMS *Serm.* (1861-2) 1. 76 They report, that once one scabbed sheep from Spain rotted all the sheep of England. In this manner is this poison of adultery spread from a harlot. 1715 ISAAC WATTS *Divine Songs* (1728) xxi 30 From one rude Boy that's us'd to mock, Ten learn the wicked Jest; One sickly Sheep infects the Flock, And poysons all the rest.

One scone of a baking is enough.

1721 KELLY *Scot. Prov.* 273 One scone of a baking is enough. It is unreasonable to expect two gratuities out of one thing.

One sheaf of a stook¹ is enough.

1721 KELLY *Scot. Prov.* 34 A sheaf of a stook is enough. An answer to those who propose to match twice into the same family: and hits the paffer if the first match was not very fortunate. [¹ heap of twelve sheaves.]

One sheep follows another.

1678 RAY *Adag. Hebr.* 405 One sheep follows another So one thief, and any other evil doer, follows the ill example of his companion.

One should drink as much after an egg as after an ox.

1670 RAY *Prov.* 36 You must drink as much after an egg as after an Ox. This is . . . fond and ungrounded 1733 SWIFT *Pol. Conversat.* II. Wks (1856) II 348 Sir J. I take a new-laid egg for breakfast, and faith one should drink as much after an egg as after an ox.

One shoulder of mutton draws (drives) down another.

1670 RAY *Prov.* 128 One shoulder of mutton draws down another. 1733 SWIFT *Pol. Conversat.* II. Wks (1856) II. 346 Col. I think the more I eat the hungrier I am. Spark. Why, colonel, they say, one shoulder of mutton drives down another. 1828 LYTTON *Pelham* xxv I am sure if you were to go there, you would cut and come again—one shoulder of mutton drives down another.

One slumber finds (invites) another.

1640 HERBERT *Oull. Prov.* Wks (1859) I. 342 One slumber finds another. 1670 RAY *Prov.* 20 One slumber invites another.

One sound blow will serve to undo us all.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 318.

One soweth and another reapeth.

1526 TINDALE *John* IV. 37 And here in ys the sayinge true, that won soweth, and another repeth. 1853 ADP. TRENCH *Prov.* I (1894) 5 He declares, 'Herein is that saying', or that proverb, 'true, One soweth and another reapeth'.

1590-1 SHAKS. 2 *Hen.* VI III. 1. 381 From Ireland come I with my strength And reap the harvest which that rascal sow'd. — 3 *Hen.* VI V. vii. 20 And of our labours thou shalt reap the gain. 1599-1600 A Y L. III. ii 114 They that reap must sheaf and bind.

One suit of law breeds twenty.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 328 The worst of law is, that one suit breeds twenty. 1732 T. FULLER *Gnom.* 161.

One swallow does not make a summer.

[Gk. *Mia chelidōn ēar ou pōtei.* One swallow does not make spring.] 1539 TAVERNER *Erasm. Prov.* (1552) 25 It is not swalowe that bryngeth in somer. It is not one good qualitie that meketh a man good. 1546 J. HEYWOOD *Prov.* (1867) 57 One swalowe maketh not sommer (said I) men saie. 1636 CAMDEN *Rem.* 303 One swallow maketh not summer. 1642 D. ROGERS *Matr. Hon.* 28 One swallow makes no summer, neither ought it to prescribe a precedent unto others. 1690

D'URFEY *Collin's W.* iii One Swallow makes ('tis true) no Summer, Yet one Tongue may create a Rumour.

One sword keeps another in the sheath (scabbard).

1625 PURCHAS *Pilgrims* (1905-7) XIX. 254 Prudence . . . armeth herself against fears of war, forewarning and forearming men by the sword drawn to prevent the drawing of swords 1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 351 One sword keeps another in the sheath 1836 F. CHAMIER *Ben Brace* 1 The proverb 'One sword drawn keeps the other in the scabbard' was verified, the hostile preparations led to negotiations, and the question was settled without fighting. 1853 ABP. TRENCH *Prov.* (1894) 93 *One sword keeps another in its scabbard*; . . . a far wiser . . . word than the puling . . . babble of our shallow Peace Societies.

One tale (story) is good till another is told.

1601 WEEVER *Mirr. Mart.* A ij b One tale is good, untill anothers told 1662 FULLER *Worthies, Kent* (1840) II. 125 But one story is good till another is heard . . . I met since with a supplement thereunto. 1831 MACAULAY *Ess., Sadler's Ref.* Wks V. 482 A theory is not proved . . . merely because the evidence in its favour looks well at first sight. . . . 'One story is good till another is told!'

One thief robs another.

1600 Sir J. Oldcastle III. iv (*Shaks. Apoc.*) 146 *King.* Wel, if thou wilt needs haue it, there tis: iust the prouerb, one thefe robs another.

One thing at a time.

1825 SYD. SMITH in *Edinb. Rev.* Wks. (1839) II. 266 *Snail's Pace Argument*—'One thing at a time! Not too fast!' 1868 W. W. COLLINS *Moonstone* I xviii 'One thing at a time', said the Sergeant, . . . 'I must attend to Miss Verinder first'. 1926 *Times* 27 Feb. 13/3 'One thing at a time', as Lord Grey said . . . yesterday.

One thing at a time, and that done well, / Is a very good thing, as many can tell.

1885 D. C. MURRAY *Rainbow Gold* IV. vi I'm not going to have too many irons in the fire You know the old saying, Sarah: One thing at a time, and that done well, Is a very good thing, as many can tell.

One thing said, and another thing seen.

1721 KELLY *Scot. Prov.* 271 *One thing said, and another thing seen.* Spoken when we once convince a man of his mistake by plain matter of fact.

One thing said twice deserveth a 'trudge'.

1579 LYLX *Euphuus* (Arb.) 137 It is varietie that moueth the munde of al men, and one thing said twice (as we say commonly) deserueth a trudge.¹ [¹ meaning uncertain.]

One thing thinketh the bear, and another he that leadeth him.

c 1374 CHAUCER *Troilus* IV. 1453 And thus men seith, that 'oon thenketh the bere, But al another thenketh his ledere!' c. 1400 MS. *Latin* no. 394, J. Rylands Libr. (ed. Pantin) in *Bull. J. R. Libr.* XIV, f. 24 The bereward and the bere thenken not alle on.

One thing thinketh the horse, and another he that saddles (rides) him.

1640 HERBERT *Ouil. Prov.* Wks (1859) I. 335 The horse thinks one thing, and he that saddles him another. 1670 RAY *Prov.* 14 The horse thinks one thing, and he that rides him another. 1732 T. FULLER *Gnom* 162.

One thing well done is twice done.

1606 DAY *Ile of Gulls* V For, saies my mother, a thinge once wel done is twice done. 1659 HOWELL *Eng. Prov.* 9/1. 1670 RAY *Prov.* 154 That which is well done is twice done

One to-day is worth two to-morrows.

1660 W. SECKER *Nonsuch Prof* II (1591) 292 Many think not of living any holier, till they can live no longer but one to-day is worth two to-morrows

One tongue is enough for a woman.

[c. 1670] M. PATTISON *Milton* (1883) 147 [Milton] did not allow his daughters to learn any language, saying with a gibe that one tongue was enough for a woman 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 344 *Miss* Will you please to send me a piece of tongue? *Never.* By no means, madam: one tongue is enough for a woman. 1837 T. HOOK *Jack Brag* xi I am no great linguist. I am very much of the opinion that one tongue is sufficient for one woman.

One, two, three, four, / are just half a score.

1678 RAY *Prov* 86.

One volunteer is worth two pressed¹ men.

1705 LD. SEYMOUR in HEARNE *Collect.* 31 Oct. (O.H.S.) I. 62, 100 Volunteers are better than 200 press'd men. 1834 MARRYAT *Jacob Faith.* xii 'Shall I give you a song?' 'That's right, Tom; a volunteer's worth two pressed men.' 1837 CHAMIER *Saucy Areth.* III Don't fancy you will be detained against your will: one volunteer is worth two pressed men. [¹ impressed for the King's or Government service.]

One wedding begets another.

1713 GAY *Wife of Bath* I. 1 *Alus.* One Wedding, the Proverb says, begets another. 1929 *Daily Mail* 19 Sept. 10/2 It is apparent that weddings do breed weddings, and that bridesmaids are particularly apt to find themselves early involved in matrimony.

One white foot—buy him: two white feet—try him: three white feet—look well about him: four white feet—go without him.

1882 N. & Q. 6th Ser. V. 427 Horsedealing Proverb.

One whom the brewer's horse hath bit.

1635 T. HEYWOOD *Philocolonista* 44 To title a drunkard by, wee . . . strive to character him in a more mincing phrase; as thus . . . *One whom the Brewer's horse hath bit.* 1847 HALLIWELL *Dict.* s.v. 'Brewer's horse' A drunkard was sometimes said to be 'one whom the brewer's horse hath bit'. 1917 BRIDGE *Chesh. Prov.* 100 One whom the brewer's horse has bit. *One who has had a little too much liquor.*

1597-8 SHAKS *I Hen. IV* III. iii. 9 An I have not forgotten what the inside of a church is made of, I am a peppercorn, a brewer's horse.

One wit bought is worth two for naught.

1721 KELLY *Scot. Prov.* 269.

One woodcock does not make a winter.

1662 J. WILSON *Cheats* i. ii. *Folly* One woodcock makes no winter. 1670 RAY *Prov.* 128 One swallow makes not a spring, nor one woodcock a winter.

One yate for another, good fellow.

1678 RAY *Prov.* 263 The Earl [of Rutland] riding by himself one day . . . a Countryman . . . open'd him the first gate they came to, not knowing who the Earl was. When they came to the next gate the Earl expecting . . . the same again, Nay soft, saith the Countryman, *One yate for another, Good fellow.*

One year a nurse, and seven years the worse.

1678 RAY *Prov.* 182 One year a nurse, and seven years the worse. Because feeding well and doing little she becomes liquorish and gets a habit of idleness. 1721 KELLY *Scot. Prov.* 270 *One year a nurse, and seven years a daw.*¹ Because that year will give her a habit of idleness. [¹ slut.]

One year of joy, another of comfort, and all the rest of content.

1678 RAY *Prov.* 63 One year of joy, another of comfort and all the rest of content. *A marriage wish.*

One year's seeding makes seven years' weeding.

1873 HARLAND & WILKINSON *Lancashire Leg.* 190 One year's seeding makes seven years' weeding. 1917 J. C. BRIDGE *Chesh. Prov.* 100 One year's seed, Seven years' weed. If weeds are neglected they increase very fast and give much trouble in eradicating them.

One's cake (meal) is dough.

1559 BECON *Prayers &c.* (Parker Soc.) 277 Or else your cake is dough, and all your fat lie in the fire. 1687 SETTLE *Reflect. Dryden* 4 She is sorry his cake is dough, and that he

came not soon enough to speed. 1708 MOTTEUX *Rabelais* iv. vi You shall have rare Sport anon, if my Cake ben't Dough, and my Plot do but take. 1721 KELLY *Scot. Prov.* 191 *I thought all my meal dough.* I thought all my pains ill bestowed. Spoken when we are disappointed of our expectation.

1593-4 SHAKS *Tam Shrew* I. i. 110 Our cake's dough on both sides. *Ibid.* V. i. 145 My cake is dough; but I'll in among the rest, Out of hope of all, but my share of the feast.

One's own hearth is gowd's worth, or One's own fire is pleasant.

c. 1200 HENDING 14 *Este bueth oune brondes.* c. 1350 MS. *Douce 52* (ed. Förster) in *Festschr.* z. xii. *Deutschen Neuphilologentage*, no. 54 Hit is meriy a man to syt by his owne fyre. 1862 A. MSLOR *Prov. Scot.* (ed. 3) 34 Ane's ain hearth is gowd's worth.

One's place in the sun.

1727 B. KENNET *Pascal's Thoughts* (ed. 2) 291 This Dog's mine, says the poor Child: this is my Place, in the Sun From so petty a Beginning, may we trace the Tyranny and Usurpation of the whole Earth. 1911 *Times* 28 Aug. 6/3 (Wilhelm II's Sp. at Hamburg, 27 Aug.) No one can dispute with us the place in the sun that is our due.

One's too few, three too many.

1678 RAY *Prov.* 342. *Somerset.*

Only fools exult when Governments change.

1928 *Times* 19 Nov. 15/3 A somewhat cynical proverb current among the Rumanian peasants, who say that 'Only fools exult when Governments change'.

Open confession is good for the soul.

1721 KELLY *Scot. Prov.* 270 *Open confession is good for the soul.* Spoken ironically, to them that boast of their ill deeds. 1881 J. PAYN *Grape from Thorn* xxxix Confession may be good for the soul; but it is doubtful whether the avowal of incapacity to the parties desirous of securing our services is quite judicious.

Open confession, open penance.

1608 ARMIN *Nest Ninnies* (1842) 46 Take thy forfeit (Harry) says the foole; open confession, open penance.

Open Sesame.

[The charm used to open the door of the robbers' den in the tale of 'Ali Baba and the Forty Thieves'; hence a magic password.] 1785 *Arab. Nts. Entert.* 562 Ali Baba . . . perceiving the door, . . . said 'Open, Sesame'. 1806 SCOTT *Lef. to Ld. Dalkeith* 11 Feb. in *Lockhart* xv Your notoriety becomes a talisman—an 'Open Sesame' before which everything gives way. 1876 BURNABY *Ride to Khivan* 'From hall porters to the mistresses of those officials who give out the railway contracts, all have their price. You will find gold . . . an open sesame throughout the Russian Empire.'

Open thy purse, and then open thy sack.

1678 RAY *Adag. Hebr.* 402 Open thy purse (viz. to receive thy money) and then open thy sack, i.e. then deliver thy goods.

Opportunity is whoredom's bawd.

1617 T. HEYWOOD *Fair Maid of W. I.* iii (Merm.) 85 *Good.* Then put her to't; win Opportunity, She's the best bawd. 1636 CAMDEN *Rem.* 303 Opportunity is whoredom's Bawd.

Opportunity makes the thief.

c. 1440 in HIGDEN *Polychron.* (1865) VII. 379 At the laste the bishop seide to hym 'Me thenke that oportunitie makethe a thefe'. 1576 PETTIE *Pettie Pall.* (Gollancz) II. 93 As a pleasant prey soon enticeth a simple thief. 1623 CAMDEN *Rem.* 275 Opportunity makes the thief. 1670 RAY *Prov.* 129 Opportunity makes the thief. *Occasio facit furem.* Therefore, masters . . . ought to secure their moneys and goods under lock and key; that they do not give . . . a temptation to steal. 1791 I. DISRAELI *Cur. Lit.* (1858) III. 42 At another *entrée* the proverb was—*L'occasion fait le larron.* Opportunity makes the thief.

Oppression maketh a wise man mad.

1611 BIBLE *Eccles.* vii. 7 Oppression maketh a wise man mad. 1616 BRETON *Cross. Prov.* Wks. (1879) II. App. iii Oppression makes the wise man mad 1895 DEAN PLUMPTRE *Eccles.* 162 Surely oppression maketh a wise man mad. . . . The oppressive exercise of power is so demoralizing that even the wise man, skilled in state-craft, loses his wisdom. There comes upon him, as the history of crime so often shews, something like a mania of tyrannous cruelty.

Order is heaven's first law.

1734 POPE *Ess. Man.* iv. 49 Order is Heav'n's first Law. 1858 MRS CRAIK *Woman's Thoughts* 247 'Order is Heaven's first law', and a mind without order can by no possibility be either a healthy or a happy mind 1886 E. J. HARDY *How to be Happy* xxiv In the home more than anywhere else order is heaven's first law.

Order reigns at Warsaw.

[1831] 1882 BENT *Fam. Short Say.* (ed. 8) 478 After the insurrection of Warsaw . . . was subdued, . . . Sebastiani . . . announced in the Chamber of Deputies, Sept. 16, 1831, . . . My letters from Poland announce that order reigns in Warsaw' (*Des lettres que je reçois de Pologne m'annoncent que la tranquillité règne à Varsovie*). 1892 J. NICHOL T. Carlyle 202 He has no word of censure for the more settled form of anarchy which announced, 'Order reigns at Warsaw'. 1908 *Times*, Wkly. 30 Oct. Sir Theodore Martin . . . said . . . 'We may yet see the glitter of the bayonet in Piccadilly. . . . Peace may only be restored in London as in Warsaw.'

Ossing comes to bossing.

c. 1350 MS. Douce 52 (ed. Forster) in *Festschr. z. xii. Deutschen Neuphilologen* no. 117 Ossyng comys to bossyng. 1670 RAY *Prov.* 52 Ossing comes to bossing. *Chesh.* Ossing,

i.e. offering or aiming to do. The meaning is the same, with *Courting* and *wing brings dallying and doing*.

Ostrich policy.

1623 *Someh Written by Occas. Accid. Blacke Friers* 14 Like the Austridge, who hiding her little head, supposeth her great body obscured. 1837 CARLYLE *Fr. Rev.* I. i. iv Louis XV . . . would not suffer Death to be spoken of; avoided the sight of churchyards, funeral monuments, and whatever could bring it to mind. It is the resource of the Ostrich; who, hard hunted, sticks his foolish head in the ground, and would fain forget that his foolish unseeing body is not unseen too. 1891 *Pall Mall G.* 12 Sept. 1/2 The facts . . . are too damning to leave much room for an ostrich policy.

Other times, other manners.

1892 A. DOBSON S. Richardson 101 Notwithstanding the favourite explanation of 'other times, other manners', contemporary critics of Clarissa found very much the same fault with her history as people do to-day.

Our fathers which were wondrous wise, did wash their throats before they washed their eyes.

1613 WITHER *Abuses* II. i *Prethee let me intreat thee for to drinke. Before thou wash, Our fathers that were wise. Were wont to say, 'tis wholesome for the eyes.* 1659 HOWELL *Eng. Prov.* 6/1 Our Fathers which were wondrous wise, Did wash their throats, before they wash'd their eyes.

Our fathers won Boulogne, who never came within the report of the cannon.

1629 T. ADAMS *Serm.* (1861-2) II. 313 So we make a conquest of peace, as the byword says our fathers won Boulogne; who never came within the report of the cannon.

Our last garment is made without pockets.

1853 ABP. TRENCH *Prov.* v (1894) 113 This Italian . . . teaches . . . with an image Dantesque in its vigour, that 'a man shall carry nothing away with him when he dieth', *Our last robe, that is, our winding sheet, is made without pockets.*¹ 1909 ALEX. MACLAREN *Expos., Ephesians* 41 There is nothing that is truly our wealth which remains outside of us, and can be separated from us. 'Shrouds have no pockets'. [¹ *L'ultimo vestito ce lo fanno senza tasche.*]

Our own actions are our security, not others' judgments.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 325.

Our sins and our debts are often more than we think.

1659 HOWELL *Prov. Ital.-Eng.* 1 Our sinnes and our debts are alwayes more then we take them to be. 1721 KELLY *Scot. Prov.* 273 *Our sins, and our debts, are often more than we*

think. We are too apt to have too good an opinion of our condition both in reference to this world, and another.

Our worst misfortunes are those which never befall us.

1885 E. P. HOOD *World of Prov.* 131 'Our worst misfortunes are those which never befall us'. It is Emerson who says—'... What torments of pain you endured From the griefs that never arrived'. 1907 A. C. BENSON *From Coll.* Wind 35 Lord Beaconsfield once said that the worst evil one has to endure is the anticipation of the calamities that do not happen.

Out of all whooping (or ho).

c. 1374 CHAUCER *Troilus* II. 1083 And after that, than gan he telle his woo, But that was endeles, withouten hoo. 1546 J. HEYWOOD *Provs* (1867) I. xi. 33 She is one of them, to whom God bad who. 1577 *Misogonus* in BRANDL *Quellen* II. iii. 442 Though you thinke him past whoo, He may yet reduce him. 1639 J. CLARKE *Paræm.* 38 He hath noe whoe with him. 1711 SWIFT *Jrnl.* to Stella Lett xx 'When your tongue runs, there's no ho with you, pray.

1599-1600 SHAKS. *A.Y.L.* III. ii. 204 O wonderful... 'out of all whooping'

Out of Davy Lindsay into Wallace.

1721 KELLY *Scot. Prov.* 274 *Out of Davy Lindsey into Wallace* Spoken when people run out of one subject into another. [Two Scottish books that children learn to read by.]

Out of debt, out of danger.

1551 ROBINSON tr. *More's Utop.* II (Arb) 104 Whyche to those riche men, in whose debte and daunger they be not, do guee almost diuine honoures 1636 CAMDEN *Rem.* 304 Out of debt, out of deadly sinne. 1639 J. CLARKE *Paræm.* 82 Out of debt and deadly danger. 1641 H. PEACHAM *Worth of a Penny* (1667) in ARBER's *Garner* vi. 256 How bold, confident, merry, lively, and ever in humour, are Moneyed Men. [For being out of debt, they are out of danger!] 1908 E. M. SNEYD-KYNERSLEY *H.M.I.* (1910) XXI Call it 'distributing capital expenditure over a term of years', and even a rural dean succumbs. 'Out of debt, out of danger', but 'out of debt, out of progress'.

Out of God's blessing into the warm sun.

1546 J. HEYWOOD *Prov.* (1867) II. v. 55 In your rennyng from him to me, ye runne Out of gods blessing into the warme sunne 1576 PETTIE *Petite Pall.* (Gollancz) II. 146 You would... bring me... out of God's blessing into a warm sun. 1616 DRAKE *Anc. Adag.* 6 Out of God's blessing into the warme Sunne. 1655 FULLER *Ch. Hist.* III. iv (1865) I. 398 But small reason had King John to rejoice, being come out of God's blessing (of whom before he immediately held the crown), into the warm sun, or rather scorching heat of the pope's protection. 1670 RAY *Prov.* 177 Out of Gods blessing into the warm sun. *Ab equis ad asinos.* 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 340 *Neuer.* Well, she's got out of God's blessing into the warm sun.

1605-6 SHAKS. *K. Lear* II. ii 168 Thou out of heaven's benediction comest to the warm sun.

Out of gunshot.

1551 ROBINSON tr. *Utopia* (Arb) 26 Being themselves... as sayeth the prouerbe, oute of all daunger of gonneshotte 1678 RAY *Prov* 249.

Out of office, out of danger.

1633 MASSINGER *New Way* II. i (Merm) 126 *Over.* In being out of office I am out of danger, Where, if I were a justice, ... I might... Run myself finely into a premunire.

Out of season, out of price.

1595 SOUTHWELL *Losse in Delaye* Wks (1872) 76 Tyme and place giue best advice, Out of season, out of price.

Out of sight, out of langour.¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 84 Out of sight, out of langer. 1721 KELLY *Scot. Prov.* 269 Out of sight out of languor. [¹ desue.]

Out of sight, out of mind.

a. 1275 *Provs. of Alfred* B. 554 For he þat is ute bi-loken he is inne some loi-ȝeten. c. 1450 tr. *De Imitatione* I. xxiii. 30 When man is oute of sigt, some he passip oute of mynde. 1539 TAVERNER *Erasm. Prov.* (1552) 30 Oute Englysshe prouerbe. ... Oute of syght, oute of mynde. 1608 DAY *Hum.* out of B. III. i (Merm.) 299 Flo. Clean out of sight? Page. And out of mind too, or else you have not the mind of a true woman. 1704 M. HENRY *Friendly Visits* 16 Though they are out of sight they are not out of mind. 1807-8 SYD SMITH *Peter Plym.* III. Wks. (1839) III. 298 Out of sight, out of mind, seems to be a proverb which applies to enemies as well as friends.

Out of the frying-pan into the fire.

1514 A. BARCLAY *Egloges* (F.E.T.S.) 10 Out of the water thou leapest into the fyre. 1546 J. HEYWOOD *Prov.* (1867) II. v. 59 Leape out of the fryng pan into the fyre. And chaunge from yll peyn to wuis. 1625 PURCHAS *Pilgrims* (1905-7) I. 14 Out of the fryng-pan of Paynm rites, into the fire of Mahometry. 1875 SMILES *Thrift* 275 The man in debt... tries a money-lender; and, if he succeeds, he is only out of the fryng-pan into the fire.

1594-5 SHAKS. *Two Gent.* I. iii. 78 Thus have I shunn'd the fire for fear of burning, And drench'd me in the sea, where I am drown'd. 1599-1600 A.Y.L. I. ii. 304 Thus must I from the smoke into the smother.

Out of the north / all ill comes forth.

1598 SIR R. BARCKLEY *Felicite of Man* (1631) iv. iii. 339 There hath bene an old saying, that all evils rise out of the North. 1656 FORD & DECKER *Sun's Darling* v. 35 *Wint.* What such murmurings does your gall bring forth, Will you prove't true, no good coms from the North. 1670 RAY *Prov.* 19 Three ills come from the North, a cold wind, a shrinking cloth, and a dissembling man.

Out of the peat-pot¹ into the mire.

1721 KELLY *Scot. Prov.* 268. [¹ the hole out of which peat is dug.]

Out of the world and into Bodmin.

1893 *Murray's Handbk. Cornwall* 66 Bodmin. . . seems always to have been regarded as somewhat remote and difficult of approach, and an old saw runs, 'Out of the world and into Bodmin'.

Out of the world and into Kippen.

1882 A. HISLOP *Prov. Scot.* [ed 3] 244 Out o' the world and into Kippen. Kippen, in Stirlingshire, was formerly so very remote and little frequented by strangers, that a visit to it was jocularly deemed equivalent to going out of the world altogether.

Out the high gate is aye fair play.

1721 KELLY *Scot. Prov.* 273 *Out the high gate is ay fair play.* Downright honesty is both best and safest.

Over covetous was never good.

1481 CAXTON *Reynard* XXXIII (Arb.) 95 It felleth ofte who that wold haue all leseth alle Ouer couetous was neuer good.

Over fast (sicker) over loose.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 82 Over fast, over louse. 1721 KELLY *Scot. Prov.* 271 *O'er sicker, o'er lose* The method taken to secure a thing often makes it miscarry.

Over fine a purse to put a plack¹ in.

1721 KELLY *Scot. Prov.* 272 *O'er fine a purse to put a plack in* Spoken when one builds a magnificent house upon a small estate. [¹ $\frac{1}{4}$ of a penny.]

Over high, over low.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 84. Over heigh, over laich

Over holy¹ was hanged, but rough and sonsy² wan³ away.

1721 KELLY *Scot. Prov.* 271 *O'er hally¹ was hang'd; but rough and sonsie wan away.* Spoken against two precise people; as if those of less pretensions were more to be trusted. [¹ softly. ² lucky. ³ got.]

Over hot, over cold.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 84. Over hote over cold.

Over jolly dow not.¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 84 [¹ doesn't last.]

Over narrow counting culzies¹ no kindness.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 84 Over narrow compting culzies na kindness. 1721 KELLY *Scot. Prov.* 273 *O'er narrow counting culzies no kindness.* When people

deal in rigour with us, we think ourselves but little oblig'd to them [¹ elicits.]

Over shoes, over boots.

1616 BRETON *Cross. Prov. Wks* (1879) II App. III P. Over shoes, over boots. 1648 SANDERSON *Serm.* (1681) II. 248 Over shoes, over boots, I know God will never forgive me, and therefore I will never trouble myself to seek His favour. . . this is properly the sin of despair. 1818 SCOTT *Rob Roy* xxvi I hae taen sae muckle concern wi' your affairs already, that it maun een be ower shoon ower boots wi' me now. 1854 R. S. SURTEES *Hand. Cross* XIV Considering how far he had gone, and how he would be laughed at if he backed out, he determined to let it be 'over shoes over boots'.

1594-5 SHAKS. *Two Gent* I. i 24 *Pro.* For he was more than over shoes in love. *Val.* 'Tis true, for you are over boots in love.

Over the left shoulder.

[= the words used express the reverse of what is really meant.] 1659 HOWELL *Eng. Prov.* 17 I have gott it ore the left shoulder. 1692 R. L'ESTRANGE *Fables* cccxxxviii (1738) 351 This good office over the left shoulder, is the civility that he values himself upon. He gives her his good word (as we call it) to the very end that she may be eaten. 1838 J. C. APPERLEY *Nimrod's North*. T. 12 'Well, Mr Guard, you made a pretty business of your last Leger' *Guard.* 'All over the left shoulder, they drewed me of forty pound'.

Owe the mare, owe the bear, let the filly eat there.

1721 KELLY *Scot. Prov.* 275 *Owe the mare, owe the bear, let the filly eat there.* Spoken when we see a man's goods squandered by his own people.

Owl on stock.

c. 1390 GOWER *Conf. Am.* III. 585 Bot Oule on Stock and Stock on Oule; The more that a man defoule, Men witen wel which hath the werse.

Owls to Athens.

1590 SWINBURNE *Testaments* Pref., I may be thought . . . to carrie owles to Athens, and to trouble the reader with a matter altogether needlesse and superfluous 1853 ABP. TRENCH *Prov.* III (1894) 68 Expressing well the absurdity of sending to a place that which already abounds there, . . . the Greeks said: *Owls to Athens.* [*Ἰλαῖκας εἰς Ἀθήνας.*]

Own is own.

c. 1300 *Provs. of Hending* 26 Owen ys owen, and other mennes edueth. c. 1450 *Provs. of Wysdom* 103 Own is own and opere men is edwyte. 1546 J. HEYWOOD *Prov.* (1867) II. iv. 53 For alwaie owne is owne, at the recknyngis eend. 1659 HOWELL *Eng. Prov.* 7/1 Own is own, and home is home.

1593-4 SHAKS. *Titus Andron.* I. i. 280 *Suum cuique* is our Roman justice: This prince in justice seizeth but his own. 1596-6 *Mids. N. Dr.* III. ii. 459 Every man should take his own. 1599-1600 A.Y.L. V. iv. 59 A poor virgin, sir, an ill-favoured thing, sir, but mine own.

**Oxford for learning, London for wit,
/ Hull for women, and York for a
tit.¹**

a. 1871 HIGSON MSS. Coll., 209 in HAZLITT
Eng. Prov. (1882) 326. [¹ horse]

Oxford is half-way to Rome.

1872 W. BLACK *Adv Phaelon* vi 'They say that Oxford is half-way to Rome'. . . But knowing what effect this reference to her theological sympathies was likely to have on Tita, I thought it prudent to send the horses on.

Oxford is the home of lost causes.

1865 M. ARNOLD *Ess. in Criticism* Pref xix Oxford . . . Adorable dreamer . . . 'home of lost causes, and forsaken beliefs, and unpopular names, and impossible loyalties. 1914 *Times*, *Lit Sup.* 7 Aug. 378 Oxford has often been called 'the home of lost causes', or, as Mr. Cram puts it, 'of causes not lost but gone before'.

Oxford knives, and London wives.

1659 HOWELL *Eng Prov* 14/1.

**Oysters are a cruel meat, because
we eat them alive; an uncharit-
able meat, for we leave nothing to
the poor; and an ungodly meat,
because we never say grace.**

1738 SWIFT *Pol Conversat.* II. Wks (1856) II.

344 *Lady S.* They say oysters are a cruel meat, because we eat them alive. then they are an uncharitable meat, for we leave nothing to the poor, and they are an ungodly meat, because we never say grace.

**Oysters are only in season in the R
months.**

1599 H. BUTTES *Dyets Dry Dinner* N The Oyster . . . is vneasonable and vnwholesome in all monethes, that haue not the letter R in their name 1678 RAY *Prov.* 319 Oysters are not good in a moneth that hath not an R in it. 1764 CHESTERFIELD *Lett* cccxlv1 Here is no domestic news of changes and chances in the political world, which like oysters, are only in season in the R months, when the Parliament sits. 1906 A. T. QUILLER-COUCH *Mayor of T.* xii We were talking of oyster shells. . . . You can't procure 'em all the year round. . . . You can work at your beds whenever there's an 'r' in the month, and then, during the summer, take a spell.

**Oysters are ungodly, because they
are eaten without grace; uncharit-
able, because we leave nought but
shells; and unprofitable because
they must swim in wine.**

1611 *Tarlton's Jestes* (Shaks. Soc.) 6 Oysters . . . be ungodly meate, uncharitable meat, and unprofitable meate. . . . They are ungodly, sayes Tarlton, because they are eaten without grace, uncharitable, because they leave nought but shells, and unprofitable, because they must swim in wine.

P

Pain is forgotten where gain follows.

1636 CAMDEN *Rem.* 304.

Pain is gain.

1381 DEAN PLUMPTRE *Eccles.* vii. 3 *Sorrow is better than laughter.* . . . We are reminded of the Greek axiom, *πᾶσις, μᾶστις* ('Pain is gain'). . . . There is a moral improvement rising out of sorrow which is not gained from enjoyment however blameless.

**Pains is the price, that God putteth
upon all things.**

1659 HOWELL *Eng. Prov.* 19/2.

**Pains to get, care to keep, fear to
lose.**

1616 DRAXE *Anc. Adag.* 181 There is paine in getting, care in keeping, and grieve in losing riches. 1651 HERBERT *Outl. Prov.* Wks. (1859) I. 362.

Painted pictures are dead speakers.

1616 BRETON *Cross. of Prov.* Wks. (Grosart) II. e5 Painted creatures are dead speakers. 1678 RAY *Prov.* 20.

Painters and poets have leave to lie.

1591 HARINGTON *Apol. of Poetrie* par. 3 According to that old verse . . . Astronomers, painters, and poets may lye by authoritie. 1639 J. CLARKE *Parcem.* 131 Poets and painters have leave to lie. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 86.

**Pale moon doth rain, red moon doth
blow; / white moon doth neither
rain nor snow.**

1639 J. CLARKE *Parcem.* 263.

Palm oil.

[= bribery.] 1907 H. DE WINDT *Through Savage Europe* xviii My mission . . . was eventually accomplished, chiefly by the aid of 'palm oil'. 1929 *Times* 12 Jan. 14/3 With a little 'palm oil' you have been able to . . . get back the stolen property.

Paltock's Inn.

[= a poor place.] 1579 GOSSON *Sch. Abuse* (Arb.) 52 Comming to *Chenas* a blind village, in comparison of *Athens* a Paltockes Inne.

Pandora's Box.

[Jupiter gave Pandora a box containing all human ills, which flew forth when the box was opened: but at the bottom was Hope.] 1579 GOSSON *Sch Abuse* (Arb.) 44 I cannot lyken our affection better than to . . . *Pandoraes* boxe, lift vpp the lidde, out flies the Deuill. 1621 BURTON *Anat. Mel.* I. i. 1. 1 (1651) 2 The sin of our first parent Adam . . . shadowed unto us in the tale of Pandoras box, which, being opened through her curiosity, filled the world full of all manner of diseases. 1679 J. GOODMAN *Penit Pardoned* II. i (1713) 264 There may be some hope left in the bottom of this Pandora's box of calamities. 1888 J. E. T. ROGERS *Econ. Interp. Hist.* (1894) XVII The favours of Government are like the box of Pandora, with this important difference, that they rarely leave hope at the bottom.

Pap with a hatchet.

1589? LYL (Lille) Pappé with an Hatchet. 1592 G. HARVEY *Fouré Lett.* II. Wks. (Grosart) I. 164 I neither name Martin-mar-prelate: nor shame Papp wyth a hatchet. 1594 LYL *Molth. Bomb* I. III. 104 They give us pap with a spoon before we can speake, and when we speake for that we love, pap with a hatchet. 1615 A. NICHOLES *Disc. Marr.* IX. 30 He that so olde seekes for a nurse so yong, shall have pappe with a Hatchet for his comfort. 1909 M. LOANE *Englishman's Castle* VII The poor are extremely sensitive to small amenities. . . . 'Pap with an hatchet' may be all very well among social equals, but more ceremony is needed when there is a gap . . . between the persons concerned.

Pardon all but thyself.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 349.

Pardon makes offenders.

1639 J. CLARKE *Paræm.* 182.
1604-5 SHAKS. *Meas. for Meas.* II. i. 307 Pardon is still the nurse of second woe.

Pardon of Maynooth.

[1535] FROUDE *Hist. Eng.* (1856-70) II. VII The prisoners . . . under the ruins of their own den,¹ were hung up for a sign to the whole nation. . . . In the presence of this 'Pardon of Maynooth', as it was called, the phantom of rebellion vanished on the spot. [¹ the castle of Maynooth.]

Pardoning the bad is injuring the good.

1732 T. FULLER *Gnom.* 164.

Pardons and pleasantness are great revenges of slanders.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 334.

Parliament can do everything but turn a boy into a girl.

1902-4 LEAN *Collect.* IV. 79.

Parnassus has no gold mines in it.

1732 T. FULLER *Gnom.* 164.

3950

Parsley bed.

1622 MABBE tr. *Aleman's Guzman d'Alf.* I. 25 *margin* That phrase which we vse to little children, when we tell them they were borne in their mothers Parsly-bed. 1796 PEGGE *Anonym.* I. § 91 (1809) 52 The child, when new-born, comes out of the persley bed, they will say in the North.

Parsley fried will bring a man to his saddle, and a woman to her grave.

1678 RAY *Prov.* 345.

Parsons are souls' waggoners.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 360.

Parthian shaft (shot).

[The Parthians discharged their arrows while retreating; now used figuratively.] 1902 GREENOUGH & KITTEDGE *Words* 380 A 'Parthian shot' was very literal to Crassus! . . . : to us it is only an elegant and pointed synonym for our method of 'having the last word'. [¹ 53 B C]

Parthian war.

1629 T. ADAMS *Serm.* (1861-2) I. 222 The best way to conquer sin is by Parthian war, to run away. So the poet—'Sed fuge; tutus adhuc Parthus ab hoste fuga est'.

Past cure, past care.

1598 DRAYTON *Her. Epist.* *Rich. II to Q. Isabel* (1603) 40 Comfort is now vnpleasing to mine eare, Past cure, past care, my bed become my Beere.

1594-5 SHAKS. *L.L.L.* V. II. 28 Great reason, for 'past cure is still past care'. 1595-6 *Rich. II* II. III. 171 Things past redress are now with me past care. 1604-5 *Othello* I. II. 202 When remedies are past, the griefs are ended. 1605-6 *Macbeth* III. II. 11 Things without all remedy Should be without regard. 1610-11 *Wint. T.* III. II. 223 What's past help Should be past grief. 1609 *Sonn.* 147, 9 Past cure I am, now Reason is past care.

Past shame, past amendment (grace).

c. 1530 REDFORD *Wit & Sci.* 840 As the sayeng is, and daylye seene—Past Shame once, and past all amendment. 1692 J. RAY *Dissoln. & Changes of World* 214 Doth not the Scripture condemn a Whore's fore-head? Is it not a true Proverb, Past Shame, past Grace?

1598-9 SHAKS. *Much Ado* IV. i. 173 Thou seest that all the grace that she hath left Is, that she will not add to her damnation A sin of perjury. 1809-10 *Cymb.* I. i. 136 *Cym.* O disloyal thing . . . Past grace? obedience? Imo. Past hope, and in despair; that way, past grace.

Patch and long sit, build and soon flit.

1670 RAY *Prov.* 16.

Patch by patch is good housewifery, but patch upon patch is plain beggary.

1670 RAY *Prod.* 129.

Pater noster built churches, and Our Father pulls them down.

1629 T. ADAMS *Serm.* (1861-2) I. 311 Common *profane* persons . . . that make the profession of the gospel have an evil name, hence that proverb, *Paternoster* set up churches, 'Our Father' pulls them down 1644 FULLER *Jacob's Vow in Sel Serm.* (1891) I. 426 Will yourselves . . . suffer the houses of God to lie waste? Shall *Pater noster* build churches, and *Our Father* pull them down (as the proverb is)? or suffer them to fall? 1670 RAY *Prov.* 70 *Pater noster* built Churches, and *Our father* pulls them down. I do not look upon the building of Churches as an argument of the goodness of the Roman religion, for . . . its easier to part with ones goods then ones sins.

Patience and flannel for the gout.

1732 T. FULLER *Gnom.* 164 Patience is good for abundance of things besides the gout. 1738 SWIFT *Pol. Conversat.* III Wks (1856) II. 351 *Lady A.* He's laid up with the gout . . . I hear he's weary of doctoring it, and now makes use of nothing but patience and flannel

Patience, and shuffle the cards.

1620 SHELTON *Quix.* II. XXIII (1908) II. 345 If it be otherwise, O cousin, I say, patience and shuffle [Note Card-players . . . when they lose, cry to the dealer, 'Patience and shuffle the cards'.] 1810 SCOTT *Let Joanna Baillie* 23 Nov. in *Lockhart* XXI But, as Durandarte says. . . —'Patience, cousin, and shuffle the cards'.

Patience in adversity bringeth a man to the Three Cranes in the Vintry.

1599 PORTER *Angry Wom.* *Abingd.* IV. III (Merm.) 177 *Nich.* I am patient, I must needs say, for patience in adversity brings a man to the Three Cranes in the Vintry.

Patience is a flower that grows not in every one's garden.

1644 HOWELL *Leit* 1 Dec. (1903) I. 96 No more, but that I wish you patience, which is a flower that grows not in every garden. 1670 RAY *Prov.* 21 *Patience* is a flower grows not in every ones garden *Herein is an allusion to the name of a Plant so called, i.e. Rhabarbarum Monachorum.*

Patience is a plaster for all sores.

c. 1390 GOWER *Conf. Am.* III. 614 *Pacience* . . . is the leche of alle offence, As tellen ous these olde men. a. 1591 H. SMITH *Serm.* (1866) I. 230 Among the strange cures of patience, David may report of his experience what this plaster has done for him. 1639 J. CLARKE *Parcem.* 15 *Patience* is a plaster for all sores. 1885 E. P. HOOD *World of Prov.* 72 The large store of proverbs inculcating a cheerful endurance of the ills of life. . . . '*Patience is a plaister for all sores.*'

Patience is a virtue.

c. 1386 CHAUCER *Frank.* T. 773 *Pacience* is an heigh vertü, certeyn. 1393 LANGLAND

P. Pl. C. XIV. 376 *Bele vertue est soffrance.* 1594 LYLLY *Moth. Bomb.* V. III *Memp.* Well, patience is a virtue, but pinching is worse than any vice! 1618 BEAUM. & FL. *Loy. Sub.* III. II *Theo.* Study your Vertue, Patience, It may get Mustard to your Meat 1753 RICHARDSON *Grandison* (1812) II. XVII 137 Aunt Prue in Yorkshire . . . will be able to instruct you, that patience is a virtue, and that you ought not to be in haste to take a first offer, for fear you should not have a second

Patience is the best remedy (medicine).

1578 FLORIO *Furst Fruites* f. 44 *Pacience* is the best medicine that is, for a sicke man, the most precious plaister that is, for any wounde.

Patience perforce.

1584 *Three Ladies of London* in HAZLITT O.E.P. VI. 303 He must have patience perforce, seeing there is no remedy. 1596 SPENSER *F. Q.* II. III 3 *Patience* perforce helpless what may it boot To frett for anger, or for grieft to mone? 1837 SOUTHEY *Leit Mrs. Hughes* 7 Dec. '*Patience perforce*' was what I heard of every day in Portugal, — . . . it must be practised at last, whether you like it or not

1592-3 SHAKS. *Rich.* III I. i. 116 *Glo* Meantime, have patience. *Clar.* I must perforce. 1594-5 *Rom. & Jul.* I. v. 93 *Patience* perforce with wilful choler meeting Makes my flesh tremble in their different greeting

Patience perforce is medicine for a mad dog.

1659 HOWELL *Eng. Prov.* 9/2.

Patience, time and money accommodate all things.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 341.

Patience under old injuries invites new ones.

1617 MORISON *Itin.* III. I. 25 (1907-8) III. 400 Some dissuade men from being patient in their conversation, saying that he invites a new injury, who bears the old patiently.

Patience with poverty is all a poor man's remedy.

1670 RAY *Prov.* 130.

Patient Grisel.

c. 1386 CHAUCER *Clerk's T.* 1177 *Grisilde* is deed, and eek hire *pacience* 1818 SUSAN FERRIER *Marriage* XLVII Your patient Grizzles make nothing of it, except in little books: in real life they become perfect pack-horses, saddled with the whole offences of the family. 1892 SIR H. MAXWELL *Meridiana* 155 The part she had to play in life is known to have been the 'patient Grizel' business.

1593-4 SHAKS. *Tam. Shr.* II. I. 289 For patience she will prove a second Grissel.

Patient men win the day.

c. 1386 CHAUCER *Franklin's T.* F² 773 *Pacience* . . . venquysseth, as thise clerkes

seyn, Thynges that rigour sholde nevere atteyne. 1393 *LANGLAND P. Pl. C. xvi.* 138 Quath Peers the Plouhman. '*pacientes uncuri*'. 1639 *J. CLARKE Parcem.* 242 Patient men win the day. Vincit qui patitur. 1853 *ABP. TRENCH Prov. v.* (1934) 110 As the Italians say. *The world is for him who has patience* ¹ [¹ Il mondo è di chi ha pazienza.]

Patriotism is the last refuge of a scoundrel.

1775 *JOHNSON* in *Boswell* (1848) xlix. 446 Johnson suddenly uttered . . . an apophthegm, at which many will start: 'Patriotism is the last refuge of a scoundrel.'

Paul Pry.

[*Paul Pry*; a very inquisitive character in comedy of same name by John Poole; 1825.] 1829 *MACALLAY Ess., Southey v.* 348 He conceives that . . . the magistrate . . . ought to be . . . a Paul Pry in every house, spying, eaves-dropping. 1902 *A. E. W. MASON Four Feathers* xiii Blindness means to all men . . . continual and irritable curiosity—there is no Paul Pry like your blind man.

Paul's pigeons.

[= scholars of St. Paul's School, London.] 1662 *RULLER Worthies, London* (1840) ii. 357 Nicholas Heath was . . . one of St Anthony's pigs therein (so were the scholars of that school commonly called, as those of St. Paul's, Paul's pigeons).

Paul's will not always stand.

1659 *HOWELL Eng. Prov. Dedn.* *We live in those destructive fatall Times, that are like to verifie a very ancient Proverb of that stately Temple* ¹ . . . viz. Pauls cannot always stand, *alluding to the lubricity of all suolunary things.* —G/1 *Pauls* will not always stand [¹ St. Paul's Cathedral.]

Paws off, Pompey.

1834 *MARRYAT Jacob Faith* xii Although she liked to be noticed so far by other chaps, yet Ben was the only one she ever wished to be handled by—it was 'Paws off, Pompey', with all the rest.

Pax Britannica.

1896 *R. S. S. BADEN-POWELL Downf. of Premph* 17 Mr. Chamberlain . . . put it thus: . . . 'I think the duty of this country . . . is to establish . . . *Pax Britannica*, and force these people to keep the peace amongst themselves.' 1911 *Spectator* 10 June 882 Nearly half the revenue of [South Nigeria] is derived from the duty imposed on spirits . . . Is this to be the result of the boasted *Pax Britannica*?

Pay beforehand was never well served.

1591 *FLORIO Sec. Frutes* 39 He that paieth afore hand, hath neuer his worke well done. 1721 *KELLY Scot. Prov.* 278 *Pay before hand was never well serv'd.* It is common to see tradesmen, and labourers, to go about a piece of work with great uneasiness, which is to pay a just debt. 1819 *SCOTT Bride Lam.* ii

'Your honour is the bad paymaster', he said, 'who pays before it is done'.

Pay well, command well, hang well.

[1643] *RALPH, LORD HOPTON* ¹ in *DAV. LLOYD Memoires* (1665) 343 His three words were, *Pay well, Command well, and Hang well.* [¹ a General in Charles I's army.]

Pay with the same dish you borrow.

1639 *J. CLARKE Parcem.* 14.

Peace and catch a mouse.

1659 *HOWELL Eng. Prov.* 11/1.

Peace and patience, and death with repentance.

1640 *HERBERT Ouil. Prov Wks* (1859) I. 332.

Peace makes plenty.

c. 1425 *MS Digby* 230 ff. 223 b Pees makith Plente Plente makith Pride Pride maketh Plee¹ Plee makith Pouert Pouert makith Pees. 1659 *HOWELL Eng. Prov.* 19/1 Through peace cometh plenty. [¹ plea.]

1598-9 *SHAKS. Hen. V V* ii. 34 Peace, Dear nurse of arts, plenties, and joyful births.

Pearls dissolved in wine (vinegar) are restorative.

1580 *LYLY Euph & his Eng* (Arb.) 312 I but there is no Pearle so hard but Vineger breaketh it. 1605 *JONSON Volpone* III vi See, here, a rope of pearl; and each more orient than the brave Egyptian queen caroused: Dissolve and drink them. 1616 *BRETON Cross of Prov. Wks.* (Gros.) II e 6 Pearles are restorative.

1600-1 *SHAKS. Hamlet V.* ii 285-96 The king shall drink to Hamlet's better breath; And in the cup an union shall he throw, Richer than that which four successive kings In Denmark's crown have worn. . . Hamlet, this pearl is thine; Here's to thy health. Give him the cup.

Pedlar's drouth.

1821 *SCOTT Pirate* vi My certie, . . . there is the chapman's drouth and his hunger baith, as folks say. (*Footnote*—The chapman's drouth, that is the pedlar's thirst, is proverbial in Scotland because those pedestrian traders were in the use of modestly asking only for a drink of water, when, in fact, they were desirous of food.)

Pedlar's French.

1613 *WITHER Abuses* ii i. L 3 Besides as I suppose their lawes they pen'd, In their old *Pedlers French* vnto this end. 1620 *SHELTON Quiz.* ii. xix (1908) II. 312 All this to the husbandmen was heathen Greek or pedlar's French.

Peebles for pleasure.

1890 *F. ANSTAY Pariah* i. ii 'I think Little-hampton must be ever so much more amusing than France is'. 'Peebles for pleasure!' remarked Margot at hearing Lettice's opinion on the comparative merits of France and

Littlehampton 1919 DEAN INGE *Outspoken Ess.* 36 The local patriot thinks that Peebles, and not Paris, is the place for pleasure, or asks whether any good thing can come out of Nazareth

Peel a fig for your friend and a peach for your enemy.

1678 RAY *Prov* 53 Al amico cura [g]li il fico, Al inimico il Persico. *Pull a fig for your friend, and a peach for your enemy.*

Pen and ink is wit's plough.

1639 J. CLARKE *Paræm* 35

Penelope's web.

[Penelope undid at night what she had woven during the day, to defer her choice of a husband in the absence of Ulysses.] 1591 FLORIO *Sec. Fruits* 195 If this be all you say, a fayre threed she hath sponne, For what she wrought all day, at night was all vndone. 1614 SIR T. OVERBURY *Characters* (1890) 73 *A Melancholy Man* He winds up his thoughts often, and as often unwinds them, Penelope's web thrives faster 1629 T. ADAMS *Serm* (1861-2) I. 459 Examples teach soonest. . . . The force of a hundred good sermons is lost by one enormity, so easy is it to weave Penelope's web. 1707 SWIFT *Facult. of Mind Wks.* (1856) II 285 Else we shall be forced to weave Penelope's web, unravel in the night what we spun in the day. 1910 *Times, Lit. Sup.* 14 Oct 'A Penelope, who unravels by night the web she has woven all day long; . . . such', says Anthero de Quental, is History'.

1607-8 SHAKS. *Coriol.* I. iii 92 You would be another Penelope; yet they say all the yarn she spun in Ulysses' absence did but fill Ithaca with moths.

Penniless Bench.

[A covered open-air seat for destitute wayfarers. To sit on Penniless Bench = to be in extreme poverty.] 1560-1 in W. H. TURNER *Select. Rec. Oxf.* (1880) 284 Item, to . . . for mending the peneles benche. 1580 LVLV *Euph. & his Eng.* (Arb.) 244 Every stoole he sate on was Penniles bench. 1604 MIDDLETON *Works* (Bullen) VIII. 27 The time was at hand, like a pickpurse, that Pierce should be called no more Pennyless, like the Mayor's bench at Oxford. [Ed. note: At the east end of old Carfax church at Oxford there was a seat for loungers which was known as *Penniless Bench*. Hence came the proverb 'To sit on Penniless Bench'.] 1632 MASSINGER *City Madam* IV. i. Bid him bear up; he shall not sit long on Penniless-Bench 1860 WARTER *Seaboard* II. 43 Though he have sometimes to sit on the Penniless Bench.

Penniless souls maun¹ pine in purgatory.

1823 A. HENDERSON *Scot. Prov.* (1881) 46. [¹ must.]

Penny and penny / laid up will be many.

1670 RAY *Prov* 130.

Penny in purse will bid me drink, when all the friends I have will not.

1678 RAY *Prov* 130 A penny in my purse will bid me drink, when all the friends I have will not.

Penny wise and pound foolish.

1607 TOPSELL *Four-f Beasts* 609 If by covetousnesse or negligence, one withdraw from them their ordinary foodde, he shall be penny wise, and pound foolish. 1612-15 BP HALL *Contempl.* IV. XXII (1825) II. 495 Wordly hearts are penny-wise, and pound-foolish they . . . set high prices upon . . . trash of this world; but . . . heavenly things, . . . they shamefully undervalue 1712 ADDISON *Spect.* No. 295, par G I think a Woman who will give up herself to a Man in marriage, where there is the least Room for such an Apprehension, . . . may very properly be accused . . . of being Penny Wise and Pound foolish. 1827 HARE *Guesses at Truth* (1873) I. 239 Many . . . are said to be penny-wise and pound-foolish but they who are penny-foolish will hardly be pound-wise.

Pens may blot, but they cannot blush.

1577 J. GRANGE *Gold Aphrod.* Kij If needes you would haue opend (quoth she) your budget of villany unto me, yet better nighte you haue done it with penne and inke, who (as the Prouerbe goeth) neuer blusheth, then with that shamefull tongue of yours 1616 DRAKE *Anc. Adag.* 12 Pennes may blot, but they cannot blush.

Pension never enriched a young man.

1640 HERBERT *Ouil. Prov. Wks* (1859) I 341.

Pepper is black and hath a good smack.

a. 1530 R. HILL's *Common-Pl Bk.* (1858) 140 Though pepper be blek yt hath a gode smek. 1546 J. HEYWOOD *Prov.* (1807) II iv. 51 Pepper is blacke And hath a good smacke And euery man doth it bye.

Pepper to Hindostan.

1791 I. DISRAELI *Cur. Lit.* (1858) III. 46 In the 'Bustan' of Sadi we have *Infers piper in Hindostan*; 'To carry pepper to Hindostan'. 1853 ABP TRENCH *Prov.* III (1894) 68 The Greeks said: *Owls to Athens*, Attica abounding with these birds; . . . the Orientals: *Pepper to Hindostan*.

Perfidious Albion.

a. 1821 NAPOLEON I in N. & Q. (1921) 12th Ser. VIII. 216 Bossuet's reference to 'La perfide Angleterre' occurs in his 'Premier Sermon pour la Circoncision'. The alteration from 'Angleterre' to 'Albion' has been usually attributed to Napoleon I, who used it as the Romans used *Punica fides*. 1908 *Sphere* 28 March 270 Most of the continental states seem to recognize the disinterested nature of the British proposal. 'Perfidious Albion' it is coming to be seen has no selfish interest in reducing Macedonia to peace and order.

Pershore {where do you think?
God help us!

1894 NORTHALL *Folk-phrases* (E D S) 21

Pershore {where do you think?
God help us!

Pershore, *Worc.*, is noted for its fruit. When there is a particularly fine crop, any native vendor, if asked where his fruit was grown, says boastingly, 'Parshur, where do you think but Parshur?' If asked the same question in a bad season, he replies, 'Parshur, God help us!'

Perverseness makes one squint-eyed.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 847.

Peter in and Paul out.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) S6 Peter in, and Paul out 1721 KELLY *Scot. Prov.* 279 Peter in, Paul out. Spoken when after we had wanted a necessary person a long time, upon his arrival, another equally necessary is gone.

Peter is so godly, that God don't make him thrive.

1732 T. FULLER *Gnom.* 165.

Peter of Wood, church and mills are all his.

1678 RAY *Prov.* 78 Peter of wood, church, and mills are all his. *Chesh.* 1917 J. C. BRIDGE *Chesh. Prov.* 103 Peter o' Wood, church and mills are all his. I have failed to find any solution of this saying.

Philip and Cheiny.

[i. Two or more of common people taken at random.] 1542 UDALL *Erasm. Apoph.* (1877) 311 It was not his intent to bryng vnto Sylla philip and cheime, mo then a good meiny, but to bryng habile souldiours of manhood approued and well tried to his handes. 1573 TUSSEY *Husb.* 2 (E D S) 8 Loiterers I kept so meanie, both Philip, Hob, and Cheame. [ii. A woollen stuff of common quality.] 1614 FLETCHER *Wit at S. W.* II. 1 *Lady R.* Thirteene pound . . . 'Twill put a Lady scarce in Philip and Cheinye.

Physician, heal thyself.

1389 WYCLIF *Luke* iv. 23 Sothli 3e schulen seie to me this hknese, Leech, heele thi self. c. 1412 HOCLEVE *De Regim. Princ.* (1860) 7 Cure, godeman? ye, thou art a faire leche; Cure thy self, that tremblest as thou goste. 1526 TINDALE *Luke* iv. 23 Ye maye very wele saye vnto me this proverbe, Visicion, heale thy selfe. 1579 LYLY *Euphues* (Arb.) 118 If thou saye to mee, Phisition heale thy selfe. I aunswere, that I am meetely well purged of that disease. 1616 DRAKE *Anc. Adag.* 154 Phisition heale thy selfe. 1882 BLACKMORE *Christowell* xxiv 'Physician, heal thyself', is the hardest, and most unanswerable of all taunts.

1590-1 SHAKS. 2 *Hen. VI* II. i. 53 *Medice, leipsum;* Protector, see to't well, protect yourself.

Pictures are the books of the unlearned.

1660 FULLER *Worthies, Canterb.* (1840) II. 181 According to the maxim, 'pictures are the books', painted windows were in the time of popery the library of lay-men, and after the Conquest grew in general use in England.

Pie-lid makes people wise.

1592 LYLY *Midas* iv. iii *Lic.* He hath laid the plot to be prudent. why 'tis pasty crust, eat enough and it will make you wise, an old proverb. 1678 RAY *Prov.* 79 *Pye-lid* makes people wise. Because no man can tell what is in a pye till the lid be taken up

Pigeons and priests (Doves and domines) make foul houses.

[1388 CHAUCER C. T., *Shipman-Prioresse Link B* 1632 Draweth no monkes moore unto youre in. 1530 BAIF *Mimes II* in LEAN *Collect.* IV. S5 Chi vuol tener la casa monda Non tenga mai ne prete ne colomba.] 1610 B. RICH *New Descript. Ireland* XIII. 47 I could wish them to bee well aware of this holy brood of the Popes Cockrels, the prouerbe is old, and not so old as true: *Thot Pigeons and Priests do make foule houses.* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) S6 Priests and doves makes foule houses 1721 KELLY *Scot. Prov.* S6 *Doves and domine's leave ay a foul house.* Pigeons will dirty everything where they are: and these little fellows, whom gentlemen bring in to educate their children, will be intriguing with the maids.

Pigs fly in the air with their tails forward.

1639 J. CLARKE *Param.* 147.

Pigs love that lie together.

1678 RAY *Prov.* 189 Pigs love that lie together. A familiar conversation breeds friendship among them who are of the most base and sordid natures.

Pigs may fly; but they are very unlikely birds.

1862 A. HISLOP *Prov. Scot.* (ed. 3) 179 It may be that swine may flee, but it's no an ilka day's bird. An emphatic expression of incredulity at an extraordinary, or . . . improbable statement. 1885 E. P. HOOD *World Prov.* & P. 352 Here is the passage . . . with its succession of hypotheses and suppositions. . . And so, . . . 'Pigs might fly, but they are very unlikely birds.'

Pigs may whistle, but they hae an ill mouth for't.

1832 A. HENDERSON *Scot. Prov.* 135. 1846 J. GRANT *Rom. of War* XII 'I dare say the Spanish sounds very singular to your ear'. 'Ay, sir, it puts me in mind o' an auld saying o' my faither the piper. "A soo may whussle, but its mouth is no made for't."'

Pigs play on the organs. [See Hogs Norton on p. 190.]

Pigs see the wind.

1678 BUTLER *Hud.* III. ii. 1107 Had lights where better eyes were blind, As pigs are said to see the wind. 1823 BYRON *Juan* VII. lxxxiv Ask the pig who sees the wind! 1902-4 LEAN *Collect* I 437 Pigs see the wind, i.e. the coming tempest, which makes them the most restless of animals

Pilate's voice.

[The loud voice belonging to the part of Pilate in the mystery plays.] 1530 PALSGR 837 In a pylates voyce, a haulle voyz. 1542 UDALL *Erasm.* *Apoph.* (1877) 382 He heard a certain oratour speaking out of measure loude and high, and altogether in Pilates voice. 1546 J. HEYWOOD *Prov.* (1867) I x. 20 Streight after diner myne aunte had no choice, But other burst, or burst out in pilat's voice.

Pinch on the parson's (priest's) side.

[= reduce your almsgiving, or tithes.] 1530 *Proper Dialoge in Rede me, &c.* (A1b) 169 Let him ones begynne to pynche Or withdrawe their tithinge anynche, For an heretike they will him ascite 1629 T. ADAMS *Serm.* (1861-2) I 466 This is a common slander when the hell-hound (the covetous wretch) pincheth on the priest's side 'No matter, let him talk for his living'.

Pint stoups hae lang lugs.

1818 SCOTT *Rob Roy* xxvi Not that I wad speak any ill of this MacCallum More—'Curse not the rich in your bedchamber, . . . For a bird of the air shall carry the clatter, and pint stoups hae lang lugs' 1862 A. HISLOP *Scot. Prov.* [ed 3] 247 Pint stoups hae lang lugs For a great deal is said over them, which, but for their influence, would not be heard.

Piss clear, and defy the physician.

1591 FLORIO *Sec. Frutes* 61 I knowe no better phisick then to pisse cleare, that so a man may bid a figg for the phisition 1678 RAY *Prov.* 42 Piscia chiaro & incaca al medico, i.e. Pisse clear and defy the physician.

Piss not against the wind.

1670 RAY *Prov.* 131 Piss not against the wind. Chi piscia contra il vento si bagna la commiscia, *Ital.* He that pisseth against the wind, wets his shirt. It is to a man's own prejudice, to strive against the stream.

Pitch and pay.

14. . *Piers of Fulham* 206 in HAZL. *E.P.P.* II. 9 Yt ys full hard bothe to pyche and paye. 1559 *Murr. Mag.* Warwick xiv I vsed playnnes, euer pitch and pay. 1608 H. CLAPHAM *Errour on Left Hand* 102 But you your promise once did breake Give me your hand, that you will pitch and pay.

1598-9 SHAKS. *Hen. V* II. iii. 51 The word is, Pitch and pay: trust none.

Pith is good in all plays.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 86.

Pith is good in all plays but threading of needles.

1721 KELLY *Scot. Prov.* 278.

Pity is akin to love.

1696 SOUTHERNE *Oroonoko* II. i Do pity me; Pity's akin to love. 1896 F. LOCKER-LAMPSON *My Confid.* 95 They say that Pity is akin to Love, though only a Poor Relation, but Amy did not even pity me 1599-1600 SHAKS. *Twel. N* III. i 136 Vio I pity you. *Ol.* That's a degice to love

Placks and bawbees grow pounds.

1832 A. HENDERSON *Scot. Prov.* (1881) 16

Plain dealing is a jewel.

1635 DRYDEN *Albion & Alban* Epil *Plain Dealing* for a Jewel has been known; But ne'er till now the Jewel of a Crown

1607-8 SHAKS *Tim. of Athens* I. i. 216 *Tim.* How dost thou like this jewel, Apemantus? *Apem.* Not so well as plain-dealing.

Plain dealing is a jewel, but he that useth it shall die a beggar.

1599 PORTER *Angry Wom.* *Abingd.* IV. iii (Merm.) 176 *Nich.* I speak plainly, for plain-dealing is a jewel, and he that useth it shall die a beggar 1660 W. SECKER *Nonsuch Prof.* II (1891) 284 That is but an hall-made proverb: plain dealing is a jewel, but he who adheres to it shall die a beggar.

Plain dealing is dead, and died without issue.

1732 T. FULLER *Gnom.* 165 Plain dealing is dead, and died without issue 1750 FRANKLIN *Poor Rich Alm.* Sept. Poor Plain dealing! dead without Issue.

Plain dealing is praised more than practised.

1639 J. CLARKE *Paroem.* 138.

Plain of poverty and die a beggar.

1678 RAY *Prov.* 191.

Plant pears for your heirs.

1869 W. C. HAZLITT *Eng. Prov.* (1889) 330 Plant pears for your heirs. A proverb which no longer holds true, since pears are now made to yield well after a few years.

Play carle again, if you dare.

1721 KELLY *Scot. Prov.* 280 *Play carle again, if you dare.* Do not dare to offer to contest with me. Spoke[n] by parents to stubborn children.

Play is good, but daffin¹ dow² not.

1721 KELLY *Scot. Prov.* 277 *Play is good, but daffin dow not.* Spoken to them who are silly, and impertinently foolish in their play. [¹ folly. ² of no use.]

Play off your dust.

1670 RAY *Prov.* 216 *Drinking Phrases* Play off your dust.

Play the game.

c. 1836 CHAUCER *Clerk's T. Pro.* 10-11 For what man that is entred in a play, He nedës moot unto the play assente. 1898 KIPLING *Day's Work* 248 (*Maltese Cat*) 'Play the game,

don't talk'. 1904 *Daily Chron* 2 May 4/5 Men do not talk about their honour nowadays—they call it 'playing the game'.

Play with a fool at home, and he will play with you in the market.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 323.
1670 RAY *Prov.* 10.

Play with your peers.

1629 A. MONTGOMERIE *Flying* (1821) 107 Play with thy pair, or I'll pull thee like a Paime. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 86 Play with your peers. 1721 KELLY *Scot. Prov.* 281 *Play with your play-fears*¹ Spoken to young people when they offer to be roguish upon, or play too saucily with, old people. [¹ fellows.]

Play, women and wine undo men laughing.

1579 LYL Y *Euphues* (Arb.) 118 It is play, wine and wantonnesse, that feedeth a lover as fat as a foole. 1655–62 GURNALL *Chrn. in Armour* (1865) II. 239 The Italians say that 'play, wine, and women consume a man laughing'. It is true of all pleasurable sins. 1670 RAY *Prov.* 21. Play, women, and wine undo men laughing.

Pleaing¹ at the law is like fighting through a whin² bush,—The harder the blows, the sairer³ the scarts.⁴

1832 A. HENDERSON *Scot. Prov.* (1881) 39. [¹ pleading. ² furze. ³ sorer. ⁴ scratches.]

Please the pigs.

[= please the fates; if circumstances permit.] 1702 T. BROWN *Lett fr. Dead Wks* (1760) II. 198 I'll have one of the wigs to carry into the country with me, and [i. e. an't] please the pigs. 1891 *Blackw. Mag.* June S19/1 There I'll be, please the pigs, on Thursday night.

Please your eye and plague your heart.

1748 SMOLLETT *Rod. Rand.* xi Many a substantial farmer . . . would be glad to marry her; but she was resolved to please her eye, if she should plague her heart. 1829 COBBETT *Adv. to Y. Men* in (1906) 122 'Please your eye and plague your heart' is an adage that want of beauty invented, I dare say, more than a thousand years ago. 1876 MRS. BANKS *Manch. Man* xxxviii But I will marry him, mamma—I'll please my eye, if I plague my heart.

Pleasant ware is half sold.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 317 Pleasant ware is half sold. 1721 KELLY *Scot. Prov.* 235 *Lik'd gear is half bought.* For in that case a man will give a little more for his fancy.

Plenty is no dainty.

c. 1449 PECOCK *Repr.* 184 Experience wole weel schewe that plente is no deintie, and ouermyche homelines with a thing gendrit

dispising toward the same thing. 1542 RECORDE *Gr. Arles* Bij, Plentie is no deintie, as the common saieying is 1546 J. HEYWOOD *Prov* (1867) II. IV 51 Plentie is no deintie, ye see not your own ease.

Plenty is no plague.

1832 A. HENDERSON *Scot. Prov.* (1881) 85 Plenty is nae plague.

Plenty makes dainty.

1678 RAY *Prov.* 190 Plenty makes dainty. 1721 KELLY *Scot. Prov.* 281 *Plenty makes dainty.* When people have variety of many meats, or abundance of one sort, they are nice and delicate.

Plenty makes poor.

1596 SPENSER *F. Q.* I. IV. 29 Whose wealth was want, whose plenty made him poor. 1821 BRATHWAIT *Omphale in Nat Embas.* (1877) 269 *Forced now to surfet on her store, She prou'd this true Much plentie made her poore.*

Plenty of ladybirds, plenty of hops.

1869 W. C. HAZLITT *Eng. Prov.* 317.

Plough deep, while sluggards sleep; and you shall have corn to sell and to keep.

1758 FRANKLIN *Poor Rich. Alm.* in ARBER *E. Garner* v 580 *Then Plough deep, while sluggards sleep; And you shall have corn to sell and to keep, says POOR DICK.*

Pluck not where you never planted.

1639 J. CLARKE *Paræm.* 270.

Pompous provision cometh not all, alway of gluttony, but of pride some time.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 67 But pompous prouision, comth not all, alway Of glottony, but of pryde sometyme, some say.

Pons asinorum.

[= bridge of asses] [A humorous name for the 5th prop. of the 1st bk. of Euclid, found difficult by beginners, hence used allusively] 1751 SMOLLETT *Per. Pic.* I. XVIII. 130 Peregrine . . . began to read Euclid . . . but he had scarcely advanced beyond the *Pons Asinorum* when his ardor abated. 1845 FORD *Handbk. Spain* I. 217/2 This bridge was the *pons asinorum* of the French, which English never suffered them to cross. 1870 *Eng. Mech.* 4 Feb 502/1 He knows the operation . . . to be the *pons asinorum* of incompetent workmen.

Poor and liberal, rich and covetous.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 333.

Poor and peart like the parson's pig.

1903 *Eng. Dialect Dicty.* IV. 446 *Cheshire.* 'Poor an' peart, like th' parson's pig', . . . probably refers to the times when the parson collected his tithe in kind. The pig reserved for him, being a small one and not overfed, was consequently brisk and active.

Poor and proud, fie, fie.

1614 CAMDEN *Rem.* 311 Poor and proud, fy, fy.

1599-1600 SHAKS *Twelfth N. III. i. 141*
O world! how apt the poor are to be proud.

Poor (Sairy) be your meal poke, and aye your nieve¹ in the nook o't.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 90
Sairie be your meal poke, and ay your neive
in the nook of it 1721 KELLY *Scol. Prov.* 278
*Poor be your meal poke, and ay your nieve in
the nook o't Otherways, in the nether end of
it A jocosse imprecation to them who call
'Poor'; as 'poor boy!' . . . pretending to
pity us. [1st.]*

Poor folk (men) are fain of little.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge)
86 Poor men are fain of little thing, 1721
KELLY *Scol. Prov.* 279 *Poor folk is fain of
little. Because they have no hopes to get
much.*

Poor folk fare the best.

1639 J. CLARKE *Paræm.* 205.

Poor folks are glad of porridge (pottage).

1639 J. CLARKE *Paræm.* 225 Poore folkes
glad of porridge. 1659 HOWELL *Eng. Prov.*
4/1 Poor folks must be glad of pottage.

Poor folks' friends soon misken them.

c. 1386 CHAUCER *Man of Law's Prol B¹ 121*
If thou be poore, thy brother hateth thee,
And alle thy freendes fleen fro thee, alas!
1721 KELLY *Scol. Prov.* 279.

Poor men go to heaven as soon as rich.

1639 J. CLARKE *Paræm.* 98.

Poor men have no souls.

1546 J. HEYWOOD *Prov.* (1867) 153 Poore men
haue no soules, no but poore men had soules:
Tyll the drunken soules, drownd theyr soules
in ale boules. 1641 D. FERGUSSON *Scol. Prov.*
(Beveridge) 86 Poor men they say hes na
souls. 1721 KELLY *Scol. Prov.* 281 Poor men
have no souls. This is an old proverb in the
time of Pop'ry when the poor had no masses,
or *Dirige's* said for them.

Poor men seek meat for their stomach; rich men stomach for their meat.

1659 HOWELL *Eng. Prov.* 10/2 The difference
twixt the poor man and the rich, is that the
one walketh to gett meat for his stomach,
the other to get a stomach to his meat. 1732
T. FULLER *Gnom.* 166 Poor men seek Meat
for their Stomach; rich Men Stomach for
their Meat 1862 A. HUSLOP *Scol. Prov.* [ed. 3]
248 Poor folk seek meat for their stamacks,
and rich folk stamacks for their meat.

Poorly sit and richly warm.

1639 J. CLARKE *Paræm.* 205 Poorly sit and
richly warme. 1721 KELLY *Scol. Prov.* 280
*Poorly sits richly warms. Spoken when people
sit on a low stool before the fire.*

Portman, Horner, Popham and Thynne, / when the monks went out, they came in.

[15..] 1876 *Preface to THYNNES Animadu. on
Chaucer ix Sir John Thynne¹ . . . [built] the
beautiful family seat² . . . doubtless aided
indirectly by the Reformation, for, says the
old couplet, 'Portman, Horner, Popham, and
Thynne, When the monks went out, they
came in'. [¹ d. 1580. ² Longleat, Wilts.]*

Possession is nine (formerly eleven) points of the law.

1639 FULLER *Holy War v XXIX* (1840) 297
At this day the Turk hath eleven points of
the law in Jerusalem, I menn possession.
1678 RAY *Prov.* 191 *Possession is eleven
points of the Law, and they say there are but
twelve.* 1712 ARBUTHNOT *John Bull iv. iii*
Possession . . . would make it much surer.
They say 'it is eleven points of the Law!' 1796
MARIA EDGEWORTH *Par. Asst., Simple S.* (1903) 89
'Pardon me', said the attorney, . . . 'possession . . . is nine points of the law'.
1880 BLACKMORE *Mary Aner. i* There is a
coarse axiom . . . that possession is nine points
of the law. We have possession.

Possession is worth an ill charter.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge)
86 Possession is worth an ill chartour. 1721
KELLY *Scol. Prov.* 278 *Possession is
worth an ill charter. The law supposes the
person in possession to be the right owner,
ill the contrary appear*

Pot and kettle.

[= equally black] a. 1700 *Dict Cant. Crew*
s.v. 'The Pot calls the kettle black A—',
when one accuses another of what he is as
Deep in himself. 1841 s. WARREN *Ten
Thous. a-Year ii* 'Come, you know you're a
har, Huck . . . 'The pot and kettle, anyhow,
Tit, as far as that goes.'

1601-2 SHAKS. *Troil. & Cres. II. iii.* 225
The raven chides blackness.

Potatoes and point.

1825 J. NEAL *Bro Jonathani. 75* The potatoes
and point of an Irish peasant. 1890 w. f.
BUTLER *Napier 81* The boasted 'wealth of
England', he scornfully remarks, 'is to her
vast poor and pauper classes as the potato
and the "pint" of the Irish labourer'. 1910
p. w. JOYCE *Eng. as We Speak 247* You will
sometimes read . . . that each person, before
taking a bite, *pointed* the potato at a salt
herring or a bit of bacon hanging in front of
the chimney but this . . . never occurred in
real life.

Pour gold on him, and he'll never thrive.

1639 J. CLARKE *Paræm.* 220.

Pour not water on a drowned mouse.

1639 J. CLARKE *Paræm.* 9 *Poure not water on
a drowned mouse.* 1670 RAY *Prov.* 133 *Pour
not water on a drown'd mouse. i.e. Add not
affliction to misery.* 1721 KELLY *Scol. Prov.*
267 *Never pour water on a drown'd mouse.*
Never insult over those who are down already.

1738 SWIFT *Pol. Conversat* i Wks (1856) II. 334 *Never*. Take pity on poor miss, don't throw water on a drowned rat. 1832 A HENDERSON *Scot Prov.* (1881) S1 It's needless to pour water on a drowned mouse.

Pouring oil into the fire is not the way to quench it.

c. 1388 CHAUCER *Phys* T. C 60 As men in fyr wol casten oille or gresse. 1623 CAMDEN *Rem.* 275. 1670 RAY *Prov* 126 To cast oil in the fire's not the way to quench it 1875 CARLYLE *Early K. of Norway* vii Wretched Ethelred . . . offered them Danegelt . . . a dear method of quenching fire by pouring oil on it

1607-8 SHAKS. *Coriol.* III i 196 This is the way to kindle, not to quench. 1608-9 PERICLES I. iv. 4 That were to blow at fire in hope to quench it.

Poverty breeds strife.

1678 RAY *Prov.* 354. *Somerset.*

Poverty is hateful good.

1377 LANGLAND *P. Pl.* B. xiv. 275 *Pauperlas*, quod *Pacience 'est odibile bonum'*. c. 1386 CHAUCER *Wife's T.* 1195 Poverty is hateful good, and, as I gesse, A ful greet bringer out of businesse.

Poverty is in want of much, avarice of everything.

[L. PUB. SYRUS 121 *Desunt inopiae multa, avaritiæ omnia.*] 1668 COWLEY *Ess* vii (1904) 82 One line of Ovid *Desunt luxuriæ multa, avaritiæ omnia.* Much is wanting to luxury, all to avarice. To which saying, I have a mind to add . . . ; Poverty wants some, luxury many, avarice all things. 1669 PENN *No Cross, No Crown* xiii Poverty wants many things, but covetousness all.

Poverty is (a pain, but) no disgrace.

1721 KELLY *Scot. Prov.* 278 *Poortha*¹ is a pain, but no disgrace. Unless it be the effects of laziness, and luxury. 1827-48 HARD *Guesses at Truth* (1859) i. 148 *La pobreza no es vileza*, Poverty is no disgrace, says the Biscayan proverb. *Paupertas ridiculos homines facit*, says the Roman satirist. . . . Which is the wiser and better saying . . . ? [¹ poverty.]

Poverty is no sin.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 356 Poverty is no sin. 1641 PEACHAM *Worth of a Penny* in ARBER *Garner* vi. 260 Women of the meanest condition may make good wives; since *Paupertas non est vitium*, Poverty is no vice. 1832-8 S. WARREN *Diary of Phys.* (1854) xxvii You know, sir, poverty's no sin.

Poverty is not a shame; but the being ashamed of it is.

1732 T. FULLER *Gnom.* 166 Poverty is not a Shame; but the being ashamed of it, is. 1749 FRANKLIN *Poor Rich.* *Alm.* July Having been poor is no shame, but being ashamed of it, is. 1824 SCOTT *St Ronans* xxxv 'From shame, brother?' said Clara. 'No shame in honest poverty, I hope.'

Poverty is the mother of all arts.

1855 BOHN *Handbk. Prov.* 475.

Poverty is the mother of health.

1377 LANGLAND *P. Pl.* B. xiv. 298 *Pe fyfte [pouerte]* is moder of helthe 1598 SIR R. BARCKLEY *Felicite of Man* (1631) iv. iii. 335 A poore table is the mother of health. 1640 HERBERT *Outl. Prov* Wks (1859) I. 339 Poverty is the mother of health.

Poverty parteth fellowship (friends, good company).

c. 1350 *Douce MS.* 52 (ed. Förster) in *Festschr.* z. xii. *Deutschen Neuphilologentage*, no 107 Poverty brekys company. c. 1386 CHAUCER *Melibeus* B² 2749 And if thy fortune change that thou wexe povre, farewell frendshippe and felawshipe 1406 HOCCELEVE *Male Regle* (E E T S.) l. 133 *Fy!* Lak of coyn departith compaignie 1546 J. HEYWOOD *Prov.* I. xii. 40 Yet pouertie parteth felowship we see 1594 NISHE *Unf. Trav* (1920) 8 *Lut pouertie* in the end partes friends. 1616 BRETON *Cross Prov* Wks (1879) II App iii Poverty parts good company. 1641 D. FERGLISSON *Scot. Prov* (Beveridge) 86 Poverty parts good company, and is an enemie to vertue. 1721 KELLY *Scot. Prov.* 278 *Poortha*¹ partes friends. At least makes them very coldrind 1842 LOVER *Handy Andy* ii As the old song says, 'Poverty parts good company', . . . he can't afford to know you any longer, now that you have lent him all the money you had. [¹ poverty.]

Poverty takes away pith.

1822 SCOTT *Nigel* xxxv I ken weel, by sad experience, that poortith¹ takes away pith . . . But courage, man. [¹ poverty.]

Powder in jam.

[Powders, disguised by a covering of jam, are given to children] 1925 A. CLUTTON-BROCK *Ess. on Life* ix The poet, it has been said . . . is to be respected if he makes agreeable to us moral lessons which otherwise we might find repulsive. This is the powder-in-jam theory.

Power seldom grows old at Court.

1651 HERBERT *Jac. Prud.* Wks (1859) I. 366.

Powys is the paradise of Wales.

1662 FULLER *Worthies, Montgomeryshire* (1840) iii. 549 'Pywys Paradwys Cymry'. That is, 'Powis is the paradise of Wales'. This proverb referreth to Taliesin¹ the author thereof, at what time Powis had far larger bounds than at this day, as containing all the land interjacent betwixt Wye and Severn. [¹ Taliesin, a British bard, perhaps mythic, of 6th cent.]

Practise what you preach.

1377 LANGLAND *P. Pl.* B. v. 45 'If 3e lyuen as 3e leren vs. we shal leue' zow the bettere.' 1639 FULLER *Holy War* i. xliii (1840) 42 The Levites . . . had forty-eight cities. . . . being better provided for than many English ministers, who may preach of hospitality to their people, but cannot go to the cost to practise their own doctrine. 1812 COMBE (*Dr. Syn*) *Consolation* xxvii 'Tis not for me, my friend, to teach You; you should practise what you preach. 1853 THACKERAY *Newcomes* xiv

Take counsel by an old soldier, who fully practises what he preaches, and beseeches you to beware of the bottle. [I believe]

1596-7 SHAKS *Merch. Ven.* I ii 15 It is a good divine that follows his own instructions 1600-1 *Hamlet* I iii 47-51 Do not, as some ungracious pastors do, Show me the steep and thorny way to heaven, Whiles, . . . Himself the primrose path of dalliance treads, And recks not his own rede.

Praise a fair day at night.

c. 1350 *Douce MS. 52* (ed. Forster) in *Festschr. z. 211. Deutschen Neuphilologenlage*, no 10 At euen prayse þe fayre day. 1481 CAXTON *Reynard* xxix (Arb.) 75 Me ought not preyse to[o] moche the daye . tyl euen be come 1623 CAMDEN *Rem.* 275 Praise a fair day at night. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 321 Praise day at night, and life at the end. 1721 KELLY *Scol. Prov.* 282 *Ruse! the fair day at night* Commend not a thing, or project, till it has had its full effect. 1853 ABB. TRENCH *Prov.* iv (1894) 89 This is Spanish: *Call me noi 'olive', till you see me gathered*, being nearly parallel to our own: *Praise a fair day at night.* [I praise.]

Praise a hill, but keep below.

1591 FLORIO *Sec. Frutes* 99 Wonder at hills, keepe on the plaine. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 340.

Praise at parting.

c. 1410 *Towneley Plays* (E.E.T.S.) 108 Now prays at the parting. c. 1440 *Gesta Romanorum* (E.E.T.S.) 39 'Preyse at þe parting', seide þe knyzt. 1580 LYLLY *Euph. & his Eng.* (Arb.) 363 I but Philautus prayse at the parting, if she had not liked thee, she would neuer haue answered thee

1601-2 SHAKS *Troil & Cres.* III. ii. 97 Praise us as we are tasted, allow us as we prove; our head shall go bare, till merit crown it. 1611-12 *Tempest* III iii 38 *Alonso*. . . . A kind of excellent dumb discourse. *Prosp.* Praise in departing

Praise, but¹ profit, puts little in the pot.

1721 KELLY *Scol. Prov.* 280. [I without.]

Praise is not pudding.

1728 POPE *Dunc.* i. 54 Where, in nice balance, truth with gold she weighs, And solid pudding against empty praise. 1750 FRANKLIN *Poor Rich. Alm. Pref* Since 'tis not improbable, that a Man may receive more solid Satisfaction from *Pudding*, while he is *living*, than from *Praise*, after he is *dead*. 1837-48 BARHAM *Ingol. Leg., House-Warming* (1898) 581 An old proverb says, 'Pudding still before praise!' 1885 D. C. MURRAY *Rainbow Gold* ii. 1 Even the empty praise is problematical just yet, and the solid pudding is denied me altogether. They consent to publish . . . but they pay nothing.

Praise makes good men better, and bad men worse.

1732 T. FULLER *Gnom.* 167.

Praise none too much, for all are fickle.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 353.

Praise the child, and you make love to the mother.

1829 COBBETT *Adv. to Y. Men* iv (1906) 154 It is an old saying, 'Praise the child, and you make love to the mother', and it is surprising how far this will go. 1886 E. J. HARDY *How to be Happy* xix 'Praise the child and you make love to the mother', and it is a thing no husband ought to overlook.

Praise the sea, but keep on land.

1591 FLORIO *Sec. Frutes* 99 Praise the sea, on shore remaine 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 340.

Praise to the face is open disgrace.

1869 BRET HARTE *Lonely Ride in Harte Stories & Poems* (1915) 79 'Praise to the face is open disgrace'. I heard no more. 1902-4 LEAN *Collect.* iv. 85 Praise to the face Is open disgrace.

Prate is but prate; it's money buys land.

1678 RAY *Prov.* 177.

Prate is prate; but it's the duck lays the eggs.

1670 RAY *Prov.* 215.

Prayer should be the key of the day and the lock of the night.

1620-8 O FELTHAM *Resolves* lxvii (Dent) 353 Though prayer should be the key of the day, and the lock of the night, yet I hold it more needful in the morning, than when our bodies do take their repose.

Prayers and provender hinder no man's journey.

1632 HERBERT *Country Parson* xvii. Wks. (1859) I 200 At going to bed . . . he will have prayers in the hall . . . The like he doth in the morning, using pleasantly the outlandish proverb, that *Prayers and Provender neuer hinder Journey.* 1670 RAY *Prov.* 133 Prayers and provender hinder no mans journey.

Presbyterianism is no religion for a gentleman.

1660 CHARLES II in CARLYLE *Cromwell* (1845) vi. cxxiv [Lauderdale] . . . knelt before his now triumphant Sacred Majesty . . . , learned from his Majesty, that 'Presbyterianism was no religion for a gentleman'; gave it up, not without pangs. 1913 *Times, Lit. Sup.* 21 Nov. 544 Charles II is credited with the remark that Presbyterianism is no religion for a gentleman.

Presents of love fear not to be ill taken of strangers.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 321.

Press a stick, and it seems a youth.

[See Dress up a stick on p. 88.]

Prettiiness dies first.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 340.

Prettiiness dies quickly.

1670 RAY *Prov.* 21.

Prettiiness makes no pottage.

1678 RAY *Prov.* 192

Prevention is better than cure.

1732 T. FULLER *Gnom.* 167 Prevention is much preferable to Cure. 1751 N. COTTON *Vis. Verse, Health* 31 Prevention is the better Cure, So says the Proverb, and 'tis sure a 1663 SIR G. C. LEWIS in BAGHOT *Biog Stud.* (1851) 212 'In my opinion, in nine cases out of ten, cure is better than prevention. . . . By looking forward to all possible evils, we waste the strength that had best be concentrated in curing the one evil which happens.'

Pride and grace dwelt never in one place.

1721 KELLY *Scot. Prov.* 276.

Pride and laziness would have mickle upholding.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 86 Pride and laziness wald have meikle uphald. 1721 KELLY *Scot. Prov.* 277 *Pride and laziness would have mickle upholding.* Pride requires ornament, and laziness service

Pride breakfasted with plenty, dined with poverty, and supped with infamy.

1758 FRANKLIN *Poor Rich. Alm.* in ARBER *Garner* v. 584 Pride that dines on Vanity, sups on Contempt, as POOR RICHARD says. And in another place, *Pride breakfasted with Plenty, dined with Poverty and supped with Infamy.*

Pride, but¹ profit, wear shoon² and go bare foot.

1721 KELLY *Scot. Prov.* 277 *Pride, but profit, wear shoon and go bare foot.* Spoken when people have something fine about them, but the rest shabby. [¹ without. ² shoes.]

Pride feels (finds, knows) no cold (pain).

1629 T. ADAMS *Serm.* (1861-2) i. 190 Pride is never without her own pain, though she will not feel it, be her garments what they will, yet she will never be too hot nor too cold. 1631 JONSON *New Inn* ii. 1 *Lady F.* Thou must make shift with it; pride feels no pain. Girt thee hard, Prue. 1670 RAY *Prov.* 133 Pride feels no cold. 1721 KELLY *Scot. Prov.* 277 *Pride finds no cold.* Spoken heretofore to young women, when, in compliance with the fashion, they went with their breasts and shoulders bare. 1837 T. HOOK *Jack Brag* xviii Truly, indeed, does the proverb say that 'pride knows no pain'.

Pride goeth before, and shame cometh after.

c. 1350 Douce *MS. 52* (ed. Forster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 135 Pryde goyth before and shame comyth after. c. 1440 *Jacob's Well* 70 Pride goth befor, & schame folwyth after. a. 1529 SKELTON *Agst. Garnesche* 165 Wks (Dyce) I. 131 Pride gothe before and schame commyth after. 1546 J. HEYWOOD *Prov.* (1867) i. x. 22 Pryde wyll haue a fall For pryde goeth before, and shame cometh after

Pride goeth before destruction.

1560 GENEVA BIBLE *Prov* xvi 18 Pride goeth before destruction, and an high mind before the fall 1816 SCOTT *Antiq.* xxix I think [it] . . . has made me proud o' my ain lot; but I wuss it bode me gude, for pride goeth before destruction.

Pride is as loud a beggar as want, and a great deal more saucy.

1732 T. FULLER *Gnom.* 168.

Pride must be pinched.

1894 NORTHALL *Folk-phrases* (E.D.S.) 21 Pride must be pinched. A reproof to one who complains of tight boots, garments, &c.

Pride that apes humility.

1799 COLERIDGE *Devil's Thoughts* vi And the Devil did grin, for his darling sin Is pride that apes humility. 1858 SURTEES *Ask Mamma* xvii [He] divested himself of his paletot in which he had been doing 'the pride that apes humility'. 1910 *Specialist* 10 Dec. 1028 Browning's . . . simplicity was very real . . . and he was wholly free from the pride that apes humility.

Pride will have (never left his master without) a fall.

1509 BARCLAY *Shyp of Follys* (1874) ii. 159 For it hath be sene is sene, and euer shall That first or last foule pryde wyll haue a fall. 1546 J. HEYWOOD *Prov.* (1867) i. x. 22 Well well (quoth mine aunte) pryde wyll haue a fall. 1646 J. WHITAKER *Uzziah* 26 That pride will have a fall, is from common experience grown proverbiall. 1721 KELLY *Scot. Prov.* 276 *Pride never left his master without a fall.* Proud people often meet with very humbling circumstances. 1784 JOHNSON *Lel.* 2 Aug. in *Boswell*, I am now reduced to think . . . of the weather. Pride must have a fall. 1595-6 SHAKS. *Rich. II* V. v 88 *Rich.* Would he not stumble? Would he not fall down,—Since pride must have a fall.

Princes are venison in heaven.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 371.

Princes have no way.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 361.

Procrastination is the thief of time.

1742 YOUNG *Night Thoughts* i. 393 Procrastination is the thief of time; Year after year it steals, till all are fled. 1850 DICKENS *Dav. Cop.* xii Never do to-morrow what you can do to-day. Procrastination is the thief of time.

Procrustes' bed.

[Procrustes, a fabulous robber of Attica.] 1563 FULKE *Defence* i (Parker Soc.) 97 You play manifestly with us the lewd part of Procrustes, the thievish host, which would make his guest's stature equal with his bed's, either by stretching them out if they were too short, or by cutting off their legs if they were too long 1769 BURKE *Observ. on 'The Present State of Nat'* Wks (Bohn) I. 258 *Procrustes* shall never be my hero of legislation, with his iron bed, the allegory of his government . . . Such was the state-bed of uniformity. 1827 HARE *Guesses at Truth* (1873) I. 258 The man of the world is the Procrustes, who lays down his bed across the high-road, and binds all passers-by to it.

Proffered service (ware) stinks.

[L. ST. JEROME *Merx ultronea pulet*] c. 1350 MS. Douce 52 (ed Förster) in *Festschr. z. zii. Deutschen Neuphilologenlage*, no. 33 Bodun seruyccys stynkys—*Omni*bis oblatu sordere solet famulatu c. 1386 CHAUCER *Canon's Yeom.* T. G. 1066 Ful sooth it is that swiche profferd servyse Stynketh, as witnessen thise olde wyse. 1546 J. HLYWOOD *Prov.* (1867) II. iv. 50 I wene (quoth she) profferd seruyce stynkth. 1584 LODGE *ALARUM agst. Usurers* (Shaks. Soc.) 45 For that I see so good a nature in you (if proffered service stynke not) I will verye willingly . . . further you in what I may 1641 D. FERGUSON *Scol. Prov.* (Deveridge) 20 Bodun geir stinkes 1670 RAY *Prov.* 131 Proffer'd service (and so ware) stinks. 1710 SWIFT *Jrnl to Stella* 22 Oct I stopped short in my overture, and we parted very drily . . . Is there so much in the proverb of proffered service? When shall I grow wise? 1771 SMOLLETT *Humph. Clinik.* 26 Apr. (1871) 481 When I go to market to sell, my commodity stinks; but when I want to buy . . . it can't be had for love or money.

Promise is debt.

c. 1386 CHAUCER *Man of Law Head-link B* 41 Biheste is dette. 14. . *Everyman* 821 Yet promyse is dette, this ye well wot. c. 1500 *Young Children's Bk.* 49 in *Babes Bk.* (E.E.T.S.) 19 Fore euery promys, it is dette, That with no falsed muste be lette. 1639 J. CLARKE *Paræm.* 194 Promise is a due debt. 1813 RAY *Prov.* 19 He who promises runs in debt. *Hisp.*

Promises are either broken or kept.

1692 R. L'ESTRANGE *Aesop's Fab.* cclxvi (1738) 383 *All promises are either broken or kept* . . . Here's a reproof to all religious cheats and impostures, that promise more than they are able to perform. 1738 SWIFT *Pol. Conversat.* I. Wks (1856) II. 337 *Lady S.* One thing is certain, that she has promised to have him *Spark*. Why, madam, you know promises are either broken or kept.

Promises are like pie-crust, made to be broken.

1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 337 *Lady A.* Promises and pie-crust are made to be broken. 1739 'R. BULL' tr. *Dedekindus' Grobianus* 162 Then all the Vengeance of the Gods invoke, In case this Pye-crust Promise should be broke. 1871

TROLLOPE *Ralph the H.* XXIII 'Promises like that are mere pie-crusts,' said Ralph.

1598-9 SHAKS. *Hen V* II. iii 54 For oaths are stiaws, men's faiths are wafercakes.

Promising is the eve of giving.

1578 FLORIO *First Fruits* I. 29 The eve to geue, is to promise 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 356.

Proo¹ naunt² your mare puts.

1678 RAY *Prov.* 79 *Proo* naunt your mare puts, i e pushes. [¹ a call to a cow or horse, inviting it to stand still or come near. ² aunt]

Property has its duties as well as its rights.

1891 J. E. T. ROGERS *Ind. & Commer. Hist.* II. iv It is very injurious . . . that a man should have the nominal ownership of land when . . . he cannot . . . satisfy Mr. Drummond's famous dictum, that property has its duties as well as its rights.

Prospect is often better than possession.

1732 T. FULLER *Gnom.* 109.

Prosperity is the blessing of the Old Testament, adversity the blessing of the New.

a 1626 BACON *Ornamenta Rat.* Wks. (Chandos) 115 Prosperity is the blessing of the Old Testament, adversity the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favour. 1908 A. C. BENSON *At Large* XII 222 The Bishop seemed to have forgotten the ancient maxim that prosperity is the blessing of the Old Testament, and affliction the blessing of the New.

Prosperity lets go the bridle.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 351 Prosperity lets go the bridle 1754 FRANKLIN *Poor Rich.* *Alm.* May. Nay When Prosperity was well mounted, she let go the Bridle, and soon came tumbling out of the Saddle.

Prosperity makes friends, adversity tries them.

1597 *Politeuphuia* 161 Prosperitie getteth friends, but aduersitie tryeth them. 1853 ABP. TRENCH *Prov.* (1894) III 59.

Proud Preston.

1753 *Tour thro' Gt. Britain* III. 251 in *N. & Q.* 7th Ser. (1889) VIII. 54 The Town . . . is full of Gentlemen, Attorneys, Proctors, and Notaries. . . . The People are gay here, though not perhaps the richer for that; but it has on this Account obtained the name of Proud Preston. 1818 SCOTT *Rob Roy* XXXVII Wilfred . . . was slain at Proud Preston, in Lancashire, on the day that General Carpenter attacked the barricades.

Proud Preston, poor people, / high church, and low steeple.

1852 *N. & Q.* 1st Ser. VI. 496 The old lines . . . are, 'Proud Preston, Poor people, High

church, And low steeple'. The name in the first line yet adheres to us: . . . the second is no longer applicable; . . . [and] in 1515 the tower of the church . . . was pulled down, and . . . one of proportionate size erected.

Prove thy friend ere thou have need.

c 1400 *Cato's Morals in Cursor M.* (E.E.T.S.) III. 1672 Be scarske of pi louing til hit come to prouing of pi gode frende. 1546 J. HEYWOOD *Prov* (1867) I. xi. 38 Proue thy fréende er thou haue neede

Provide for the worst; the best will save itself.

1546 J. HEYWOOD *Prov.* (1867) I. v. 10 To prouyde for the woorst, whyle the best it selfe saue. 1659 HOWELL *Eng. Prov* 17/1 Provide for the worst, the best will save itself. 1670 RAY *Prov* 89 It's good to fear the worst, the best will save itself. 1885 E. P. HOOD *World of Prov.* 477 'Provide for the worst, and the best will look after itself', says caution.

1599-1600 SHAKS *Jul. Caes* V. i. 97 But since the affairs of men rest still uncertain, Let's reason with the worst that may befall. 1601-2 *Troil & Cres.* III. ii. 77 To fear the worst oft cures the worse.

Providence is always on the side of the strongest battalions.

[1770 VOLTAIRE *Let.* 6 Feb. *On dit que Dieu est toujours pour les gros bataillons*] 1842 ALISON *Hist. Europe* LXXVIII. x. 1013 Moreau expressed a fact of general application, explained according to the irreligious ideas of the French Revolution, when he said, that 'Providence was always on the side of dense battalions'. 1867-77 PROUDE *Short Stud.* (1890) II. 397 If Providence, as Napoleon scornfully said, is on the side of the strongest battalions, it provides also, as Napoleon himself found at Leipsic, that in the times of these tremendous visitations the strong battalions shall be found in defence of the cause which it intends shall conquer. 1906 ALEX. MACLAREN *Expos., Deut.-I Sam.* 238 The old sneer, that 'Providence is always on the side of the strongest battalions', is . . . the very opposite of the truth.

Providence is better than rent.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 328.

Providing is preventing.

1888 GEORGINA JACKSON *Shropshire Folk-Lore* 588 A collier's wife at Kelley heard that her father-in-law . . . was dangerously ill, so having an opportunity of buying cheaply, she got mourning for all her family . . . ; but the old man recovered. '*Pervidin's perventin.*' The proverb may also be taken in the sense of 'forewarned is forearmed'.

Provision in season makes a rich house.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 86 Provision in season, makes a rich meason.¹ 1721 KELLY *Scot. Prov.* 281 *Provision in season makes a rich house.* Because every thing is gotten at the easiest rate. [¹ house.]

Public money is like holy water, every one helps himself to it.

1857 BOHN *Polyglot For. Prov.* 101. [Italian.]

Puddings and paramours should be hotly handled.

1641 D. FERGUSSON *Scot. Prov* (Beveridge) 86 Puddings and paramours wald be hottele handlit. 1721 KELLY *Scot. Prov.* 277 *Puddings, and paramours, should be hotly handled.* Puddings, when cold, are uneatable, and love, when coldrife, is near the breaking off.

Puddings and wort / are ready dirt.

1721 KELLY *Scot. Prov.* 280 *Puddings and wort are ready dirt.* A word of contempt when you are ill pleased with a person, thing, or action.

Puff not against the wind.

1614 CAMDEN *Rem., Prov.* 311.

Pull devil, pull baker.

1819 SCOTT *Let. to Ld. Montagu* 4 Mar. in *Lockhart* xlv. A most disagreeable see-saw—a kind of pull-devil, pull-baker contention. 1853 SURTEES *Sponge's Sport.* T. 1 Mr. Sponge was now engaged with a game of 'pull devil, pull baker', with the hounds for the fox. 1909 *Spectator* 28 Aug. 293 In China . . . in financial matters there has been a game of 'Pull devil, pull baker' between the central Government and the provincial Governments, the central Government exacting as much as possible and the provincial Governments withholding as much as possible.

Pull down your hat on the wind[']s side.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 333 Pull down your hat on the wind's side. 1721 KELLY *Scot. Prov* 19 *As the wind blows seek your beel.* . . . Advising us to make our interest as the times change. . . . Eng. *Pull down your hat on the wind side.*

Pull not out your teeth but with a leaden instrument.

1678 RAY *Prov.* 351.

Pull off the skin in the streets, and receive thy wages.

1678 RAY *Adag. Hebr.* 410 Pull off the skin in the streets, and receive thy wages That is, we were better submit to the meanest employment than want necessities.

Pull out one tooth and pull out more.

1552 A. BORDE *Brev. of Health* 97. xxxviii And beware of pulling out any toth for pul out one, and pul out mo.

Punch coal, cut candle, set brand on end, / neither good housewife, nor good housewife's friend.

1678 RAY *Prov.* 295.

Punctuality is the politeness of princes.

[Fr. Louis XVIII *L'exacritude est la politesse des rois.*] 1834 EDGEWORTH *Helen* xxv She dreaded, when the General quoted 'Punctuality is the virtue of princes', that Mr Harley . . . would have ridiculed so antiquated a notion 1854 SURTEES *Hand. Cross* xxxv Punctuality is the politeness of princes, and I don't like keeping people waiting 1879 DOWDEN *Southey* 104 Verbeyst, the prince of booksellers, had not a prince's politeness of punctuality.

Punctuality is the soul of business.

1855 BOHN *Handbk. Prov* 477 Punctuality is the soul of business. 1911 W. CROSSING *Folk Rhy. of Devon* 16 Punctuality is the soul of business, and in these days of cheap watches there can be no excuse for anybody failing to cultivate the habit.

Punic faith.

[= faithlessness] [L. *Fides Punica*, The faith of Carthaginians, who were supposed to be systematically false] 1631 MASSINGER *Believe as you List* II. ii The Punicque faith is branded by Our enemies 1768-74 TUCKER *Lt Nat.* (1852) II 318 French faith became the same among us, as Punic faith had been among the Romans. 1824 SCOTT *Redg* xvii A devout belief in whatever had been said of the punic faith of Jesuits.

Punishment is lame, but it comes.

1640 HERBERT *Oull Prov Wks* (1850) I 328 Punishment is lame, but it comes. 1853 ABP. TRENCH *Prov* VI (1894) 147 *Punishment is lame, but it comes*, . . . rests on an image derived from antiquity.

Purgatory pickpurse.

[= the use made of the doctrine of purgatory to obtain payment for masses for departed souls.] 1537 tr. *Lutimer's Serm. bef. Convoc* D1j They that begotte and brought forth, that one old ancient purgatorie pycke pourse. a. 1591 H SMITH *Arrow agst. Ath.* (1622) 60 It may be well and justly called Purgatorie Pickpurse; . . . wealth and great riches of the clergy, was the only mark they aimed at. 1721 M. HENRY *Poperly Wks* (1853) II. 345/2 'Purgatory pick-purse', so it has been called 1922 DEAN INGH *Outspoken Ess.* 33 The reformers in the sixteenth century complained of 'Purgatory Pickpurse'; our revolutionists think that heaven and hell are made to discharge the same function of bolstering up social injustice.

Pursuits become (or grow into) habits.

[L. *Abeunt studia in mores.*] 1605 BACON *Adv. Learn.* I. iii (Oxf.) 21 *Abeunt studia in mores*, studies have an influence and operation upon the manners of those that are conversant in them. 1926 *Times* 1 Feb. Rushbrooke . . . acquired . . . a particular bent to New Testament studies, not on their exegetical side only but also as a foundation for life. *Aberunt studia in mores.*

Put a coward to his mettle, and he'll fight the devil.

1648 HERRICK *Hesper.*, *Feare gets force* (O.U.P.) 302 Despaire takes heart, when ther's no hope to speed. The Coward then takes Armes, and do's the deed. 1721 KELLY *Scot Prov* 281 Put a Coward to his metal, and he'll fight the Dee'l.

Put a miller, a weaver, and a tailor in a bag, and shake them; the first that comes out will be a thief.

1659 HOWELL *Eng. Prov.* 3/2 Put a Miller, a Tailor, and a Weaver in a bagg and shake them, the first who cometh out will be a thief.

Put a stool in the sun; when one knave rises, another comes.

1659 HOWELL *Eng. Prov.* 2/1 Put a stool in the Sun, when one knave riseth another comes; viz. To places of preferment.

Put an Irishman on the spit, and you can always get another Irishman to baste him.

1907 G B SHAW *Jno B's Other Is* (1912) Pref. XXXIII To lump the Nationalist or Orange tub . . . puts a premium on the rancour or callousness that has given rise to the proverb that if you put an Irishman on a spit you can always get another Irishman to baste him.

Put an old cat to an old rat.

1668 DAVENANT *Man's the Master* I. i Wks (1874) V 16 As the proverb says, put an old cat to an old rat.

Put another man's child in your bosom, and he'll creep out at your elbow.

1670 RAY *Prov* 52 Put another man's child in your bosom, and he'll creep out at your elbow. *Chesh.* That is, cherish or love him, he'll never be naturally affected towards you.

Put it on thick, and a little will stick.

1841 F. CHAMIER *Tom Bowl* in Captain Cornish . . . had also imbibed the vulgar but correct notion of 'put it on thick, and a little will stick', so that in plaster and in compliments the proverb is verified.

Put (keep) money in thy purse.

1659 HOWELL *Eng. Prov.* 17/1 My friend keep money in thy purse; 'Tis one of Solomon's Proverbs said one. 1855 BOHN *Handbk. Prov.* 456 My son, put money in thy purse and then keep it.

1804-5 SHAKS. *Othello* I. iii. 345 &c. Put money in thy purse.

Put no faith in tale-bearers.

c. 1450 *Prov. of Wysdom* 123 Be ware of hym, pat tel-pe talis. 1560 DAUS tr. *Sleidane's Comm* 21 b He admonisheth him to gyue no credit to talebearers. 1855 BOHN *Handbk. Prov.* 477 Put no faith in tale-bearers.

Put not fire to flax.

c. 1386 CHAUCER *W. of Bath's Prol* D 89 For peril is bothē fyr and tow t'assemble. 1639 J. CLARKE *Parcem*. 197.

Put not thy hand between the bark and the tree.

1546 HEYWOOD *Prov.* (1867) II. II. 47 It were a foly for mée, To put my hande betwene the barke and the tree 1580 TUSSEER *Husb* 10. 30 (1878) 22 Nor put to thy hand betwixt bark and the tree, leaſt through thy owne folle ſo pinched thou be. 1641 D. FERGUSON *Scot Prov.* (Beveridge) 86 Put not your hand betwixt the rind and the tree. 1721 KELLY *Scot. Prov.* 200 It is ill meddling between the bark and the rind. It is a troublesome and thankless office to concern ourselves in the jars, and outfalls of near relations, as man and wife, parents and children. 1813 RAY *Prov* 118 Put not the hand between the bark and the tree. i.e. Meddle not in family matters. 1820 SCOTT *Monast.* IV My Lady . . . differs therein from my Lord. . . . Now is it for me to stir up strife betwixt them, and put as 'twere my finger betwixt the bark and the tree, on account of a pragmatistical youngster?

Put not your trust in princes.

[Ps. cxlvi 3] 1641 LD STRAFFORD in Prothero *Psalms in Hum. L.* (1903) 238 May 12th, 1641 Strafford met his death courageously on Tower Hill. The news that Charles had deserted him had come to him with the shock of surprise. . . . It was to the Psalms that, in bitterness of spirit, he turned for their expression 'O put not your trust in princes, nor in any child of man'.

Put off the evil hour as long as you can.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 349 *Smart*. Come, sit down; let us put off the evil hour as long as we can.

Put on your spurs and be at your speed.

1721 KELLY *Scot. Prov.* 279 *Put on your spurs, and be at your speed* A word of defiance, do your best

Put out your tubs when it is raining.

1721 KELLY *Scot. Prov.* 176 *It is good to have our coag' out, when it rains hail.* It is good to be in the way when things are a going. 1909 ALEX. MACLAREN *Expos. Hebrews* 353 There is a vulgar old proverb that says, 'Put out your tubs when it is raining'. Be sure that when the gift is falling you fling your hearts wide for its acceptance. [1 dish.]

Put that in the next few.¹

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 86. [1 parcel.]

Put that in your pipe and smoke it.

[= digest or put up with that if you can] 1840 BARHAM *Ingol. Leg. Ser. I St. Odille* Put that in your pipe, my lord Otto, and smoke it! 1884 W. E. NORRIS *Thirlby Hall* xxv It don't do to let them get the whip-hand of you, according to my experience Put that in your pipe and smoke it, Master Charley.

Put the man to the mear¹ that can manage the mear.

1862 A. HISLOP *Prov. Scol.* [ed. 3] 250 [1 mare]

Put the poor man's penny and the rich man's penny in ae purse, and they'll come out alike.

1832 A. HENDERSON *Scot. Prov.* (1881) 86.

Put two halfpennies (pennies) in a purse, and they will draw together.

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 86 Put twa half-pennies in a purse, and they will draw together. 1721 KELLY *Scot. Prov.* 281 *Put tuo pennys in a purse, and they will draw together.* When people have purchased any little sum of money it will easily encrease. Apply'd sometimes when rich men marry rich women.

Put up your pipes.

[= desist; 'shut up'.] 1556 OLDE *Antichrist* 148 Then maye the B[ishop] of Rome put up his pypes 1639 J. CLARKE *Parcem*. 153 Put up your pipes

1594-5 SHAKS. *Rom. & Jul* IV. v. 96 Faith, we may put up our pipes, and be gone. 1804-5 *Othello* III. 1. 20 Then put up your pipes in your bag, for I'll away.

Put up your pipes, and go to Lockington wake.¹

1678 RAY *Prov* 317 Leicestershire. *Put up your pipes, and go to Lockington wake.* 1787 GROSE *Province Glos., Leic* (1811) 189 Put up your pipes, and go to Lockington-wake. Lockington stands . . . upon the confines of Derby and Nottingham shires. [1 festival, fair]

Put your finger in the fire, and say it was your fortune.

1721 KELLY *Scot. Prov.* 280 *Put your finger in the fire, and say it was your fortune.* Spoken to them who lay the blame of their crimes, and mismanagements, on their hard fortune.

Put your hand in the creel,¹ and take out either an adder or an eel.

a. 1610 A. MONTGOMERIE *Misc. Poems; The poet reasons* (1821) 203 Bot put your hand, by hazard in the creill; Zit men hes mater vharvpon to muse, For they must drau ane adder or ane eill 1721 KELLY *Scot. Prov.* 278 *Put your hand in the creel, and take out either an adder, or an eel.* Spoken of taking a wife, where no cunning, art, or sense can secure a good choice. 1823 GALT *Entail* xxv Watty, my lad, . . . 'Marriage is a creel, where ye maun catch', as the auld byword runs, 'an adder or an eel'. [1 wicker basket for fish, &c.]

Put your hand twice to your bonnet for once to your pouch.¹

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 192 Put your hand twice to your bonnet for ance to your pouch. [1 purse.]

Put your shoulder to the wheel.

1621 BURTON *Anat. Mel.* II. i. II (1651) 222 Like him in Æsop, that, when his cart was

stalled, lay flat on his back, and cried aloud, 'Help, Hercules!' but that was to little purpose, except, as his friend advised him, . . . he whipt his horses withal, and put his shoulder to the wheel. 1907 *Spectator* 2 Mar 333 National progress is impossible unless the individuals who compose the nation themselves put their own shoulders to the wheel.

Put your thanks in your shanks, and make good great legs of them.

1721 KELLY *Scol. Prov.* 279 Put your thanks in your shanks, and make good great legs of them. A coldride¹ answer to those that offer thanks for payment [¹ chugging]

Put your trust in God, but keep your powder dry.

a. 1658 CROMWELL in HAYES *Ballads of Ireland* (1855) i 191 Cromwell . . . when his troops were about crossing a river . . . concluded an address . . . with these words—'put your trust in God; but mind to keep your powder dry.' 1908 *Times, Lit. Sup.* 6 Nov. 383 In

thus keeping his powder dry the bishop acted most wisely, though he himself ascribes the happy result entirely to observance of the other half of Cromwell's maxim.

Put yourself in his place.

1870 READE *Put Yourself in His Place* (Title).

Pylades and Orestes died long ago, and left no successors.

[Two inseparable friends. Orestes was the son of Agamemnon and of Clytemnestra, whom, by the help of Pylades, he killed.] 1732 i. FULLER *Gnom.* 170 Pylades and Orestes died long ago, and left no successors.

Pyrrhic victory.

[A victory gained at too great a cost; in allusion to the exclamation attributed to Pyrrhus, King of Epirus, after the battle of Asculum in Apulia, in 279 B.C. . . , 'One more such victory and we are lost.'] 1885 *Daily Tel* 17 Dec. Although its acceptance might secure for the moment the triumph of a party division, it would be indeed a Pyrrhic victory.

Q

Quality, without quantity, is little thought of.

1721 KELLY *Scol. Prov.* 282.

Quarrelling dogs come halting home.

1721 KELLY *Scol. Prov.* 309 Tulying¹ dogs come halting home. 1732 T. FULLER *Gnom.* 170. [¹ fighting.]

Quarrelsome dogs get dirty coats.

1842 S. LOVER *Handy Andy* xlv1 'You're a stout fellow, Ratty', said he, 'but remember this old saying, "Quarrelsome dogs get dirty coats".'

Quartan agues kill old men, and cure young.

1878 RAY *Prov.* 41 A quartan ague kills old men, and heals young. 1732 T. FULLER *Gnom.* 170.

Queen Anne is dead.

[= stale news.] 1840 BARIHAM *Inglol. Leg. Ser. I. Acc. New Play* Lord Brougham, it appears isn't dead, though Queen Anne is. 1859 THACKERAY *Virgin* lxxiii On which my lady cried petulantly, 'Oh, Lord, Queen Anne's dead, I suppose.' 1885 D. C. MURRAY *Rainbow* G. III. v May happen thee hasn't heard th' other piece o' news. Queen Anne's dead.

Queen Elizabeth is dead.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 333 Lady S. What news, Mr. Neverout. Never. Why, madam, Queen Elizabeth's dead.

Queen's weather.

[= fine weather.] 1902 GUGGISBERG *The Shop* 177 On the 22nd June, 1897, the cadets . . .

proceeded to London to take part in Her Majesty's Diamond Jubilee celebration. . . . Never did the expression 'Queen's weather' more thoroughly deserve its meaning. 1910 *Times Whly* 9 Dec. The Coronation of King Edward took place in weather as bright as that which had come to be known as 'Queen's weather'.

Queer Street.

[An imaginary street where people in difficulties are supposed to reside; hence any difficulty, &c.] 1837 LYTTON *E. Maltrav.* iv. vii You are in the wrong box—planted in Queer Street, as we say in London. 1865 DICKENS *Mut. Fr.* III. i Queer Street is full of lodgers just at present.

Question for question is all fair.

1773 GOLDSMITH *She Stoops to C.* i. ii (Globe) 648 Tony. No offence; but question for question is all fair, you know.

Quey calves are dear veal.

1737 A. RAMSAY *Scol. Prov.* Wks. (1819) III. 192 Quey caufs are dear veal. [Female calves should be kept for breeding.]

Quick and nimble, more like a bear than a squirrel.

1813 RAY *Prov.* 66 In some places they say, in drollery, *Quick and nimble, more like a bear than a squirrel.*

Quick and nimble, 'twill be your own another day.

1813 RAY *Prov.* 66.

Quick at meat, quick at work.

1639 J. CLARKE *Parcem.* 92 Quick at meat and quick at work. 1738 SWIFT *Pol. Conversat.* II.

Wks. (1856) II. 348 *Miss*. I have dined thus half hour. *Lady S.* What! quick at meat, quick at work, they say.

Quick believers need broad shoulders.

1840 HERBERT *Ouil. Prov.* Wks (1859) I. 318.

Quick, for you'll ne'er be cleanly.

1721 KELLY *Scot. Prov.* 282 *Quick, for you'll ne'er be cleanly.* That is, do a thing numbly, for you'll never do it neatly.

Quick returns make rich merchants.

1721 KELLY *Scot. Prov.* 282 *Quick returns make rich merchants.* Often ironically apply'd to them, who having been drunk, and having slept themselves sober, go to it again.

Quickly come, quickly go.

1831 MABBE *Celestina* (T.T.) 29 *Quickly be wonne, and quickly be lost.* 1889 W. C. HAZLITT *Eng. Prov.* 322.

Quickly too'd and quickly go, / quickly will thy mother have moe.

1659 HOWELL *Eng. Prov.* 4/1 *Soon todd, soon with God. A Northern Proverb when a child hath teeth too soon.* 1870 RAY *Prov.* 52 *Quickly too'd [i.e. toothed] and quickly go, Quickly will thy mother have moe. Yorksh.*

Some have it quickly to'd, quickly with God, as if early breeding of teeth, were a sign of a short life, whereas we read of some born with teeth in their heads. who yet have lived long enough to become famous men. [¹ toothed.]

Quiet sow, quiet mow.

1850 N. & Q. 1st Ser. II. 512 *Quiet sow, quiet mow.* A saying with reference to land or lease held on lives. If the seed is sown without notice of the death of the life, the corn may be reaped, although the death took place before the sowing.

Quietness is best.

1832 A. HENDERSON *Scot. Prov.* (1881) 135.

Quietness is best, as the fox said when he bit the cock's head off.

1917 J. C. BRIDGE *Cheshire Provs.* 104.

Quinine is made of the sweat of ship carpenters.

1894 F. COWAN *Sea Prov.* 67 *Quinine is made of the sweat of ship carpenters. Hence it is very dear.*

Quite young and all alive, / like an old maid of forty-five.

1869 HAZLITT *Eng. Prov.* (1882) 336.

R

'R' is the dog's letter.

[= has the sound of a snarl. L. PERSIUS *Sat.* i. 109 *Sonat hic de nare canina Littera.* Here from the nostril sounds the canine letter.] 1509 A. BARCLAY *Ship of Fools* (1874) I. 182 *This man malicious . . . Nought els soundeth but the hoorse letter R . . . he none answere hath saue the dogges letter.* 1829 T. ADAMS *Serm.* (1861-2) i. 434 *Because R is a dogged letter, . . . all terms with R in them, shall be put out.* 1638 B. JONSON *Eng. Gram.* (1640) 47 *R is the Dogs Letter and hurreth¹ in the sound.* [¹ snarls.]

1594-5 SHAKS. *Rom. & Jul.* II. iv. 225 *Rom.* Both with an R. *Nurse.* Ah! mocker; that's the dog's name.

Rain before seven: fine before eleven.

1853 N. & Q. 1st Ser. VIII. 218 *'Rain before seven, fine before eleven.'* 1909 *Spectator* 20 Mar. 452 *'Rain before seven, shine before eleven', is one of the most trustworthy of all country saws.*

Rain from the east: wet two days (twenty-four hours) at least.

1830 FORBY *Vocab. E. Anglia* 417 *When it rains with the wind in the east, it rains for twenty-four hours at least.* 1869 HAZLITT *Eng. Prov.* (1882) 337.

Rain, rain, go to Spain: fair weather come again.

1659 HOWELL *Eng. Prov.* 20/1.

3950

Raise no more devils (spirits) than you can lay (conjure down).

1631 JONSON *New Inn* III. ii *Prud.* Beware you do not conjure up a spirit You cannot lay. 1655 FULLER *Ch. Hist.* x. iv (1868) III. 300 *The boy, having gotten a habit of counterfeiting, . . . would not be un-deviled by all their exorcisms; so that the priests raised up a spirit which they could not allay.* 1670 RAY *Prov.* 135 *Raise no more spirits then you can conjure down.* 1721 KELLY *Scot. Prov.* 282 *Raise no more Dee's than you are able to lay.* Do not stir up a strife, that you will not afterward be able to appease. 1845 MACAULAY *Speech on Maynooth* Wks VIII. 314 *All those fierce spirits, whom you hallooed on . . . now . . . worry you. . . Did you think, when . . . you called the Devil up, that it was as easy to lay him as to raise him?*

Ramsey the rich.

[A Benedictine Abbey, near Huntingdon, built 969 See LEAN *Collect.* i. 103.] 1662 FULLER *Worthies, Huntingd.* (1840) II 98 *'Ramsey the Rich'.* This was the . . . Cresus of all our English abbeys; for, having but sixty monks to maintain therein, the revenues thereof, . . . amounted unto seven thousand pounds a year.

Ramsey, the rich of gold and of fee; Thorney, the flower of the fen country. Crowland, so courteous

of meat and of drink; Peterborough the proud, as all men do think. And Sawtre, by the way, that old abbaye Gave more alms in one day than all they.

1852 *N. & Q.* 1st Ser. VI 350.

Rather sell than be poor.

1678 *RAY Adag. Hebr.* 400.

Rats desert (forsake, leave) a falling house (sinking ship).

1607 *TOURNEUR Rev. Trag.* v. ii *Bos.* Like the mice That forsake falling houses, I would shift to other dependance. 1625 *BACON Ess., Wisd. for Man's Self* (Arb) 187 It is the *Wisdome of Rats*, that will be sure to leaue a House, somewhat before it fall. 1738 *GAY Fables* Ser. II ix As rats, before the mansion falls, Desert late hospitable walls, In shoals the servile creatures run, To bow before the rising sun. 1824 *SCOTT St. Ronans* xxv They say a falling house is best known by the rats leaving it—a falling state, by the desertion of confederates and allies—and a falling man, by the desertion of his friends. 1895 *J. PAYN In Mark.* Ov. xxvi This is bad news indeed about Barton's pupils. . . It is a case of the rats leaving a sinking ship, I fear.

1600-1 *SHAKS Hamlet* III ii 214 The great man down, you mark his favourite flies. 1606-7 *Ant. & Cleop* III xi 63 Sir, sir, thou'lt so leaky, That we must leave thee to thy sinking. 1611-12 *Tempest* I. ii. 147 A rotten carcass of a boat, . . . the very rats instinctively have quit it.

Raw dads (dauds)¹ make fat lads.

1721 *KELLY Scot. Prov.* 284 *Raw daws make fat lads.* . . . Spoken when we give a good piece of meat to a young boy. [¹ large pieces.]

Raw head and bloody bone.

[= a bugbear.] 1598 *FLORIO Worlde of Wordes* s v. *Mani* . . . imagined spirits that nurces fraie their babes withall to make them leaue crying, as we say bug-beare, or else rawe head and bloodie bone. 1622 *FLETCHER Prophetess* iv. v But now I look Like Bloody-Bone and Raw-head, to frighten children. 1824 *SCOTT St. Ronans* xix I had . . . to walk to the Spa, bleeding like a calf, and tell a raw-head-and-bloody-bone story about a footpad.

Raw Hempstead.¹

1902-4 *LEAN Collect* i 152 The rawness of Hempstead may possibly be attributed to its position on one of the bleakest portions of our eastern coast, and not from any want of polish on the part of its inhabitants. [¹ Norfolk.]

Raw leather will stretch.

1611 *J. DAVIES Scourge Folly Prov.* 213 Wks. (Grosart) II. 46.

Raw pulleyn,¹ Veal, and fish, make the churchyards fat.

1623 *WODROEPHE Spared Houres* 522 III sodden Veale, and rawe Hennes, make

swollē Churchards Lust, & Death. 1678 *RAY Prov.* 41 Vitello, pullastro & pesce crudo ingrassano i cimiteri² i.e. *Ram pulleyn, veal and fish make the churchyards fat* [¹ poultry. ² Vitello, pollastro e pesci crudi ingrassano i cimiteri.]

Read, try, judge, and speak as you find, says old Suffolk.

1855 *NOHN Handbh. Prov.* 62

Reading maketh a full man, conference a ready man, and writing an exact man.

1597-8 *BACON Ess., Studies* (Arb) 10 Reading maketh a full man, conference a readye man, and writing an exacte man. 1738 *FRANKLIN Poor Rich. Alm* Oct. Reading makes a full man—meditation a profound man—discourse a clear man.

Ready money is a ready medicine.

c. 1530 *J. CONYBEARE Adagia in John Conybeare* (1905) 46 Pecunia praesens, medicamen est praesentaneum. Redie money, redie medicine. 1640 *HERBERT Outil. Prov. Wks.* (1859) I. 365 Ready money is a ready medicine.

Ready money will away.

? 1622 *J. TAYLOR (Water-P) Trav Twelvepence* Wks. (1630) I. 72/2 The Prouerbe true doth say That ready money euer will away. 1659 *HOWELL Eng. Prov.* 12/1 Ready money will away.

Reason binds the man.

1641 *D. FERGUSON Scot. Prov.* (Beveridge) 86 Reason band the man.

Reason laboureth will.

1546 *J. HLYWOOD Prov.* (1867) i. v. 10 Reason laboureth wyll, to wyn wyls consent, To take lacke of beaultie but as an eye sore.

Reason lies between the spur and the bridle.

1640 *HERBERT Outil. Prov. Wks* (1859) I. 350.

Reason rules all things.

1659 *HOWELL Eng. Prov.* 9/2.

Reckless youth makes rueful age.

c. 1520 *DUNBAR Wks* (S.T.S.) II. 309 Mis-governit yowth makis gowsty¹ age. 1641 *D. FERGUSON Scot. Prov.* (Beveridge) 86 Rackless youth, makes a goustie¹ age. 1721 *KELLY Scot. Prov.* 284 *Rackless youth makes rueful age.* People who live too fast when they are young, will neither have a vigorous, nor a comfortable old age. [¹ dreary, wasted.]

Reckon right, and February hath one and thirty days.

1640 *HERBERT Outil. Prov. Wks.* (1859) I. 327.

Reckon your winning by your bad stock.

1721 *KELLY Scot. Prov.* 284 *Reckon your winning by your bad stock.* Spoken when gamesters reckon their winning before the play be ended.

Red herring ne'er spake word but een, Broil my back, but not my weamb.¹

1678 RAY *Prov.* 52. [¹ belly.]

Red wood maks gude spindles.

1862 A. HISLOP *Prov. Scot.* [ed. 3] 253 Red wood maks gude spindles 'Red wood', the name g.ven to the reddish . . . and more incorruptible wood found in the heart of trees—*Jamieson*.

Reek comes aye doun again how-ever high it flees.

1837 A. LEIGHTON in *Tales of Borders* III 335 'Set a beggar on horseback an' he'll ride to the deevil'. . . . Another o' the same kind—'Reek comes aye doun again, however high it flees'—is just as pithy and pertinent to your case

Refer my coat and lose a sleeve.

1721 KELLY *Scot. Prov.* 283 *Refer my coat, and lose a sleeve.* Arbitrators, for the better accommodation of business, make both parties abate of their pretensions.

Refuse a wife with one fault, and take one with two.

1659 HOWELL *Brit. Prov.* 13.

Reivers¹ should not be ruers.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 88 Reavers should not be rewers. 1721 KELLY *Scot. Prov.* 284 *Reavers should not be ruers* They who are so fond of a thing as to snap greedily at it, should not repent that they have got it. [¹ robbers.]

Religion a stalking-horse to shoot other fowl.

1604 WEBSTER & C. *Malcontent* IV. 1 A fellow that makes religion his stalking-horse 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366 Religion a stalking-horse to shoot other fowl. 1678 BUNYAN *Pilgr.* I. (1877) 115 *Chr.* If it be unlawful to follow Christ for loaves, . . . how much more abominable is it to make of him and Religion a Stalking-horse, to get and enjoy the world.

Religion, credit, and the eye are not to be touched.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 355.

Religion is the rule of life.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. III.

Remember man and keep in mind, a faithful friend is hard to find.

1721 KELLY *Scot. Prov.* 285.

Remember on St. Vincent's Day,¹ if the sun his beams display, be sure to mark the transient beam, which through the casement sheds a gleam; for 'tis a token bright and

clear of prosperous weather all the year.

1843 DENHAM *Prov.* (Percy Soc.) 24. [¹ 22 Jan.]

Remember thou art but a man.

1673 DAV. LLOYD *Dying & Dead Men's Words* 83 *Philip of Macedon* had one every morning to call upon him to remember that he was a man 1732 T. FULLER *Gnom.* 171 Remember, thou art but a man.

Remember to distrust.

1664 J. WILSON *Andron. Com.* III. III. Wks. (1874) 165 *Mam* You forget our proverb—Remember to distrust' This easy faith Has done more mischief than it e'er did good.

Remove an old tree and it will wither to death.

c 1510 A. BARCLAY *Mirr. of Good Manners* (Spenser Soc. ; 67 An olde tree transposed shall finde small aantage. 1670 RAY *Prov.* 22 Remove an old tree, and it will wither to death. 1721 KELLY *Scot. Prov.* 284 *Remove an old tree, and it will wither* Spoken by a man who is loth to leave a place in his advanced years, in which he had long lived. 1831 W. M. PRAED *The Old Tory* I'm near threescore, you ought to know You can't transplant so old a tree.

Render unto Cæsar the things which are Cæsar's.

[1611 BIBLE *Matthew* XXII. 21 Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's] 1601 BP. BARLOW *Serm. Paules Crosse* 27 The things due from subjects to their Cæsar.

Repentance comes too late. [*But cf.* Never too late to repent on p. 313.]

c. 1440 LYDGATE *Fall of Princes* III. I. 915 Harm doon, to late folweth repentance. 1575 GASCOIGNE *Posies; Flowers* (1907) I. 66 Bought witte is deare, and drest with sower salte, Repentance comes to late. 1670 RAY *Prov.* 22 When all is consumed, repentance comes too late.

Reputation is commonly measured by the acre.

1732 T. FULLER *Gnom.* 171.

Reserve the master-blow.

1629 T. ADAMS *Serm.* (1861-2) II. 488 The avarous citizens . . . that have tricks . . . to over-reach the devil himself, but that (like a cunning fencer) he that taught them all their tricks kept one to himself, to cheat them of their souls. 1813 RAY *Prov.* 20 Reserve the master-blow i.e. Teach not all thy skill, lest the scholar over-reach or insult the master.

Respect a man, he will do the more.

1659 HOWELL *Brit. Prov.* 16.

Respect the burden.

[a. 1821 NAPOLEON I.] 1902-4 LEAN *Collect.* IV. 89 Respect the burthen. (A saying of Napoleon at St. Helena when, going up a

narrow ascent, he met a heavily-burthened peasant, who was told to give place — Emerson, *Representative Men* 1910 *Spectator* 26 Nov 902 No one . . . can look at the portraits hanging there without feeling how profound is Van Gogh's . . . respect for the human burden.

Revenge is a dish that should be eaten cold.

1885 C. LOWE *Bismarck* (1898) iii 36 [Bismarck] had defended Olmutz, it is true, but . . . with a secret resolution to 'eat the dish of his revenge cold instead of hot'. 1895 J. PAYN *In Mark. Ov.* xvii Inveictive can be used at any time; like vengeance, it is a dish that can be eaten cold.

Revenge is a morsel for God.

1629 T. ADAMS *Serm* (1861-2) ii. 325 When the Italians hear how God hath reserved vengeance to himself, they say blasphemously, 'He knew it was too sweet a bit for man, therefore, kept it for his own tooth'. 1853 ABP. TRENCH *Prov.* (1894) iii. 55 Italian history . . . shows them no empty words, but truest utterances of the nation's heart. . . . One of them . . . declares, *Revenge is a morsel for God.* [Vendetta, boccon di Dio.]

Revenge is sweet.

1609 B. JONSON *Sil Wom.* iv. v O reuenge, how sweet art thou! 1667 MILTON *Par. Lost* ix. 171 Revenge, at first, though sweet, Bitter ere long, back on itself recoils. 1775 SHERIDAN *St Pat. Day* ii. iv Revenge is sweet. . . . And though disappointed of my designs upon your daughter, . . . I am revenged on her unnatural father 1861 R. KINGSLEY *Ravenshoe* xxxvi Revenge is sweet—to some. Not to him.

Revenge of a hundred years hath still its sucking teeth.

[*Il Vendetta dicent' anniha ancor i lattauoli.*] 1666 TORRIANO *Ital. Prov.* 299 Revenge of a hundred years hath still sucking teeth. 1853 ABP. TRENCH *Prov.* iii (1894) 56 Another [Italian proverb] proclaims an immortality of hatred, . . . *Revenge of a hundred years hath still its sucking teeth.*

Revolutions are not made with rose-water.

1830 *Morn. Chron.* 4 Aug. But for the 1500 killed and wounded . . . this would almost have been what Mirabeau [in 1789] said was impossible: a revolution of rose-water. 1873 LYTTON *Parisians* v. vii Did I not imply . . . that we commence our journal with politics the mildest? Though revolutions are not made with rose-water, it is rose-water that nourishes their roots. 1894 LD. AVEBURY *Use of Life* xi It is sometimes said that Revolutions are not made with rose-water. Greater changes, however, have been made in the constitution of the world by argument than by arms.

Rice for good luck, and bauchles¹ for bonny bairns.

1896 CHEVIOT *Scol. Prov.* 285 Rice for gude luck, and bauchles for bonnie bairns. Refers

to the custom of throwing rice and old shoes after a newly married couple. [¹ old shoes.]

Rich folk have many (routh of¹) friends.

c. 1386 CHAUCER *Melibeus* B² 2718 Pamphilus seith also ' . . . if thou be right riche, thou shalt find a greet nombre of felawes and freendes'. 1721 KELLY *Scol. Prov.* 283 *Rich folk have many friends.* Many of whom are but flatterers 1832 A. HENDERSON *Scol. Prov.* (1881) 54 *Rich folk haec routh¹ o' friends.* [¹ plenty.]

Rich men are stewards for the poor.

1552 LATIMER *Serm. Lord's Prayer* v (Parker Soc.) 399 You rich men, when there cometh a poor man unto you, . . . remember that thy riches be not thy own, but thou art but a steward over them. 1616 BRETON *Cross. Prov.* Wks. (1879) II. App. iii. Rich men are stewards for the poor

Riches are but the baggage of virtue (fortune).

1607-12 BACON *Ess.*, *Riches* (Arb.) 230 I cannot call *Riches* better than the baggage of *Virtue* (the Romans word is better, *Impedimenta*) For as the *Baggage* is to an Army, so is *Riches* to *virtue*. 1670 RAY *Prov.* 18 *Riches are but the baggage of fortune* 1604-5 SHAKS. *Meas. for Meas.* III. i. 26 Like an ass whose back with ingots bows, Thou bear'st thy heavy riches but a journey, And death unloads thee.

Riches are like muck, which stink in a heap, but spread abroad make the earth fruitful.

1564 BULLEIN *Dial. agst. Fever* (1888) 9 *Mend. Couetous vsurers . . . like vnto greate stinkyng mucle medin lilles, whiche neuer doe pleasure vnto the Lande . . . vntill their heapes are caste abroad to the profite of many.* 1599 JONSON *Ev. Man out Hum.* iii. ii. Sord. I have lved, Like an unsavoury muck-hill to myself, Yet now my gathered heaps being spread abroad, Shall turn to better and more fruitful uses. 1625 BACON *Apoph.* Wks. (Chandos) 369 Mr. Beltenham . . . used to say, that riches were like muck; when it lay in a heap it gave but a stench . . . ; but when it was spread upon the ground, then it was cause of much fruit. 1670 RAY *Prov.* 22 *Riches are like muck which stink in a heap, but spread abroad, make the earth fruitful.*

Riches bringeth oft harm and ever fear, where poverty passeth without grudge of grief.

1546 J. HEYWOOD *Prov.* (1867) i. xii. 38 That riches bringth oft harme, and euer feare Where pouertée passeth without grudge of gréefe.

Riches have wings.

1560 GENEVA BIBLE (1586) *Proverbs* xxiii. 5 For riches taketh her to her wings, as an eagle, & flieth into the heauen. 1607-12 BACON *Ess.*, *Riches* (Arb.) 238 *Riches have winges, and sometymes they fly away of*

themselves. 1855 BOHN *Handbk. Prov.* 480 Riches have wings.

Riches serve a wise man but command a fool.

1669 PENN *No Cross, No Crown* xiii Peter Charron,¹ a famous Frenchman, wrote . . . 'Riches serve wise men, but command a fool; for a covetous man serveth his riches, and not they him.' 1732 T. FULLER *Gnom.* 173 Riches serve a wise man but command a fool [¹ d 1603.]

Ride a horse and mare on the shoulders, an ass and mule on the buttocks.

1678 RAY *Prov.* 53.

Ride fair, and jaup¹ none.

1721 KELLY *Scol. Prov.* 283 *Ride fair, and jaup none.* Taken from riding through a puddle: but apply'd to too home jesting. [¹ to bespatter with mud]

Ride softly, that we may come sooner home.

1673 RAY *Prov.* 204

1610-11 SHAKS. *Wint. T. I. ii. 94* You may ride's With one soft kiss a thousand furlongs ere With spur we heat an acre.

Ride who will, the mare is shod.

1541 *Sch. house of Women* 571-3 in HAZL. *Pop. Poet. Eng.* (1866) iv. 127 Our filly is fetled vnto the saddle, Ride who wil, shod is the Mare, And thus they exchange ware for ware.

Right coral needeth no colouring.

1580 LYLY *Euphues & his E.*, Ep. Ded. (Arb.) 204 The right Corall needeth no colouring, where the matter it selfe bringeth credit, the man with his glose winneth small commendation. 1732 T. FULLER *Gnom.* 173 Right Coral calls for no Colouring

Right, master, right; four nobles a year's a crown a quarter.

1678 RAY *Prov.* 80 Right master right, four nobles a year's a crown a quarter. *Chesh.* 1917 J. C. BRIDGE *Cheshire Prov.* 105 Right! Master! Right! four nobles a year's a crown a quarter. . . . It seems to be a sarcastic answer to one who is very positive in asserting an inaccuracy.

Right wrongs no man.

1832 A. HENDERSON *Scol. Prov.* (1881) 86 Right wrangs no nae man.

Ring of a rush.

[i.e. of no value.] c. 1449 PECOCK *Repr.* ii. v. 166 It is weel allowid . . . that he make a ring of a rische and putte it on his fynger. 1546 J. HEYWOOD *Prov.* (1867) i. iii. 7 I hopyng without for a rying of a rushe. 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 22 Better na ring nor the ring of a rashe. 1732 T. FULLER *Gnom.* 34 Better no Ring, than a Ring of a Rush. 1813 ELLIS *Brand's Pop. Antiq.* ii. 38 A custom . . . appears antiently

to have prevailed, . . . of marrying with a Rush Ring; chiefly practised, however, by designing men.

1602-3 SHAKS *All's Well* II. ii As fit . . . as Tib's rush for Tom's forefinger.

Ring of Gyges.

[Gyges, a Lydian, found a brazen ring, which, worn on the finger, rendered him invisible.] 1586⁹ LYLY *Triumphs of Trophes* Wks. (Clar. Press) III. 430 To walke vnseene with Gyges ring fame they would. 1662 FULLER *Worthies, Heref.* (1840) ii. 70 Civil war . . . will trace all corners, except they be surrounded with Gyges' ring. 1710 STEELE *Tailler*, No. 138 (1896) 71 Gyges . . . had an enchanted ring, . . . making him who wore it visible or invisible, as he turned it to or from his body. . . . Tully . . . says . . . 'that a man of honour who had such a ring would act just in the same manner as he would without it'.

Ring of Polycrates.

1908 A. C. BENSON *At Large* xii. 225 Polycrates of Samos . . . was the tyrant with whom everything went well . . . , so that to avoid the punishment of undue prosperity he threw his great signet-ring into the sea; but when he was served a day or two later with a slice of fish at his banquet, there was the ring.

Rip not up old sores.

1573 G. HARVEY *Letterbk.* (Camd. Soc.) 18 Besides sutch ripping up of old matters . . . as I suppose there have sildum been seen the like. 1639 J. CLARKE *Paræm.* 303 1679 J. GOODMAN *Penit. Pard.* III. vi (1713) 393 He will not rake in men's wounds, nor rip up old sores. 1830 GALT *Lawrie T.* IV. ix It's little my part to rip up old sores.

Rising was a seaport town, And Lynn it was a wash, But now Lynn is a seaport town, And Rising fares the worst.¹

1851 N. & Q. 1st Ser. III. 206. [¹ Norfolk. See 1902-4 LEAN *Collect.* i. 150 Castle Rising is described in . . . 1672, as utterly decayed and its havens filled with sand.]

Rising was, Lynn is, and Downham shall be, The greatest seaport of the three.

1851 N. & Q. 1st Ser. III. 206.

River of Dart! O river of Dart! every year thou claimest a heart.¹

1850 N. & Q. 1st Ser. II. 511 'River of Dart, oh river of Dart, Every year thou claim'st a heart'. It is said that a year never passes without the drowning of one person, at least, in the Dart. The river . . . is liable to sudden risings, when the water comes down with great strength and violence. 1912 *Spectator* 3 Aug. 163 Perhaps it is . . . the huge stones . . . which sets a certain cruelty about the Dartmoor landscape; perhaps . . . it is the name of the river, and the legend of its toll, 'every year a heart', to rhyme with its name. [¹ Devon.]

Rivers need a spring.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 345.

Roast meat dōes¹ cattle.

1917 J. C. BRIDGE *Chesh. Prov* 105 Roast meat dōes cattle In a very dry season, grass which is half burnt is more fattening than grass in a rainy season [¹ fattens.]

Rob Gibbs's contract, stark love and kindness.

1721 KELLY *Scot Prov* 283 *Rob Gibbs's contract, stark love and kindness.* An expression often used when we drink to our friend.

Robbing the barn.

1869 W. C. HAZLITT *Eng. Prov.* 325 Robbing the barn. The good wife sometimes does this to pay for extra finery.

Robin Goodfellow.

[= a sportive elf or goblin.] 1531 TINDALE *Wks.* (Parker Soc. 1849) 139 The Scripture . . . is become a maze unto them, in which they wander as in a mist, or (as we say) led by Robin Goodfellow, that they cannot come to the right way.

1595-6 SHAKS *Mids. N. II. i* 34 That shrewd and knavish spite Call'd Robin Goodfellow.

Robin Goodfellow has been with you to-night.

1567 *Caueat for Common Curselors* (E.E.T.S.) III. 36 I verely suppose that when they wer wel waked with cold, they suerly thought that Robin goodfelow (accordige to the old saying) had bene with them that night.

Robin Goodfellow was a strange man.

1639 J. CLARKE *Paræm.* 69.

Robin Hood bargains.

1709 *Brit. Apollo* No. 58 3/1 When . . . a Purchase you reap, that is wondrous Cheap, They Robin-Hood Bargains are call'd.

Robin Hood could bear (stand) any wind (anything) but a thaw wind.

1917 J. C. BRIDGE *Chesh. Prov.* 105 Robin Hood could stand anything but a thaw wind. A *thaw* or *tho'* wind is a cold piercing wind from the S. or SE. which often accompanies the breaking up of a long frost.

Robin Hood robbed the rich and gave to the poor.

1930 *Times* 24 Oct. 10/1 On what economic or ethical principle is it right for Robin Hood, whether Robin Hood is an individual or a nation, to rob rich men and give the proceeds (or part of them) to the poor? Can any one imagine that that is honest?

Robin Hood's mile.

[= one of several times the recognized length.] 1559 W. CUNNINGHAM *Cosmogr. Glasse* 57 These are Robin Hode's miles, as the prouerbe is.

Robin Hood's pennyworth.

[= a thing or quantity sold at a robber's price, i.e. far below the real value.] 1629 F. ADAMS *Serm.* (1861-2) I. 201 The devil . . . makes the world believe that he sells Robin Hood's pennyworths; that he hath . . . a prodigal hand, and gives all *gratis*. 1677 W. HUGHES *Man of Sin* II. VIII. 122 In Germany, there is a Robin-Hood's pennyworth to be had, . . . 8000 years of Pardon both from punishment and fault.

Robin that herds on the height / can be as blithe as Sir Robert the knight.

1862 A. HISLOP *Prov. Scot* [ed 3] 253.

Rock Lizards.

1842 BORROW *Bible in Spain* (1843) III. xiv. 269 He was . . . what is called a rock lizard, that is, a person born at Gibraltar of English parents.

Rock Scorpions.

1867 ADM. SMYTH *Sailor's Word-bk., Rock-Scorpion*, a name applied to persons born at Gibraltar. 1891 A. FORBES *Barracks, Biv. & Bat* (1910) 105 The Smytches, Rock Scorpions, Cypriotes, . . . and other miscellaneous scum of the Levant who were serving as mule-drivers.

Rome was not built in a (one) day.

[c. 1190 *La Proverbe au Vilain* (Tobler) 43 Rome ne fut pas faite toute en un jour, ce dit li vilains.] 1546 J. MYXWOOD *Prov.* (1867) I. XI. 30 Rome was not built in one daie (quoth he) and yet stood. Till it was finisht. 1622 BEAUM. & FL. *Prophetess* I. in *Delph.* You must have patience, Rome was not built in one day. 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 88 Rome was not biggit on the first day. 1660 TATHAM *Rump.* I. 1 (1879) 214 Why, gentlemen, Rome was not built in a day. 1748 SMOLLER *Rod. Rand.* II. Mounting by gradual steps to the summit of your fortune. Rome was not built in a day. 1901 S. LANE-POOLE *Sir II. Parkes* XVII. 316 The Japanese . . . went too fast and fell into grave commercial, monetary, and administrative troubles. Neither Rome nor New Japan could be built in a day.

Rough and ready.

1855 BROWNING *Bp. Bloug. Apol.* You, . . . The rough and ready man, who write apace, Read somewhat seldomer, think perhaps even less. 1880 S. BARING-GOULD *Mehalah* I. V. Glory was the girl for him, rough and ready, who could row a boat, and wade in the mud.

Rough as it runs, as the boy said when his ass kicked him.

1763 J. BOSWELL *Let. Ld. Hailes* 16 Jul. Take me just as I am, good, or bad, or indifferent; or (as Sir Francis Dashwood said of the Cyder Bill) *rough as I run*. 1813 RAY *Prov.* 231 Rough as it runs, as the boy said when his ass kicked him.

Routing¹ like a hog.

c. 1386 CHAUCER *Reeve's T. A.* 4163 This millere hath so wisely bibbed ale That as

an hors he snorteth in his sleep. . . . Men
myghte hir rowtyng heere two furlong. 1546
J. HEYWOOD *Prov.* (1867) i. x 24 But where
was your vncl. . . ? A sleépe by (quothe
she) rowtyng lyke a hog. [¹ snoring]

Row the boat, Norman, row.

[1453] 1598 stow *Survey of Lond.* (1633) 567
Sir Iohn Norman . . . was the first Maior
that was rowed by water to *Westminster*, to
take his Oath. . . . The Watermen made a
Song in his prayse beginning, *Row thy Boate,*
Norman, &c. a. 1529 SKELTON *Bowge* 252
Wks (1843) I. 40 Heue and how rombelow,¹
row the bote, Norman, rowe! [¹ a cry of
rowers]

Rowan tree and red thread / Make the witches tine¹ their speed.

1836 A. CHEVRIOT *Scot. Prov.* 287 Rowan tree
and red thread Mak' the witches tyne their
speed. . . . It was at one time common in
Scotland to attach a cross of this wood to the
byre-door with a red thread, as a security to
the cattle against witches. [¹ lose.]

Royet¹ lads (may) make sober men.

1832 A. HENDERSON *Scot. Prov.* (1881) 64
Royet lads mak sober men. [¹ wild.]

Rub a galled (scabbied) horse on the back (gall) and he will wince.

c. 1386 CHAUCER *W. of Bath's T. D.* 939 For
trewely, there is noon of us alle, If any wight
wol clawe us on the galle, That we nil kike.
1523 SKELTON *Gar. Laur.* 97 Yet wrote he
none ill Sauynge he rubbid sum vpon the gall.
1541 *Schole-Ho. Women* 1013 in HAZL.
E.P.P. iv. 145 Rub a scald horse vpon the
gall, And he wil bite, wins and went, So wil
all people that are maleuolent 1570 ED-
WARDS *Damon & Pythias* (Dodsley) 28 I
know the galled horse wil soonest wince.
1640 HERBERT *Ouil. Prov.* Wks. (1859) I 369
A scabbied horse cannot abide the comb. 1659
HOWELL *Eng. Prov.* 6/2 Rubb a gald hors on
the back and he will winch. 1670 RAY *Prov.*
95 Touch a galled horse on the back and he'll
kick (or wince). 1738 SWIFT *Pol. Conversat.* i.
Wks. (1856) II 336 *Lady S.* Touch a gall'd
horse, and he'll wince. 1869 HAZLITT *Eng.*
Prov. 372 Rub a scald horse on the gall, and
he'll wince.

1593-4 SHAKS. *Titus Andron.* IV. iii. 71
The Bull, being gall'd, gave Aries such a
knock. 1600-1 *Hamlet* III. ii. 232 Let the
gall'd jade wince, our withers are unwrung.

Rub and a good (great) cast.

[Comes from the game of bowls.] 1614
T. FREEMAN *Rubbe, and a great Cast* (Title).
1678 RAY *Prov.* 81 *Rub* and a good cast. Be
not too hasty, and you'll speed the better.

Rue and thyme grow both in one garden.

1721 KELLY *Scot. Prov.* 283 *Rue and thyme*
grow both in a garden. A persuasion to repent
and give over an attempt before it be too late,
alluding to the sound of the two herbs here
nam'd. 1824 S. FERRIER *Inheritance* III. vi
I wish it may last; but 'rue and thyme grow
baith in ae garden'.

Rue in thyme should be a maiden's posie.

1721 KELLY *Scot. Prov.* 284 *Rue in Thyme*
should be a Maiden's Posie. [A play upon the
word *thyme* (time).]

Ruin of one ravine.¹

1546 J. HEYWOOD *Prov.* (1867) II. ix. 77 And
sure sens we were borne. Ruine of one raune,
was there noae gretter. [¹ act of rapine.]

Rule of thumb.

[= a roughly practical method without
scientific basis] 1692 SIR W. HOPE *Fencing-
Master* 157 What he doth, he doth by rule
of Thumb, and not by art. 1721 KELLY *Scot.*
Prov. 257 *No rule so good as rule of thumb, if*
it hit. But it seldom hits! Spoken when a
thing falls out to be right, which we did at a
venture. 1865 M. ARNOLD *Ess. Crit.* v. 159
The English . . . have in all their changes
proceeded, . . . by the rule of thumb. 1909
Times, Wkly. 1 June 363 His scientific method
he shares with his countrymen, who have
long discarded the rule of thumb which we
are just discovering to be inadequate in
modern conditions.

Rule youth well, and (for) age will rule itself.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 88
Rule youth weil, and eild¹ will rule the sell.
1721 KELLY *Scot. Prov.* 283 *Rule youn well,*
for age will rule itself Youth is rash and head-
strong, but age sober and steadfast. [¹ age.]

Run tap, run tapster.

1678 RAY *Prov.* 86 Run tap run tapster.
This is said of a tapster that drinks so
much himself, and is so free of his drink to
others that he is fain to run away.

Russia is always defeated, but never beaten.

1913 *Spectator* 26 April 687 We come to the
Russo-Japanese war. . . . The campaign . . .
furnishes another proof of the saying that
Russia is always defeated but never beaten.

Rutland Raddleman.

1613-22 DRAYTON *Polygob.* XXIII. 268 (1876)
III. 95 And little *Rutlandshire* is termed
Raddleman. 1662 FULLER *Worthies, Rutland*
(1840) III. 38 '*Rutland Raddleman.*' . . .
Raddleman . is a *Reddleman*, a trade . . . only
in this county, whence men bring . . . a pack
of red stones, or ochre, which they sell . . . for
the marking of sheep.

Rynt you witch, quoth Besse Lockit to her mother.

1674 RAY *Collectn. Eng. Words* 52 *Rynt*
ye: By your leave, stand handsomely. As,
Rynt you Witch, quoth *Besse Locket* to her
Mother, Proverb, *Chesh.* 1917 J. C. BRIDGE
Chesh. Prov. 106 *Rynt ye!* witch, as *Bessie*
Lockat said to her mother. *Roint, Rynt,*
Runt . . . = away with you. . . . '*Runt thee*'
is an expression used by milkmaids to a cow
when she has been milked, to get out of the
way. *Wilbraham.*

S

Sadness and gladness succeed each other.

1670 RAY *Prov.* 139.

Safe is the word.

1721 KELLY *Scot. Prov.* 291 *Safe is the word.* Taken from the watch-word given among soldiers, spoken when we have gotten over some great difficulty 1733 SWIFT *On Poetry Wks* (1856) I 652 If still you be disposed to rhyme, Go try your hand a second time. Again you fail: yet Safe's the word, Take courage, and attempt a third

Safety first.

1929 DEAN INGE *Assess. & Anticip* 87 'Safety first' is all very well when we are preparing to cross a street or board an omnibus.

Saffron Walden, God help me!

1851 N. & Q. 1st Ser. III. 167 Many of the mendicants who ramble the county of Suffolk in search of relief, when asked where they come from, reply in a pitiful tone, 'Saffron Walden, God help me'.

Said the chevin¹ to the trout, my head's worth all thy bouk.²

1496 *Bk. St. Alban's Fishing* 28 The cheuyn is a stately fysshe and his heed is a deyntly morsell. 1678 RAY *Prov* 52 Said the Chevin to the Trout, My head's worth all thy bouk. [¹ chub. ² belly.]

Said the Devil when flying o'er Harrogate Wells, / I think I am getting near home by the smells.

1902-4 LEAN *Collect.* I. 222. [Harrogate, in Yorkshire, is noted for its sulphurous, chalybeate and saline springs.]

Sail, quoth the king: hold, quoth the wind.

1721 KELLY *Scot. Prov.* 285 *Sail quoth the king, hold quoth the wind.* That unaccountable creature, which God brings out of his treasures, cannot be commanded by mortal power. 1820 SCOTT *Monast. Ans. to Intro. Epist.* Mr. Watt . . . affording the means . . . of sailing without that wind which defied the commands . . . of Xerxes himself. *Note.*—Probably the author alludes to the national adage: The king said sail, But the wind said no.

Sailors' fingers must be all fish-hooks.

1902 A. B. LUBBOCK *Round the Horn* vi Frenzied men tore at the sail with both hands, hanging on by their eyelids. . . . Truly a sailor must have each finger a fishhook, as they say.

Sailors get money like horses, and spend it like asses.

1751 SMOLLETT *Per. Pick* II I make good the old saying, 'We sailors get money like horses, and spend it like asses'. a. 1814 C. DIBDIN *Songs, 'At Sea'* (1886) 16 'Tis said that, with grog and our lasses Because jolly sailors are free, Our money we squander like asses Which like horses we earn'd when at sea.

Sailors go round the world without going into it.

1829 MARRYAT *Frank M.* XXVII You know her character, and you should know something about our sex; but sailors, they say, go round the world without going into it.

Sain¹ you well (yourself) from the devil and the laird's bairns.

1641 D. FERGUSSON *Scot. Prov* (Beveridge) 90 Same you weil fra the Devil and the Lairds bairns 1721 KELLY *Scot. Prov* 288 *Sain your self from the Dee'l, and the laird's bairns.* A caution of poor people to their children, how they meddle with their superiors; for, if they hurt the laird's bairns, they will be sure to be punished, but, if hurt by them, they will get no right. [¹ keep.]

St. Andrew the King, / Three weeks and three days before Christmas comes in.

1830 FORBY *Vocab. E. Anglia* 418.

St. Bartholomew¹ / brings the cold dew.

1678 RAY *Prov.* 52 *S. Bartholomew brings the cold dew.* 1846 DENHAM *Prov.* (Percy Soc.) 55 At St. Barthol'mew, Then comes cold dew. 1859 N. & Q. 2nd Ser. VIII. 242 St. Bartholomew, Bring'st the cold dew. [¹ 24 Aug.]

St. Benedick,¹ / sow thy pease, or keep them in thy rick.

1678 RAY *Prov.* 52. [¹ 21 March.]

St. David's day,¹ / put oats and barley in the clay.

1678 RAY *Prov.* 346 Upon *S. Davids day* put oats and barley in the clay. With us it is accounted a little too early to sow barley (which is a tender grain) in the beginning of March. [¹ March.]

St. George to borrow.

[(1) St. G. being security for one's good faith (u) an asseveration, By St. G !] 1529 SKELTON *Albany* 506 Sanct George to borrowe, Ye shall have schame and sorrowe. 1548 HALL *Chron.* (1809) 416 Now sent George to borowe, let us set forward. 1566 UDALL *Royster* D. rv. viii. 77 What then? Sanct George to borow, our Ladies Knight.

St. Giles's breed; fat, ragged and saucy.

1787 GROSE *Provinc. Glos., London* (1811) 197 St. Giles's¹ breed; fat, ragged and saucy. The people of that parish, particularly those resident in Newton and Dyot streets, still retain their rags and impudence. [¹ a district in west-central London, long notorious for poverty and vice.]

St. Giles's cup.

[Criminals on their way to the gallows at Tyburn were presented with a cup of water at or near the church of St. Giles in the Fields.] a. 1580 *Death's Dance* in COLLIER *Rozb. Bal.* (1847) 3 If Death would . . . briefly say, ' . . . I bring to you Saint Giles his bowl', 'twould put them all in feare. 1594 CHURCHYARD *Mirror of Man* 'Trusting in friendship makes some be trust up, Or ride in a cart to kis Saint Giles his cup'.

St. Hugh's bones.

[= shoemakers' tools.] 1600 DEKKER *Gentle Craft* iv (1862) 15 Skoomaker, have you all your tools . . . your hand- and thumb-leathers and good Saint-Hughs bones to smooth up your work. 1688 R. HOLME *Acad. Armory* iii. viii 349 Let not any of . . . the Gentle Craft, take it in ill part, that all their Tools were not set together, seeing St. Hughs Bones ought not to be separated.

St. John to borrow.

[St. John being security for good faith.] c. 1386 CHAUCER *Sqrs. T.* 596 I hydde fro hym my sorwe And took hym by the hond, Seint John to borwe, And seyde thus: 'Lo, I am yourés al.'

St. John to borrow!

[A Scotch formula at parting = *au revoir*.] 1423 JAS. i. *Kings Q.* xxiii With mony 'fare wele' and 'sanct Iohne to borowe'. c. 1470 HENRY WALLACE iii. 336 Thar leyff thai tuk, with conforde. . . . Sanct Iohne to borch, thai suld meyt haille agayne.

St. Johnston's riband (tippet).

[Sc. A halter or hangman's rope. *St. Johnston* = Perth.] 1638 H. ADAMSON *Muse's Threnodie* (1774) 119 Hence of St. Johnston's ribband came the word. 1816 SCOTT *Old Mort.* vii To be sent to Heaven wi' a Saint Johnstone's tippet about my hause.

St. Luke was a saint and a physician, and yet he died (is dead).

1616 DRAKE *Anc. Adag.* 133 Saint Luke was a Saint and a Physition, and yet he died. 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 363 Saint Luke was a Saint and a Physician, yet is dead.

St. Luke's (little) summer.

[Occurring about St. Luke's Day, 18 Oct.] 1828 T. FORSTER *Circle Seasons* 293 Fair, warm, and dry weather, often occurs about this time, and is called St. Luke's Little Summer. 1855 N. & Q. 1st Ser. XII. 366/1 A few fine days, . . . called St. Luke's little summer; which the good folks of Hants and

Dorset always expect about the 18th of this month.

St. Martin's rings.

[= imitation gold rings.] 1589 R. HARVEY *Pl. Perc.* 4 I doubt whether all be gold that glistereth, sith Saint Martins rings be but Copper inside.

St. Martin's stuff (ware).

[= counterfeit goods] 1598 GILPIN *Skial.* (1878) 41 I had thought the last mask. . . . Had. . . . Taught thee S Martins stuffe from true gold lace. 1648 C. WALKER *Hist. Independ.* i. 122 These letters may be St. Martins ware, counterfeit stuffe.

St. Martin's summer.

[Fine mild weather occurring about Martinmas.] 1864 TENNYSON *Aylmer's F.* 560 Then ensued A Martin's summer of his faded love. 1888 A. T. QUILLER-COUCH *Troy Town* vii She was . . . not young, but rather in that St. Martin's Summer when a woman learns for the first time the value of her charms. 1896 H. S. MERRIMAN *Floisam* i The carriage was . . . in the shadow of the trees in Trinity Square, for it was St. Martin's summer and a hot October.

1591-2 SHAKS. *1 Hen VI* i. ii. 161 Expect Saint Martin's summer, halcyon days.

St. Matthee¹ / shut up the bee.

1678 RAY *Prov.* 52. [¹ St. Matthias, 24 Feb.]

St. Matthew¹ / get candlesticks new.

1830 FORBY *Vocab E. Anglia* 418. [¹ 21 Sept.]

St. Matthi¹ / lay candlesticks by.

1830 FORBY *Vocab. E. Anglia* 418. [¹ St. Matthias, 24 Feb.]

St. Matthias¹ / both leaf and grass.

1659 HOWELL *Eng. Prov.* 21/2. [¹ 24 Feb.]

St. Mattheie¹ / all the year goes by.

1678 RAY *Prov.* 52 *S. Mattheie* all the year goes by. Because in Leap-year the super-numerary day is then intercalated. [¹ St. Matthias, 24 Feb.]

St. Mattheie¹ / sends saps into the tree.

1678 RAY *Prov.* 50. [¹ St. Matthias.]

St. Mattho,¹ / take thy hopper,² and sow.

1678 RAY *Prov.* 52. [¹ St. Matthias. ² seed basket.]

St. Monday.

[Used with reference to workmen being idle on Monday, as a consequence of drunkenness on the Sunday.] 1753 *Scots. Mag.* Apr. 208/1 (*title*) St. Monday; or, the tipping tradesmen. 1804 MAR. EDGEWORTH *Pop. Tales, To-morrow* vii (1856) 408 *note* It is a custom in Ireland among shoemakers, if they intoxicate themselves on Sunday, to do no work on Monday; and thus they call making a Saint Monday. 1857 GEN. P. THOMPSON *Audi Alt.* i. vii. 22 An assemblage of artisans keeping Saint Monday.

St. Nicholas'(s) clerks.

[i. = poor scholars] 1553 T. WILSON *Rhet.* (1580) 155 They are no Churchmen, they are maisterlesse men, or rather S Nicolas clerkes that lacke luyng [i. = highwaymen.] 1570 FOXE *A. & M.* (ed 2) 2287 I haue heard of men robbed by S. Nicolas clerkes. 1662 J. WILSON *The Cheats* i. i Who should I meet with but our old Gang, some of St. Nicholas's Clerks.

1597-8 SHAKS. *I Hen. IV II.* i. 67 Sirrah, if they meet not with Saint Nicholas' clerks, I'll give thee this neck.

St. Peter's in the Poor, / where no tavern, alchouse, or sign at the door.

1662 FULLER *Worthies, London* (1840) II. 345 'St Peter's in the poor, Where no tavern, alchouse, or sign at the door' Under correction, I conceive it called 'in the poor', because the Augustinian friars, professing wilful poverty, for some hundreds of years, possessed more than a moiety thereof. . . . This parish . . . was (not to say is) one of the richest in London. [1 Old Broad Street. LEAN *Collect.* i. 112]

St. Swithin¹ is christening the apples.

1846 DENHAM *Prov.* (Percy Soc.) 50 St. Swithin is christening the apples. A common observation on this (St. Swithin's) day, should it chance to be a rainy one [1 15 July]

St. Swithin's day, if thou dost rain, /
For forty days it will remain; /
St. Swithin's day, if thou be fair, /
For forty days 'twill rain na mair.

[St. Swithun (or Swithun), bishop of Winchester, d. 862.] 1599 JONSON *Ev. Man out Hum.* i. 1 Sord O, heie, Saint Swithin's, the 15 day, variable weather, for the most part rain, . . . why, it should rain forty days after, now, more or less, it was a rule held afore I was able to hold a plough. 1697 *Poor Robin's Alm.* in DENHAM *Prov.* 53 In this month is St. Swithin's day; On which, if that it rain, they say, Full xl days after it will, Or more or less some rain distill. 1716 GAY *Trivia* i. 183-6 How if on Swithin's feast the welkin lowers, And ev'ry pent-house streams with hasty showers, Twice twenty days shall clouds their fleeces drain, And wash the pavements with incessant rain. 1846 DENHAM *Prov.* (Percy Soc.) 52 St. Swithin's day, if thou dost rain, For forty days it will remain. St. Swithin's day, if thou be fair, For forty days 'twill rain na mair.

St. Thomas à Waterings.

[A place used for executions in Surrey, on the Kent road, where horses were watered; dedicated to Thomas a Becket.] c. 1386 CHAUCER *Prolog.* 826 And forth we riden, . . . Unto the wateryng of Sent Thomas. 1631 JONSON *New Inn* i. i Host. He may, perhaps, take a degree at Tyburn, . . . come, to read a lecture . . . at St. Thomas à Waterings.

St. Thomas¹ divine, / brewing, bak-
ing, and killing of fat swine.

1797-1811 *Agricult. Com. to Bd. of Agric. in LEAN Collect.* (1902-4) i. 383 [1 21 Dec.]

St. Thomas¹ gray! St. Thomas gray! /
the longest night and the shortest
day.

1859 N & Q. 2nd Ser VIII. 242 St. Thomas gray! St. Thomas gray! The longest night and the shortest day! [1 21 Dec.]

St. Valentine,¹ / set thy hopper² by
mine.

1678 RAY *Prov.* 52 [1 14 Feb. 2 seed-basket.]

Sairs¹ should be sair handled.

1862 A. MISLOP *Prov. Scot.* [ed 3] 255 Sairs should be sair handled. That is, delicate or painful subjects should be cautiously alluded to [1 sores.]

Sairy¹ man, and then he grat.²

1721 KELLY *Scot. Prov.* 291 Sary man, and then he grat An ironical condolence of some trifling misfortune. [1 poor. 2 wept]

Saith Solomon the wise, / A good
wife's a goodly prize.

1678 RAY *Prov.* 58.

Salisbury Cathedral was built upon
wool-packs.

1656-61 J. DUBREY *Nat. Hist. Wills.* (1847) 98 The old tradition is, that this church was built upon wool-packs . . . It might be that . . . when Salisbury Cathedral was building, . . . an imposition might be putt on the Wiltshire wool-packs towards the carrying on of this magnificent structure.

Salisbury Plain / is seldom (never)
without a thief or twain.

1656-61 J. AUBREY *Nat. Hist. Wills.* (1847) XIV. 69 A PROVERB: 'Salisbury Plain Never without a thief or twain.' 1659 HOWELL *Eng. Prov.* 17/1 Salisbury Plain, is seldome without a thief or twain.

Salmon and sermon have their
season in Lent.

1670 RAY *Prov.* 23 Salmon and Sermon have their season in Lent. *Gall.* 1917 J. C. BRIDGE *Chesh. Prov.* 106 Salmon and Sermon have both their season in Lent. Not exclusively a Cheshire saying but often used in the County, the Dee being a salmon river.

Salt cooks bear blame, but fresh
bear shame.

1670 RAY *Prov.* 73.

Salt, quoth the sowter, when he had
eaten the cow all but (to) the tail.

1721 KELLY *Scot. Prov.* 289 Salt, quoth the sowter, when he had eaten the cow all to the —. Spoken to them that flag, when they have almost finished a difficult task.

Salt seasons all things.1659 HOWELL *Eng. Prov.* 9½**Salt water and absence wash away love.**

a. 1805 NELSON in *SOUTHEY Life* (1813) ii 'Have you not often heard', says he in another letter, 'that salt water and absence always wash away love? Now I am such a heretic as not to believe that faith.' 1840 MARRYAT *Poor Jack* XXXVIII I'm very glad that we're off to-morrow—salt water cures love, they say, sooner than anything else.

Salt water never gives cold.

1837 T. HOOK *Jack Brag* xii 'Wet clothes!' said Jack. 'Nothing—a mere flea-bite—salt water never gives cold.'

Samson was a strong man, yet could he not pay money before he had it.1678 RAY *Prov.* 76.**Sap and heart are the best of wood.**

1917 J. C. BRIDGE *Chesh. Prov.* 106 Sap and heart are the best of wood. Outside and inside are equally useful.

Satan reproves sin.

1666 TORRIANO *Ital. Prov.* 60 The devil corrects sin. 1721 KELLY *Scot. Prov.* 287 *Satan reproves sin* Spoken when we are reproved by wicked men. 1822 SCOTT *Nigel* xxxii I am afraid . . . I might have thought of the old proverb of *Satan reproving sin*'. 1897 C. C. KING *Story of Brit. Army* 176 Napoleon . . . induced his ally, the Czar, to address King George a letter, asking him to make peace 'in the name of humanity!' It was like '*Satan reproving sin*'.

Saturday is the working day and Monday the holiday of preachers.

1661 FULLER *Worthies, Cambs.* (1840) i. 240 Andrew Marvail¹ . . . preached what he had pre-studied some competent time before; insomuch that he was wont to say, that he would cross the common proverb, which called 'Saturday the working day, and Monday the holiday of preachers'. [¹ Marvell.]

Saturday servants never stay, / Sunday servants run away.

1917 J. C. BRIDGE *Chesh. Prov.* 107 Servant maids do not like to go to a new place on Saturday . . . Northamptonshire:—*Saturday servants never stay, Sunday servants run away.*

Saturday's flittings / light sittings.

1917 J. C. BRIDGE *Chesh. Prov.* 107 Saturday's flittings, Light sittings. Servant maids do not like to go to a new place on a Saturday as it forebodes a short stay.

Saturday's new, and Sunday's full, / was never fine and never wool.¹

1823 E. MOOR *Suffolk Words* 494 We have a local antipathy to a Saturday new and Sunday full moon, . . . Saturday's new and Sunday's full, Was never fine, nor never wool. 1830 FORBY *Vocab. E. Anglia* 417 On

Saturday new, on Sunday full, was never good, and never wooll. [¹ will.]

Save a stranger from the sea, and he'll turn your enemy.

1599–1600 SHAKS. *Twel. N.* ii. i. 24 *Seb* Before you took me from the breach of the sea was my sister drowned. . . *Ant.* If you will not murder me for my love, let me be your servant.

Save a thief from the gallows and he shall hate (never love) you.

13 . *Sir Beues* (A.) 1217 Delure a pef fro pe galwe, He pe hatep after be alle halwe' 1484 CANTON *Fables of Æsop* i. x Yf ye kepe a man fro the galhows he shalle neuer loue yow after.

Save a thief from the gallows and he will be the first shall do thee a mischief.

1583 MELBANCKE *Philot.* 163 True is the Prouerbe, saue a Thiefe from the gallowes and he will be the firste shall doe thee a mischefe. 1721 KELLY *Scot. Prov.* 61 *Buy a thief from the gallows, and he'll help to hang your self.* A very worth clergymen in Scotland, . . . saved a villan from the gallows. and twelve years after, he was the first that rabbled him, and the sorest upon him.

Save a thief from the gallows, and he will be the first to show the way to St. Giles's.¹

1593 NASHE *Christ's T. Pref. Ep.* Saue a thief from the gallows, and hee'll be the first to shew the way to Saint Gilesesse. [¹ The church of St. Giles in the Fields was on the way to the gallows.]

Save a thief from the gallows and he will cut your throat.

1614 CAMDEN *Rem.* 311 Saue a theife fro the gallowes, and heele cut your throat. 1692 L'ESTRANGE *Fables* cccxi (1738) 334 The mouse gnawed a hole in't, and set her at liberty; and the kite eat up the mouse for her pains. . . *Save a thief from the gallows, and he'll cut your throat.* 1723 DEFOE *Col. Jack* ix Whence else came the English proverb, That if you save a thief from the gallows, he shall be the first to cut your throat.

Save a thief from the gallows and he will help to hang you.

1583 GOLDING *Calvin on Deut.* ii. 307 Saue a theefe from the gallowes and hee will helpe to hang thee. 1622 MASSINGER *Virg. Mar.* ii. iii. *Spun.* She saved us from the gallows, and, only to keep one proverb from breaking his neck, we'll hang her.

Save something for the man that rides on the white horse.

1670 RAY *Prov.* 139 *Save something for the man that rides on the white horse.* For old age, wherein the head grows white.

Saving your presence.

1611 BEAUM & FL. *Kt. Burn.* P. II. II. You lookt so grim, and, as I may say it, saving your presence, more like a Giant than a mortal man. 1907 ELIZ ROBINSON *Convent* II. 24 There's nothing I should quite so much hate talking about as politics—saving your presence.

Saving your (one's) reverence.

c. 1400 MAUNDEY. (1839) XVII. 185 But aftr my lytylee wytt, it semethe me, sayvynge here reverence, that it is more. 1455 *Rolls of Parll.* v. 285/1 Defame untuly (sayvynge your reverence) leyed upon us. a. 1593 MARLOWE *Edw. II* I. i. Saving your reverence, you must pardon me

1598-7 SHAKS *Mercht.* V. II. II. 27 To run away from the Jew, I should be ruled by the fiend, who, saving your reverence, is the devil himself. *Ibid.* II. II. 142 His master and he, saving your worship's reverence, are scarce cater-cousins. 1597-8 *I Hen.* IV. II. iv. 522 But that he is, saving your reverence, a whore master, that I utterly deny. 1598-9 *Much Ado* III. iv. 32 I think you would have me say, 'saving your reverence, a husband'. 1604-5 *Meas. for Meas.* II. i. 95 Sir, she came in, great with child, and longing,—saving your honour's reverence—for stewed prunes.

Say as men say, but think to yourself.

1639 J. CLARKE *Paræm.* 327.

Say before they say.

1857 BOHN *Pol. For. Prov.* 517 Say before they say (Tell your own story first.)

Say no ill of the year till it be past.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 331.

Say nothing when you are dead.

1813 RAY *Prov.* 67 Say nothing when you are dead, i.e. Be silent.

Say to pleasure, *Gentle Eve*, I will none of your apple.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 370.

Say well, and do well, end with one letter; say well is good, but do well is better.

1639 J. CLARKE *Paræm.* 194.

Say well or be still.

a. 1529 SKELTON *Agst. Comely Coyst.* 64 Wks. (1843) I. 17 A prouerbe of old, say well or be styll.

Saying and doing are two things.

1546 J. HEYWOOD *Prov.* (1867) II. v. 60 But it is as folke dooe, and not as folke saie. For they saie, sayng and dooyng are two things.

1600-1 SHAKS. *Hamlet* I. ii. 27 If he says he loves you, It fits your wisdom so far to believe it As he . . . May give his saying deed.

Saying goes good cheap.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 88.

Saying is one thing, and doing another.

1603 FLORIO tr. *Montaigne* II. XXXI (1897) IV. 204 *Saying is one thing and doing another.* A man must consider the sermon apart and the preacher several. 1620 SHELTON *Quire* II. LXIV (1908) III. 275 'You do prettily facilitate the matter', said Sancho; 'but 'tis one thing to say and another to do.' 1812 H. & J. SMITH *Ref. Addr., Drury L. Hust* 'Tis just like the hustings, We kick up a bother, But saying is one thing and doing's another.

Scabby heads love not the comb.

1623 WODROEPHE *Spared Houres* 516 A scabb'd head doth never loue the Combe. 1732 T. FULLER *Gnom.* 174 Scabby heads love not the comb. 1796 J. VOLCOR (P. Pindar) *Orson & Ellen Wks* (1816) iv. 83 But George disliketh much to hear About his Scottish home, Thus scabby heads, the proverb says, For ever hate a comb.

Scald not your lips in another man's pottage.

1629 T. ADAMS *Serm* (1861-2) III. 502 He busieth himself in other men's common-wealths . . . he scalds his lips in every neighbour's pottage. 1670 RAY *Prov.* 56 Scald not your lips in another man's pottage. 1766 *Goody Two-Shoes* [3 ed.] v. 1 Don't burn your lips with another man's broth. 1823 GALT *Entail* III. XXIV If ye'll tak my advice, ye'll no sca'd your lips in other folks' kail.

Scanderbeg's sword must have Scanderbeg's arm.

1655-62 GURNALL *Chrn. in Armour* (1865) II. 239 Not another arm could use this sword to have done thus much with it, besides the Spirit of God. . . . None could do such feats with Scanderbeg's sword as himself. 1732 T. FULLER *Gnom.* 174 Scanderbeg's sword must have Scanderbeg's arm. 1779-81 JOHNSON *Lives of Poets* (Bohn) II. 212 [Congreve] . . . has the sword without the arm of Scanderbeg, he has his antagonist's coarseness, but not his strength [¹ George Castriota, the Albanian hero, 1403-68.]

'Scant o' cheeks' maks a lang nose.

1832 A. HENDERSON *Scot. Prov.* (1881) 86.

'Scant o' grace' hears lang preachings.

1832 A. HENDERSON *Scot. Prov.* (1881) 87.

Scarborough warning.

[= very short notice, or no notice at all; a surprise] 1546 J. HEYWOOD *Prov.* (1867) I. xi. 35 A daie er I was wedde, I bad you (quoth I) Scarbrough warnyng I had (quoth he) wherby, I kept me thens. 1573 RUSSELL *Husb.* x (1878) 22 Or Skarborow warning, as ill I beleue, when (sir I arrest yee) gets hold of thy sleeue. 1603 BP. T. MATTHEW *Lel.* 19 Jan. in CARDWELL *Confer.* (1840) 166 I received a message . . . that it was his Majesty's pleasure

that I should preach before him upon Sunday next; which Scarborough warning did not only perplex me, but [&c.] 1832 SCOTT *Redg.* xiv The true man for giving Scarborough warning—first knock you down, then bid you stand.

Scarlet fever.

[= the attraction of a soldier's red coat.] 1846 J. GRANT *Rom of War* xxxiv Louis... appeared... in the uniform of the Gordon Highlanders, and... all the young ladies were quite in love with him, fairly touched with the scarlet fever. 1876 MRS. BANKS *Manchester M.* iv Glory's scarlet fever was as rare an epidemic in Manchester as elsewhere. The town bristled with bayonets.

Scart the cog¹ would hae mair.

1832 A. HENDERSON *Scot. Prov.* (1881) 34 Scart the cog would hae mair. (He that scrapes the inside of the dish wishes for more.) [¹ bowl.]

Scatter with one hand, gather with two.

1859 HOWELL *Brit. Prov.* 2.

Schoolboys are the reasonablest people in the world; they care not how little they have for their money.

1678 RAY *Prov.* 81.

Scolds and infants never lin¹ bawling.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. iii. [¹ cease.]

Score twice before you cut once.

1688 R. HOLME *Acad. of Armory* III. vi. 292 The point on the back of the Shoemakers pareing knife is to Score, or Trace out the Leather before he venture to cut it, according to the saying, *Score twice before you Cut once.* 1917 J. C. BRIDGE *Chesh. Prov.* 107 Score twice before you cut once... Don't cut your leather until you feel sure that you have selected the right place, Used by the shoemakers of Chester.

Scorn at first makes after-love the more.

1855 BOHN *Handbk. Prov.* 482.

1594-5 SHAKS. *Two Genl.* III. i. 95 For scorn at first makes after-love the more.

Scorn comes commonly with scathe.

a. 1585 MONTGOMERIE *Cherrie & Slae* xvi (1821) 11 As skorne cummis commonlie with skaith, Sa I behuift to bide them bath. 1721 KELLY *Scot. Prov.* 288 Scorn comes commonly with skathe. Spoken when one gets a hurt, and another laughs at it.

Scornful dogs will eat dirty puddings.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 335 Miss. I scorn your words. Never. Well, but scornful dogs will eat dirty puddings. 1816 SCOTT *Antiq.* xliii The messenger (one of those dogs who are not too scornful to eat dirty puddings) caught in his hand the guinea which Hector chucked at his face.

Scotsmen aye reckon frae an ill hour.

1832 A. HENDERSON *Scot. Prov.* (1881) 87.

Scotsmen take their mark from a mischief.

1721 KELLY *Scot. Prov.* 292 *Scottish men take their mark from a mischief.* Spoken when we say such a thing fell out, when such an ill accident came to pass. A Scottish man solicited the Prince of Orange to be made an Ensign, for he had been a sergeant ever since his Highness run away from Groll.

Scratch a Moore and your own blood will flow.

1913 *Times, Lit. Sup.* 15 Aug. 336 George Moore... was... of impetuous temper, which vented itself in fierce and unguarded words, if not deeds 'Scratch a Moore and your own blood will flow' is a proverb in Mayo.

Scratch a Russian and you'll find a Tartar.

1876 BURNABY *Ride to Khiva* ix Grattez le Russe et vous trouverez le Tartare... It requires but little rubbing to disclose the Tartar blood so freely circulated through the Muscovite veins. 1888 MRS. OLIPHANT *Second Son* xiv I don't put any faith in Russians... 'Scratch a Russian and you'll come to the Tartar.' 1911 *Spectator* 2 Dec. 964 Until a short time ago the aphorism, 'Scratch a Russian and you find a Tartar', was the sum of British comprehension of the Russian character.

Scratch me (my back) and I'll scratch you (yours).

1868 W. COLLINS *Moonstone* viii We are all getting liberal now; and (provided you can scratch me if I scratch you) what do I care... whether you are a Dustman or a Duke? 1929 *Times* 8 Aug. 9/1 Its members bargain among themselves to support the pet schemes of each on the principle of 'you scratch my back and I'll scratch yours'.

Scratch my back and I'll scratch your face.

1887 *Cornhill Mag.*, Nov. in LEAN *Collect.* i. 66 If you scratch my back, I'll scratch your face. Said by 'The Demon of Dartmoor!' to speculators who have attempted to reclaim the moor and come to grief. [¹ Devon.]

Scratch my breech and I'll claw your elbow.

1670 RAY *Prov.* 140 Scratch my breech, and I'll claw your elbow. *Mutuum muli scabunt.* Ka me and I'll ka thee. When undeserving persons commend one another.

Second thoughts are best.

1586 PETTIE *Guazzio's Civ. Conv.* 23 Wherby I finde verified the Prouerbe, That the second thoughts are euer the best. 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 346 *Smari.* What do you say to my wine? Sir J. I'll take another glass first: second thoughts are best. 1821 SCOTT *Pirate* iv Second thoughts

are best; . . . take any port in a storm. 1852 E. FITZGERALD *Polonius* 13 'Second thoughts are best'. 'No', says the Guesser at Truth, First thoughts are . . . those of generous impulse'.

See a pin and let it stay (lie), You'll want a pin another day (before you die). See a pin and pick it up All the day you'll have good luck.

1883 BURNE & JACKSON *Shropshire Folk-Lore* 279.

See all, say nought, hold thee content.

1578 M. EDWARDES *Parad. D. Deuses* (reprint) 134 Wherefore in all as men are bent, Se all, saie nought, holde thee content.

See for your love (and) buy for your money.

1839 J. CLARKE *Param.* 79 See for your love, buy for your money. 1721 KELLY *Scot. Prov.* 299 See for love, and buy for money. A cant among pedlars and hucksteers.

See how we apples swim! quoth the horse-turd.

1642 D. ROGERS *Naaman* 545 Hypocrites are very glad when God's and their ends concur: as the dung swimming in the same stream with the apples, said, We apples swim. 1692 R. L'ESTRANGE *Fables* CXXIV (1738) 150 Upon a . . . fall of rain, the current carried away a huge heap of apples, together with a dung-hill that lay in the watercourse. . . . As they went thus . . . the horse-turds would be . . . crying out still, 'Alack-a-day! How we apples swim!'

See me, and see me not.

1546 J. HEYWOOD *Prov.* (1867) II. v. 57 If he plaie falsehed in felowship, plaie yée, Sée me, and sée me not . . . to woorst part to fée

See Naples and then die.

1882 G. A. SALA *America Rev.* 284 'See Naples and then die', says the proverb. My view . . . is that you should see Canal-street, New Orleans, and then try to live as much longer as ever you can. 1890 MRS. OLIPHANT *Kirsteen* viii This was the Highland girl's devout belief; *Vedi Napoli e poi morire*; earth could not have anything to show more fair. [¹ *Vedi Napoli e poi muori.*]

Seeing is believing.

1678 RAY *Prov.* 200 Seeing is believing. Chi con l'occhio vede, col cuor crede. *Ital.* 1712 ARBUTHNOT *John Bull* II. xviii There's nothing like matter of fact, seeing is believing. 1721 KELLY *Scot. Prov.* 298 Seeing is believing all the world over. 1827-48 HARE [*Guesses at Truth* (1859) II. 497 *Seeing is believing*, says the proverb . . . Though, of all our senses, the eyes are the most easily deceived, we believe them in preference to any other evidence. 1909 *Times, Lit. Sup.* 28 May 198 Seeing is believing; . . . only art can ever make history really credible, or

a great name more than a label to an abstraction.

Seek mickle, and get something; seek little, and get nothing.

1721 KELLY *Scot. Prov.* 291.

Seek that which may be found.

1621 BURTON *Anat. Mel.* II. III. VII (1651) 360 Out of humane authors take these few cautions, . . . Seek that which may be found.

Seek till you find, and you'll not lose your labour.

1678 RAY *Prov.* 200 Seek till you find, and you'll not lose your labour 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 341 *Miss*. I have lost the finest needle—*Lady A.* Why, seek till you find it, and then you won't lose your labour.

Seek your salve (sauce) where you get your sore (ail).

c. 1400 *Rom. Rose* I 1965 The helthe of love mot be founde Where as they taken first her wounde. 1580 LYLLY *Euphues & his Eng.* (Arb) 296 There is none that can better heale your wound than he that made it. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90 Seik your sauce where you get your ail. 1721 KELLY *Scot. Prov.* 292 *Seek your salve where you get your sore*. Spoken to them who are sick after drink, *alias*, Take a hair of the dog that bit you.

Seek your salve where you got your ail, and beg your barm where you buy your ale.

1862 A. HISLOP *Prov. Scot.* [ed. 3] 257 Seek your sa' where you got your ail, and beg your barm where you buy your ale The surly reply of a person who has been shunned for some trivial or mistaken reason by one who is compelled by circumstances to apply to him for information or assistance.

Seem not greater than thou art.

1621 BARTON *Anat. Mel.* II. III. VII (1651) 360 Out of humane authors take these few cautions, . . . Seem not greater than thou art.

Segging is good cope.

[Used in echoes of the Dutch proverb *zeggen is goedkoop*, 'saying is cheap'.] 1546 J. HEYWOOD *Prov.* (1867) II. ix. 77 The Ducheman saieeth, that seggyng is good cope. 1613 F. ROBERTS *Revenue Gosp.* 104 *Alasse, alasse, segging is no good coping.*

Seill¹ comes not while (till) sorrow be gone (over).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90 Seill comes not while sorrow be gone. 1721 KELLY *Scot. Prov.* 294 Seil comes not till sorrow be over. *Eng. When bale is highest boot is next.* [¹ happiness.]

Sel, sel, has half-filled hell.

1862 A. HISLOP *Prov. Scot.* [ed. 3] 257 Sel, sel, has half-filled hell. 'Sel, sel', that is, the sin of selfishness.

Seldom comes (cometh) a (the) better.

a. 1272 *MS. Temp. Hen. III* in DOUCE *Illust. of Shals* (1807) II. 34 [The story is related of the monks who, discontented with the gifts of their abbot, prayed that he might die. He did die and the gifts of the next abbot were less satisfactory than those of his predecessor. This abbot likewise died, whether in answer to the prayers of the monks or not, and a third abbot brought disappointment again. One of the monks then suggested that they should pray for this abbot to live, for who could say what a fourth one would do?] Unde solet dici 'Sælde comed se betere'. 1546 J. HEYWOOD *Epigr.* (1867) 144 Seldome cumth the better, come or go who will 1599 PORTER *Angry Wom. Abingd.* II. 1 (Merm.) 127 *Nich.* I pray God save my master's life, for seldom comes the better! 1820 SCOTT *Abbot vi* Though he may be a good riddance in the main, yet what says the very sooth proverb, 'Seldom comes a better'. 1592-3 SHAKS. *Rich. III* II III. 4 III news, by'r lady; seldom comes the better. I fear, I fear, 't will prove a giddy world. 1599-1600 *Jul. Caes.* III. II 117 I fear there will a worse come in his place.

Seldom cometh loan laughing home.

c. 1300 *Prov. Hending* 25 Selde cometh lone lahynde hom. c. 1350 Douce *MS 52* (ed. Förster) in *Festschr. z. xii. Deutschen Neuphilologenage*, no 82 Seldun comyth lone lawzyng home. 1721 KELLY *Scot. Prov.* 6 A borrow'd loan should come laughing home. What a man borrows he should return with thankfulness.

Seldom does the hated man end well.

a. 1250 *Owl & Night* 942-4 (C.U.P.) 80 For hit seide þe king Alfred 'Sel[d]e endeoð wel þe lope, an selde plaideð wel þe wrope.' [The hated man seldom ends well, and the angry man seldom pleads well.]

Seldom is a long man wise, or a low man lowly.

1583 MELBANCKE *Philol.* U 3 I haue red that in an old smokie athour, . . . and here I meane to insert . . . I haue seldome sene a long man wise, or a lowe man lowlie.

Seldom lies the devil dead by the gate (or in a ditch).

c. 1460 *Townely Myst.*, 2nd *Shep. Play* 229 III PASTOR Seldom liys the dewyll / dede by the gate. c. 1470 HENRYSON *Mor. Fab.*, *Foe*, *Wolf & C.* 113 'Heir liys', quod he, 'the deuvill deid in a dyke. Sic ane selcouth' saw I not this sevin year.' 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 88 Seldome lies the Devil dead by the dyke side. 1670 RAY *Prov.* 79 Seldom lies the Devil dead in a ditch. We are not to trust the Devil or his children, though they seem . . . without all power or will to hurt. . . . Perchance this Proverb may allude to the fable of the fox, which escaped by feigning himself dead. 1721 KELLY *Scot. Prov.* 230 Long e'er the Dee 'I lye dead by the dikeside. Spoken when people make a great talk of some little accident. [1] strange thing.]

Seldom rides, tines¹ the spurs.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 88 Seldome rides, tynes the spurs. 1721 KELLY *Scot. Prov.* 292 *Sindle² ride, tine the spurs.* They who are not used to such a business, go about it awkwardly. [1] loses. [2] seldom.]

Seldom seen, soon forgotten.

c. 1350 *MS Douce 52* (ed. Förster) in *Festschr. z. xii. Deutschen Neuphilologenage*, no. 89 Seldun sey, sone forzete. c. 1375 Vernon *MS.* (Furnivall) 715 That selden i-seize is sone forzete 1377 *Pol. Poems* (Rolls) I. 215 He that was ur most spede is selden seye and sone forzete c. 1450 *Prouerbis of Wysdom* 25 Seld i-say ys sone fore-yete. c. 1470 *Harl. MS.* 3362 (ed. Förster) in *Anglia* 42. 201 Selde y-seyze, sone forzete. *Res raro visa procul est a corde rescisa.* a. 1530 R. Hill's *Commonpl. Bk.* (E.E.T.S.) 129 Seld sene, sone forgotin 1546 J. HEYWOOD *Prov.* (1867) I. XI. 25 I haue sene this gentleman, if I wist where. Howe be it lo, seldome sene, soone forgotten. 1614 CAMDEN *Hem.* no. 467 Seldom seene is soone forgotten 1721 KELLY *Scot. Prov.* 297 *Sindle¹ seen, soon forgotten.* [1] Seldom.]

Self do, self have.

1546 J. HEYWOOD *Prov.* (1867) I. viii. 16 For I did it my selfe: and selfe do, selfe haue 1579 GOSSEN *Sch. Abuse* (Arb.) 46 Selfe doe, selfe haue, they whette their Swords against themselves. 1605 CHAPMAN *Eastw. Hoe v. i. Mist T.* 'Tis better than thou deservest . . . Thou wert afire to be a lady, and now your ladyship and you may both blow at the coal, for aught I know. 'Self do, self have.' 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90 Self deed, self fa.¹ 1721 KELLY *Scot. Prov.* 300 *Self deed, self fa.¹* That is, as you do to others, so it will befall you. [1] come to your share.]

Self-love is a mote in every man's eye.

1634 WITHALS *Dict. E. & Lat.* *Adagia* 564.

Self-praise comes aye stinking ben.¹

1832 A. HENDERSON *Scot. Prov.* (1881) 47 [1] home.]

Self-praise is no commendation.

[*L. Laus in proprio ore sordescit.* Praise in one's own mouth is offensive.] 1614-16 *Times Whistle* III. 1088-9 Hast thou that auncient, true saide sawe forgot, That 'a man's praise in his owne mouth doth stinke'? 1854 SURTEES *Hand. Cross* XXXIX 'Self-praise is no commendation', muttered our Master. 1864-5 DICKENS *Our Mul. Fr.* IV. II 'Mr. and Mrs. Boffin will remind you of the old adage, that self-praise is no recommendation.'

Self-preservation is the first law of nature.

a. 1614 DONNE *Blaðavars* (1644) sig. AA It is onely upon this reason, that selfe-preservation is of Naturall Law. a. 1678? MARVELL *Hodge's Vision* Self-preservation, Nature's first great law. 1681 DRYDEN *Span. Friar* IV. II. *Bert.* If one of you must fall, Self-preservation is the first of laws. 1821 SCOTT

Pirate v Triptolemus . . . had a reasonable share of that wisdom which looks towards self-preservation as the first law of nature. 1858 MRS. CRAIK *A Woman's Thoughts* 71 That 'first law of nature', self-preservation, is—doubtless, for wise purposes—imprinted pretty strongly on the mind of the male sex.

Send a fool to the market (far, to France), and a fool he will return again.

1586 G. WHITNEY *Emblems* 178 The foole that farre is sente some wisedom to attaine, Returns an idiot, as he wente, and brings the foole againe 1678 RAY *Prov.* 140 Send a fool to the market and a fool he will return again. The Italians say, Chi bestia va à Roma bestia retorna. He that goes a beast to Rome returns thence a beast. Change of place changes not men's minds or manners. 1832 HENDERSON *Scot. Prov.* (1881) 22 Send a fool to France and he'll come a fool back.

Send a wise man on an errand, and say nothing to him.

c. 1388 CHAUCER *Miller's T.* A. 3598 Men seyn thus 'send the wyse, and sey no-thing'. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 327.

Send and fetch.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90 Send and fetch. 1721 KELLY *Scot. Prov.* 288 Send, and fetch. Lat. *Da, si vis accipere.*

Send him (you) to the sea and he (you) will not get (salt) water.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90 Send him to the sea and he will not get water. 1721 KELLY *Scot. Prov.* 287 *Send you to the sea, and you will not get salt water.* Spoken when people foolishly come short of their errand.

Send not a cat for lard.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 347.

Send verdingales¹ to Broad-gates² in Oxford.

1546 J. HEYWOOD *Prov.* (1867) 188 Alas poore verdingales must lie in the streete To house them, no doore in the citee made meete. Syns at our narrow doores they in cannot win, Send them to Oxforde, at Brodegates to get in. 1662 FULLER *Worthies, Oxf.* (1840) III. 7 'Send verdingales to Broad Gates in Oxford.' With these *verdingales* the gowns of women beneath their waists were pent-housed out far beyond their bodies; . . . the first inventress . . . a light house-wife, who, . . . sought to cover her shame and the fruits of her wantonness. . . . Their wearers could not enter (except going sidelong) at any ordinary door, which gave the occasion to this proverb. [¹ hooped petticoats (farthing-gales). ² Broadgates Hall, Oxford, was superseded in 1624 by Pembroke College.]

September blow soft / till fruit be in loft.

1573 TUSSEY *Husb.* xv (1878) 34 Septembre blowe soft, Till fruite be in loft. 1928 *Daily*

Mail 3 Sept. 10/2 'September blow soft till the apple's in the loft' is what we desire of this traditionally beautiful month.

Servants make the worst masters.

1902-4 LEAN *Collect* IV. 93.

Serve a great man, and you will know what sorrow is.

1855 BOHN *Handbk. Prov.* 483.

Serve a noble disposition, though poor, the time comes that he will repay thee.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 334.

Serve yourself till your bairns come to age.

1721 KELLY *Scot. Prov.* 290 *Serve yourself till your bairns come to age.* An answer to those who would have you do them a piece of service, which you have no mind to.

Service is no inheritance.

1412 HOCCEVE *Reg. of Princes* (E.E.T.S.) 81 l. 841 Seruyse, I wol well, is non heritage. 1509 A BARCLAY *Ship of Fools* (1874) I. 106 Thus worldly servuce is no sure herytage 1631 BRATHWAIT *Whimzies* (1859) 98 But service is no inheritance, lest therefore . . . he should grow weary of his place, or his place of him, . . . he begins to store up against winter. 1721 KELLY *Scot. Prov.* 298 *Service is no inheritance.* An argument for servants to seek out for some settlement. 1824 SCOTT *St. Ronan's* x '[You] call yourself the friend and servant of our family' . . . 'Ay, . . . —but service is nae inheritance; and as for friendship, it begins at home.' 1830 MARRYAT *King's Own* x There was a club established for servants out of place. . . . Our seal was a bunch of green poplar rods, with '*Service is no inheritance*' as a motto

1602-3 SHAKS. *All's Well* I. iii. 25 In Isabel's case and mine own. Service is no heritage.

Service without reward is punishment.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 364.

Set a beggar on horseback, and he'll ride a gallop (to the devil).

1592 NASHE *Pierce Pen.* (Shaks. Soc.) 22 These whelpes . . . drawn vp to the heauen of honour from the dunghill of abiect fortune, have long been on horsebacke to come riding to your duellship. 1616 DRAKE *Anc. Adag.* 163 Set a beggar on horsebacke, and he wil runne his horse out of breath. 1621 BURTON *Anat. Mel.* II. III. II (1651) 319 *Nothing so intolerable as a fortunate fool, . . . Asperius nihil est humil, cum surgit in altum*;¹ set a begger on horseback and he will ride a gallop. 1629 T. ADAMS *Serm.* (1861-2) I. 116 He that serves the flesh serves his fellow; and a beggar mounted on the back of honour rides post to the devil. 1809 COBBETT *Pol. Reg.* xv. xii. 429 Our own old saying: 'Set a beggar on horse-back, and he'll ride to the devil.' [¹ CLAUDIANUS *In Eutrop.* I. 181.]

1590-1 SHAKS. *3 Hen. VII* iv. 127 It needs not, . . . proud queen, Unless the adage must be verified, That beggars mounted run their horse to death.

Set a cow to catch a hare.

1678 RAY *Prov.* 342.

Set a fool to roast eggs, and a wise man to eat them.

1678 RAY *Prov.* 241.

Set a thief to catch (take) a thief.

1655 FULLER *Ch. Hist.* ix. iii (1868) II. 596 Many were his lime-twigs to this purpose. . . Always set a — to catch a —; and the greatest deer-stealers make the best park-keepers. 1670 RAY *Prov.* 148 Set a thief to take a thief. 1778 LANGTON in BOSWELL *Johnson* lxvi (1848) 611 'A fine surmise. Set a thief to catch a thief.' 1812 MARIA EDGEWORTH *Absentee* xvii 'You have been all your life evading the laws . . . ; do you think this has qualified you peculiarly for being a guardian of the laws?' Sir Terence replied, 'Yes, sure, set a thief to catch a thief is no bad maxim.'

Set good against evil.

1640 HERBERT *Ouill. Prov. Wks.* (1859) I. 355.

Set hard heart against hard hap (stout heart to a ste^y brae).

a. 1585 ALEX. MONTGOMERIE *Cherrie & Slae* xxxvi (1821) 21 So gets ay, that sets ay, Stout stomackis to the brae 1639 J. CLARKE *Paræm.* 15. 1721 KELLY *Scot. Prov.* 287 *Set a stout heart to a stay brae.* Set about a difficult business with courage and constancy. 1821 GALT *Annals of Par.* 1 I began a round of visitations; but oh, it was a steep brae that I had to climb, and it needed a stout heart. For I found the doors . . . barred against me. 1830 CARLYLE *Let. to Brother Jno.* 11 Feb. 'Stout heart to a stay brae' then, my brave boy! There is nothing in this world to frighten a clear heart. [¹ steep]

Set not your loaf in till the oven's hot.

1732 T. FULLER *Gnom.* 175.

Set sage in May, and it will grow alway.

1661 M. STEVENSON *Twelve Months* 23 I shall conclude with the old Proverb, Set Sage in May, and it will grow alway.

Set that down in the backside of your book.

1721 KELLY *Scot. Prov.* 300 *Set that down in the backside of your book.* Spoken of desperate debts. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 258 Set that down on the backside o' your count-book. That is, I have done you a service, see that you repay it.

Set the hare's head against the goose gible(s).

1539 TAVERNER *Erasm. Prov.* (1552) 26 As I say in our Englyshe prouerbe: Set the hares

3950

head against the gosse gyblet. 1599 DEKKER *Shoem. Hol.* II. i (Merm.) 17 I'd set my old debts against my new driblets. And the hare's foot against the goose giblets. 1633 ROWLEY *Match. Midn.* v in HAZL. *Old Eng. Plays* XIII. 88 As I have been bawd to the flesh, you have been bawd to your money, so set the hare-pie against the goose-giblets. 1670 RAY *Prov.* 179 Set the hare's head against the goose giblets. That is, balance things, set one against another.

Set the saddle on the right horse.

1616 DRAKE *Anc. Adag* 105 The right saddle must bee set on the right horse. a. 1653 GOUGE *Comm. Hebr.* xi. 37 To remove this scandal, the apostle setteth the saddle on the right Horse, and sheweth, that [i.e.]. 1660 W. SACKER *Nonsuch Prof.* iii (1891) 276 God . . . will bring every sinner to the bar. . . Then He will set the saddle on the back of the right horse. 1670 RAY *Prov.* 138 Set the saddle on the right horse. This Proverb may be variously applied; either thus, Let them bear the blame that deserve it: or thus, Let them bear the burden that are best able. 1678 DRYDEN *All for Love* Pref. (Merm.) ii. ii I suppose he would think it a wiser part to set the saddle on the right horse, and choose rather to live with the reputation of a plain-spoken, honest man, than to die with the infamy of an incestuous villain.

Set trees at Allhallontide¹ and command them to prosper: set them after Candlemas² and entreat them to grow.

1678 RAY *Prov.* 52 Set trees at Allhallontide and command them to prosper: Set them after Candlemas and entreat them to grow. This Dr. J. Beal alledgeth as an old English and Welch Proverb, concerning Apple and Pear-trees, Oak and Hawthorn quicks. 1822 SCOTT *Let.* 15 May in LOCKHART *Life* lvi (1860) 479 Except evergreens, I would never transplant a tree betwixt March and Martinmas. . . . Plant a tree before Candlemas, and command it to grow—plant it after Candlemas, and you must *entreat* it. [¹ All Hallows'-tide, the season of All Saints, the first week in November. ² Feast of Purif. of Virg. Mary, 2 Feb.]

Set trees poor and they will grow rich, set them rich and they will grow poor.

1678 RAY *Prov.* 350 Set trees poor and they will grow rich, set them rich and they will grow poor. Remove them always out of a more barren into a fatter soil.

Set your heart at rest.

1670 RAY *Prov.* 190.

1595-6 SHAKS. *Mids. N. Dr.* II. i. 121 Set your heart at rest.

Set your knee to it and right it.

1721 KELLY *Scot. Prov.* 293 *Set your knee to it and right it.* Taken from setting bended sticks straight: spoken to them in anger who allege that what we have done is amiss.

Seven deadly sins.

1340 *Ayenbite* 9 Lecherie . . . is one of þe zeuen dyadliche zennes. c 1386 CHAUCER *Parson's T.* I 387 Now is it bihovely thyng to telle whiche been the sevene deadly synnes, this is to seyn, chieftaynes of synnes. a 1711 KEN *Hymnoltheo* Poet. Wks (1721) III. 269 The Seven curs'd deadly Sins. . . . Pride, Envy, Sloth, Intemp'rance, Av'rice, Ire, And Lust

1604-5 SHAKS *Meas for Meas.* III. i 109 Sure it is no sin, Or of the deadly seven it is the least.

Seven hours' sleep will make a clown (the husbandman) forget his design.

1732 T. FULLER *Gnom.* 176 Seven hours' sleep will make a clown forget his design 1846 DENHAM *Prov* (Percy Soc.) 5 Seven hours' sleep will make the husbandman forget his design.

Seven Sleepers.

1633 DONNE *The Good-Morrow* Or snorted we in the Seven Sleepers' den? 1837 CARLYLE *Fr. Rev.* II. III. 1 The whole French people . . . bounce up . . . like amazed Seven-sleepers awakening. 1861 H. KINGSLEY *Ravenshoe* XXXVIII He made noise enough to waken the seven sleepers 1869 S. BARING-GOULD *Cur. Myths* 101 The Seven Sleepers of Ephesus, who had been slumbering two hundred years in a cavern of Mount Celion, . . . had . . . turned themselves over on their left sides.

Shake a bridle over a Yorkshireman's grave, and he'll rise and steal a horse.

1787 GROSE *Provinc. Glos., Yorks.* (1811) 235 Shake a bridle over a Yorkshireman's grave, and he will arise and steal a horse. An allusion to the fondness for horses, shown by almost every native of this county. 1821 SCOTT *Pirate* IV His father observed that Trip could be always silenced by jingling a bridle at his ear. From which he used to swear . . . that the boy would prove true Yorkshire.

Shake a Leicestershire man by the collar, and you shall hear the beans rattle in his belly.

1613-22 DRAYTON *Polyolb.* XIII. 265 (1876) III. 95 *Bean belly*, *Leestershire* her attribute doth bear. 1662 FULLER *Worthies, Leic.* (1840) II. 225 'Shake a Leicestershire yeoman by the collar, and you shall hear the beans rattle in his belly'; but those yeomen smile at what is said to rattle in their bellies, whilst . . . good silver ringeth in their pockets. 1818 SCOTT *Ht. Midl.* XXIX An ye touch her, I'll gie ye a shake by the collar shall make the Leicester beans rattle. 1881 A. B. EVANS *Leicest. Wds.* 299 'Shake a Leicestershire man by the collar, and you shall hear the beans rattle in his belly' . . . is still current, as is also the answer . . . ; 'Yoi, lad, but 'ew doo't?'

Shallow streams (waters) make most din.

1721 KELLY *Scot. Prov.* 289 *Shaal*¹ *waters make the greatest sound.* And empty fellows make the greatest noise. 1832 A. HENDERSON *Scot. Prov.* (1881) 87 Shallow waters mak maist din. [¹ shallow.]

Shame fall him that speers¹ and kens sae weel.

1691 J. WILSON *Belphegor* v. II (1874) 372 *Mat.* What are ye? *Jul.* Shame fa' him that speers and kens sae weel. [¹ inquires.]

Shame fall the couple, quoth the crow (cow) to her feet.

1721 KELLY *Scot. Prov.* 291 *Shame fall the couple, quoth the crow to her feet.* A word of contempt, when two join in one fault. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 259 'Shame fa' the couple', as the cow said to her fore feet.

Shame fall the dogs that hunted you, that did not make you run faster.

1721 KELLY *Scot. Prov.* 297 *Shame fall the dogs that hunted you, that did not make you run faster.* Spoken when people come too late to dinner, or are tardy on any other occasion.

Shame fall the gear and the blad'ry¹ o't.

1721 KELLY *Scot. Prov.* 296 *Shame fall the gear and the blad'ry' o't.* The turn of an old Scottish song, spoken when a young, handsome girl marries an old man, upon the account of his wealth. [¹ trumpery.]

Shame fall the ordiner, quoth the cat to the cordiner.¹

1721 KELLY *Scot. Prov.* 296 *Shame fall the ordiner quoth the cat to the cordiner.* A silly imprecation to them that order something to be done, that is opposite to our humour, or interest. [¹ shoemaker.]

Shame in a kindred cannot be avoided.

1636 CAMDEN *Rem.* 305.

Shame is past the shedd¹ of your hair.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90 Shame is past the shedd of your hair. 1721 KELLY *Scot. Prov.* 287 *Shame's past the shed of your hair.* Spoken to people impudent, and past blushing. [¹ parting.]

Shame shall fall them that shame think to do themselves a good turn.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90 Shame shall fall them that shame thinks, to do themselves a good turn. 1721 KELLY *Scot. Prov.* 292 *Shame fall them that shame thinks, to do themselves a good turn.* Spoken to them that quarrel with us for doing a business that tends to our advantage, or to them who are ashamed to do so.

Shame (Evil) take him that shame (evil) thinketh.

[Fr. *Honi soit qui mal y pense*.] c. 1386 CHAUCER *Prioress's T.* B² 1822 'Yvele shal have that yvele wol deserve. c. 1460 SIR R. ROS *La Belle Dame* in SKEAT CHAUCER VII. 397 Who thinketh il, no good may him befall 1548 J. HEYWOOD *Prov.* (1867) I. ix. 17 And shame take him that shame thinkth yе thinke none. 1598 SPENSER *F. Queen* IV vi 46 'Shame be his meede', quoth he 'that meaneth shame'. 1614 CAMDEN *Rem.* 311 Shame take him that shame thinketh.

1600-1 SHAKS. *Merry W. V.* v. 75 And, *Honi soit qui mal y pense* write In emerald tufts, flowers purple, blue, and white.

Shameful (Shameless) craving must have shameful nay.

1546 J. HEYWOOD *Prov.* (1867) I. xi 29 Shamfull crauyng (quoth he) must haue shamefull naie 1670 RAY *Prov.* 141 Shameless craving must have shameful nay.

Shank's (Shanks's) mare (nag, pony).

[= one's own legs as a means of conveyance.] a. 1774 FERGUSSON *Poems* (1808) 333 And auld shanks-naig wad tire, I dread, To pace to Berwick. a. 1795 S. BISHOP *Poet Wks.* (1796) I. 204 I'd rather . . . ride on Shanks's mare. 1859 G. A. SALA *Twice Round Clock* (1878) 87 The humbler conveyances known as 'Shanks's mare', and the 'Marrowbone Stage'—in more refined language, walking. 1898 WATTS-DUNTON *Aylwin* XII. III I'll start for Carnarvon on Shanks's pony.

Share and share alike (some all, some never a whit.)

1634 WITHALS *Dict. Eng. & Lat., Adagia* 562 Share and share like, some all, some never a whit. 1817 MARIA EDGEWORTH *Ormond* xxv The woman . . . was dividing the prize among the lawful owners, 'share and share alike'.

Share not pears with your master, either in jest or in earnest.

1732 T. FULLER *Gnom.* 176.

Sharp's the word and quick's the motion.

1712 ADDISON *Spectator* No. 403 Wks. (Bohn) III. 381 'Sharp's the word. Now or never boy. Up to the walls of Paris directly.' 1837 T. HOOK *Jack Brag* II 'Be alive, my fine fellow! . . . no nonsense—sharp's the word and quick's the motion, eh?'

She cannot leap an inch from a slut (shrew).

1678 RAY *Prov.* 256 She doth not leap an inch from a shrew. 1732 T. FULLER *Gnom.* 176.

She goes as if she cracked nuts with her tail.

1678 RAY *Prov.* 291.

She had rather kiss than spin.

1678 RAY *Prov.* 255.

She has a good many nicks (wrinkles) in her horn.

[L. JUVENAL *Sat.* vi. 199 *Facies tua computat annos*. Your face reckons your years.] 1721 KELLY *Scot. Prov.* 359 We may know your age by the wrinkles of your horn. Spoken to old maids when they pretend to be young. 1910 P. W. JOYCE *Eng. as We Speak* 113 'She has a good many nicks in her horn': said of a girl who is becoming an old maid. A cow is said to have a nick in her horn for every year.

She has an ill paut¹ with her hind foot.

1721 KELLY *Scot. Prov.* 297 She has an ill paut with her hind foot. Signifying that such a woman is stubborn. Taken from cows who kick when they are milked. [¹ back stroke.]

She has been stung by a serpent.

1355 BOHN *Handbk.* *Prov.* 59 She has been stung i e. She is with child. *E stiaia beccata da una serpe.* Ital.

She has given him turnips.

1869 HAZLITT *Eng. Prov.* (1852) 346 She has given him turnips. *Devonshire*, i.e. Jilted him.

She has given them green stockings.

1862 A. HISLOP *Prov. Scot.* [ed. 3] 259 She has g'en them green stockings. Spoken when a young woman marries before her elder sisters.

She has got a kid in her kilting.¹

1721 KELLY *Scot. Prov.* 300 She has got a kid in her kilting. That is, she has got a bastard about her. [¹ trussed-up petticoats.]

She hath a mark after her mother.

1678 RAY *Prov.* 259 She hath a mark after her mother. That is, she is her mother's own daughter. *Patris est filius*

She hath (is cured of) a tympany¹ with two heels.

1579 MARR *of Wit & Wisdom* (Shak. Soc.) 15 Nay, by S. Anne, I am afraid it is a tympany with two legges! 1678 RAY *Prov.* 275 She is cured of a tympany with two heels. 1732 T. FULLER *Gnom.* 176 She hath a tympany with two heels. [¹ swelling a euphemism for pregnancy.]

She hath been at London to call a strea a 'straw', and a waw a 'wall'.

1678 RAY *Prov.* 75 She hath been at London to call a strea a straw, and a waw a wall. *Chesh.* This the common people use in scorn of those who having been at London are ashamed to speak their own country dialect.

She hath broken her elbow.

1678 RAY *Prov.* 241 She hath broken her elbow. That is, she hath had a bastard.

She hath broken her elbow at the church (kirk) door.

1678 RAY *Prov.* 230 She hath broken her elbow at the Church door. Spoken of a housewively maid that grows idle after

marriage. 1721 KELLY *Scot. Prov.* 293 *She broke her elbow at the kirk door.* Spoken of a thrifty maiden, when she becomes a lazy wife

She hath broken her leg above the knee.

1618 J. FLETCHER *Loyal Subject* III. v (C.U.P.) II. 130 If her foot slip and down fall she, and break her leg 'bove the knee. 1678 RAY *Prov.* 256 *She hath broken her leg above the knee, i.e. had a bastard.*

She hath eaten a snake.

1580 LYLY *Euph. & his Eng.* (Arb.) 368 Therefore, hath it grown to a Prouerb in Italy, when on[e] seeth a woman stricken in age to look amiable, he saith she hath eaten a snake. 1630 DEKKER *Hon. Whore*, Pt. II. i. ii (Merm.) 202 *Hip.* Scarce can I read the stories on your brow, which age hath writ there; you look youthful still. *Orl.* I eat snakes, my lord. 1639 CLARKE *Paræm.* 166 *He hath eaten a snake.*

She hath given Lawton gate a clap.

1678 RAY *Prov.*, *Cheshire.* 300 *She hath given Lawton gate a clap.* Spoken of one got with child and going to London to conceal it. *Lawton* is in the way to *London* from several parts of *Cheshire.*

She hath one point of a good hawk, she is hardy.

1546 J. HEYWOOD *Prov.* (1867) II. iv. 52 *She hath one point of a good hawke, she is hardie.*

She holds up her head like a hen drinking.

1721 KELLY *Scot. Prov.* 294 *She holds up her head like a hen drinking.* Spoken of a woman who affectedly holds her head high.

She holds up her head like a hundred pound aver.¹

1721 KELLY *Scot. Prov.* 294 *She holds up her head like a hundred pound aver.* Spoken of a woman who affectedly holds her head high. [¹ horse]

She is a good maid, but for thought, word, and deed.

1678 RAY *Prov.* 258.

She is a sister of the Charterhouse.¹

1528 TINDALE *Obed. Chrn. Man* (1888) 267 Of her that answereth her husband six words for one, we say, 'She is a sister of the Charterhouse': as who should say, 'She thinketh that she is not bound to keep silence; their silence shall be a satisfaction for her.' [¹ a Carthusian monastery with severe discipline.]

She is an holiday dame.

1678 RAY *Prov.* 73 *She's an holy day dame.* (*Joculatory.*)

She is an old wife that wats¹ her weird.²

1721 KELLY *Scot. Prov.* 285 *She's an old wife that wats her weird.* None can know what may come of them. [¹ knows. ² fortune.]

She is as crusty as that is hard baked.

1594 LYLY *Molher Bombie* IV. ii You need not bee so crustie, you are not so hard bakt. 1678 RAY *Prov.* 352 *She is as crusty as that is hard bak'd.* *Somerset.* (One that is surly and loath to doe any thing.)

She is as quiet as a wasp in one's nose.

1678 RAY *Prov.* 84 (*Joculatory.*)

She is at her last prayers.

1678 RAY *Prov.* 79 (*Joculatory.*)

She is better than she is bonny.

1721 KELLY *Scot. Prov.* 298 *She's better than she's bonny.* An additional praise of a woman who is commended for her beauty. 1857 DEAN RAMSAY *Scot. Rem.* v (1911) 193 This mode of expressing that the worth of a handsome woman outweighs even her beauty has a very Scottish character. *She's better than she's bonny.* 1883 C. READE *Peril. Secret* xiii 'She's the loveliest gul in the county, and better than she's bonny.'

She is fond of gape-seed.

1830 FORBY *Vocab. E. Anglia* 431 'She is fond of gape-seed.'—i.e. Of staring at everything that passes.

She is loose in the hilts.

[= conjugally unfaithful.] 1623 WEBSTER *Duch. of M. II. v.* (Merm.) 168 *Fer.* Read there—a sister damned: she's loose i' the hilts; Grown a notorious strumpet. 1650 HOWELL *Colgrave's Dict.* Ep. Ded., In French *Cocu* is taken for one who's wife is loose in the hilts. 1682 VILLIERS (Dk. Buckhm.) *Chances Wks.* (1714) 136 It's no matter, she's loose i' th' Hilts, by Heaven.

She is not a good house wife that will not wind up her bottom.

1678 RAY *Prov.* 88 *She's not a good housewife that will not wind up her bottom, i.e. take off her drink.*

She is not to be made a song of.

1721 KELLY *Scot. Prov.* 296 *She's not to be made a song of.* An abatement to a woman's commendation for beauty.

She is one of mine aunts, that made mine uncle go a begging.

1678 RAY *Prov.* 227.

She is one of my aunts, that my uncle never got any good of.

1855 BOHN *Handbk. Prov.* 148.

She is past dying of her first child.

1678 RAY *Prov.* 240 *She's past dying of her first child, i.e. she hath had a bastard.*

She is spinning clues to the midding,¹ and woe to the webster.

1721 KELLY *Scot. Prov.* 294 *She's spinning clues to the midding and wo to the webster.* *Eng.* You must spoil before you spin. [¹ dung-hill.]

She is well married who has neither
mother-in-law nor sister-in-law by
her husband.

1855 BOHN *Handbk. Prov.* 484.

She lives by love, and lumps in
corners (the cupboard).

1678 RAY *Prov.* 75 (*Joculatory*) She lives by
love and lumps in corners. 1738 SWIFT *Pol. Conversat.* 1. Wks. (1856) II. 339 Col. Miss
lives upon love. Miss. Yes, upon love and
lumps of the cupboard.

She looked on me as a cow on a
bastard calf.

1678 RAY *Prov.* 353 She look't on me as a cow
on a bastard calf. *Somerset.* [i.e. coldly,
suspiciously.]

She loves the poor well, but cannot
abide beggars.

1678 RAY *Prov.* 350 She loves the poor well,
but cannot abide beggars. *Somerset.* (*of
pretenders to charity.*)

She plays the whore for apples, and
then bestows them upon the sick.

1678 RAY *Adag. Hebr.* 407 She plays the
whore for apples and then bestows them upon
the sick. This Proverb is used against those
who give Almes of what they get unjustly.

She simpers like a bride on her
wedding-day.

1678 RAY *Prov.* 288.

She simpers like a furmity kettle.

1678 RAY *Prov.* 289 She simpers like a furmity
kettle. 1738 SWIFT *Pol. Conversat.* 1. Wks.
(1856) 337 *Lady S.* Her tongue runs like
the clapper of a mill. . . . *Never.* And yet she
simplers like a firmity kettle.

She simpers like a riven dish.

1678 RAY *Prov.* 288.

She spins well that breeds her
children.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 323.

She stamps like a ewe upon yeaning.¹

1678 RAY *Prov.* 344 She stamps like an ewe
upon yeaning. *Somerset.* [¹ bringing forth
young.]

She that takes gifts herself she sells,
and she that gives, does not else.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90
She that takes gifts her self she sels, and she
that gives, does not ells. 1721 KELLY *Scot
Prov.* 294 She that takes gifts her self she
sells, And she that gives them, does naught
ells.

She will as soon part with the crock
as the porridge.

1678 RAY *Prov.* 352 *Somerset.*

She will be a good whisp.

1721 KELLY *Scot. Prov.* 296 *She'll be a good
whisp.*² Dissuading from marrying a fam'd
beauty, lest she bring too many visitants to
the house; or persuading those, that keep a
public house, to hire a handsome maid, that
people may come to the house for her sake.
[¹ A wisp of straw denoted an alehouse.]

She will keep her own side of the
house, and go up and down in
yours.

1721 KELLY *Scot. Prov.* 294 *She'll keep her
own side of the house, and go up and down in
yours.* Spoken to dissuade our friend from
marrying a woman, whom we suspect to be
too bold.

She will never make old bones.

1872 C. READE *Wandering H.* ix She is too
good to last. . . . I fear she is like her father,
and will ne'er make old bones.

She will wear like a horseshoe, the
longer the brighter.

1721 KELLY *Scot. Prov.* 300 *She'll wear like
a horseshoe, the longer the brighter.* Spoken of
ill-coloured girls who they hope will clear up
when they are married.

Shear sheep that have them.

1678 RAY *Prov.* 201 Shear sheep that ha's
them.

Shear your sheep in May, and shear
them all away.

1670 RAY *Prov.* 41.

Ships fear fire more than water.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 359.

Shipshape and Bristol fashion.

1840 DANA *Two Yrs. bef. Mast xxii* Her
decks were wide and roomy. . . . There was
no foolish gilding and gingerbread work, . . .
but everything was 'ship-shape and Bristol
fashion'.

Shirt of Nessus.

[The garment dipped in the blood of the
centaur Nessus, sent by Deianira to Hercules
whose flesh it consumed.] 1905 WEYMAN
Starvecrow F. xxxii Remorse is the very shirt
of Nessus. It is of all mental pains the worst.
It seizes upon the whole mind.

1606-7 SHAKS. *Ant. & Cleop.* IV. x. 56 The
shirt of Nessus is upon me.

Shitten luck is good luck.

1670 RAY *Prov.* 141 Shitten luck's good luck.
1894 NORTHALL *Folk-phrases* (E.D.S.) 22
Sh. . . n luck is good luck. Said by one who
treads accidentally into excrement, or is
befooled by mischance. This . . . probably
owes its existence to an ancient term for
ordure—gold or gold dust. . . . 'The name gold
finder or gold farmer, [was] given as late as
the seventeenth century to the cleaners of
privies.'

Shod in the cradle, barefoot in the stubble.

1641 D FERGUSSON *Scot. Prov.* (Beveridge) 88 Shod in the cradle, barefoot in the stubble. 1721 KELLY *Scot. Prov.* 289 *Sho'd in the cradle and barefoot in the stubble* Spoken of those who are tenderly used in their infancy, and after meet with harsher treatment.

Shoot zaftly,¹ doey now.

1787 GROSE *Provinc. Glos., Dorset* (1811) 109 Shoot zaftly, doey now. A privateer of [Poole] having . . . loaded their guns, on their return to port, wished to draw out the shot, but could [not] think of any other method, than that of firing them off, and receiving the shot in a kettle: the person employed to hold the kettle . . . prayed his companion, who was to discharge the gun, to shoot zaftly. [¹ softly]

Short acquaintance brings repentance.

1670 RAY *Prov.* 142.

Short and sweet.

1579-80 LODGE *Def. of Plays* 28 Shorte and sweete if I were judge, a peece surely worthy prayse 1623 MIDDLETON *Span. Gp.* IV. iii *San* Both short and sweet some say is best 1721 KELLY *Scot. Prov.* 59 *Peltter* short and sweet, than long and lax 1882 BLACKMOR *Chrislowell* LX 'Short, but not sweet', said Mr Gaston, lifting his eyebrows, as he read indignantly—'I beg to return your rignmarole.' 1902 F. VILLIERS *Pict. of Many Wars* 3 A short interview. But a very sweet one to me. I left . . . with a bag of sovereigns in my pocket.

Short and sweet, like a donkey's gallop.

1894 NORTHALL *Folk-phrases* (E.D.S.) 22 Short and sweet, like a donkey's gallop. Some say, like a roast maggot.' 1914 K. F. PURDON *Folk of Furry F* viii *Dan* . . . started the old donkey off as well as he could. Short and sweet like an ass's gallop, as the saying is, and she soon failed at it.

Short boughs, long vintage.

1640 HERBERT *Oull. Prov. Wks* (1859) I. 341.

Short folk are soon angry.

1721 KELLY *Scot. Prov.* 285 *Short folk are soon angry.* It is alleged that people of a low stature are pettish, passionate, and fiery.

Short folk's heart is soon at their mouth.

1721 KELLY *Scot. Prov.* 284 *Short folks heart is soon at their mouli.* It is alleged that people of a low stature are pettish, passionate, and fiery.

Short harvests make short adlings.¹

1846 DENHAM *Prov.* (Percy Soc.) 54 [¹ earnings.]

Short pleasure, long lament.

1468 *Covenry Plays* (Shaks. Soc.) 32 Schort lykynge xal be longe bough 1556 G. COLVILLE tr *Boethius* (1897) 66 *Phil. Or.* as a man woulde saye for a lytle pleasure, long payne 1670 RAY *Prov.* 142 Short pleasure long lament. De court plusir long repentir, *Gall.*

Short reckonings are soon cleared.

1732 I. FULLER *Gnom.* 178

Short reckonings (accounts) make long friends.

1537 R. WHITFORD *Werke for Housholders* sig. A6 The commune prouerbe is that ofte rekeninge holdeth longe felawshyppe 1641 D. FERGUSSON *Scot. Prov.* (Beveidge) 82 Oft compting makes good friends 1721 KELLY *Scot. Prov.* 271 Oft counting keeps friends long together. 1804 MAR EDGEWORTH *Pop. T., Out of Debt* II (1892) 128 Short accounts, they say, make long friends, and . . . it would be very convenient if he could be got to settle with Mr Ludgate 1842 LOVER *Handy A.* viii There must be no nonsense about the wedding. Just marry her off, and take her home.

Short reckonings make long friends 1892 HENLEY & STREVENSON *Adml Guinea* II. 1 *Pew* Short reckonings make long friends, hey? Where's my change?

Short rede,¹ good rede.

a. 1235 ROGER OF WALDOVER *Chron.* (E.H.S.) II 18 *Unu* sex illis cuius arbitrium omnes expectabant, precipitanter patria lingua dixit, 'Short red, god red; slea ye the bischop'. 1328 SCOTT F. M. *Perth* vii 'What shall we do?' 'Short rede, good rede', said the Smith. 'Let us to our Provost, and demand his . . . assistance.' 1888 FREEMAN *William the Conq.* x On May 14, 1080, a full Gemôt . . . was held at Gateshead. . . There was no vote, no debate; the shout was 'Short rede good rede, slay ye the Bishop.' And . . . Walcher himself and his companions . . . were slaughtered. [¹ counsel.]

Short shooting loseth the game.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 80 No hast but good (quoth she) Short shootyng leeseth your game, ye maie séc. c. 1580 G. HARVEY *Marginalia* (1913) 147 Lett not short shooting loose yor game. ayme straight, draw home . risoluto per tutto.

Shoulder of mutton and English beer, / make the Flemings tarry here.

1617 MORYSON *Itin.* III. II. 99 (1907-8) IV 62 They [the Dutch] greatly esteeme English Beere. . . So in the Sea townes of England they sing this English rime; Shoulder of mutton and English Beere, make the Flemmings tarry here.

Show a good man his error, and he turns it to a virtue; but an ill, it doubles his fault.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 348.

Show me a liar, and I will show thee (you) a thief.

1629 T. ADAMS *Serm* (1861-2) i. 284 The proverb gives the liar the inseparable society of another sin: *Da mihi mendacem, et ego ostendam tibi furem*.—Shew me a liar, and I will shew thee a thief.

Show me not the meat, but show me the man.

1639 J. CLARKE *Paræm.* 84 Shew me not the meat, but shew me the man. 1650 FULLER *Pisgah-sight* II. x (1869) 201 Our English proverb saith, Show me not the meat, but show me the man. The well battling of the giants bred in Philistia . . . sufficiently attests the fertility of their soil. 1721 KELLY *Scot. Prov.* 259 *Never shew me the meat, but shew me the man.* If a man be fat, plump, and in good liking, I shall not ask what keeping he has had.

Show me the man, and I'll show you the law.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90 Shew me the man, and I shall shew you the law. 1721 KELLY *Scot. Prov.* 289 *Shew me the man, and I'll shew you the law.* The sentences of judges may vary, according to the measure of their fear, favour, or affection. 1819 SCOTT *Bride Lam.* II A case of importance scarcely occurred, in which there was not some ground for bias or partiality on the part of the judges, who were so little able to withstand the temptation, that the adage, 'Show me the man, and I will show you the law', became as prevalent as it was scandalous.

Siamese twins.

[Two male natives of Siam, Chang and Eng (1814-74), who were united by a tubular band in the region of the waist.] 1899 *Daily News* 15 Mar. 4/4 The death of M. Erckmann . . . removes the last of the Siamese twins of French fiction. 1904 H. SIDGWICK *Misc. Ess. & Add.* 273 There seems no adequate reason why Latin and Greek should be regarded as a sort of linguistic Siamese twins, which nature has joined together, and which would wither if separated.

Sichem marries the wife; and Mifgæus is circumcised.

1678 RAY *Adag. Hebr.* 398 *Sichem* marries the wife (*viz.* *Dinah*) and *Mifgæus* is circumcised (*i.e.* *punished*). *Delirant reges plectuntur Achivi*. [Kings play the madman, the Achæans (*i.e.* the people) are punished for it.] 1911 A. COHEN *Anc. Jew. Prov.* 98 *Shechem* married [*Dinah*] and *Mabgai* was circumcised. . . . Palestinian proverb based on the incident narrated in Gen. xxxiv. *Mabgai* is the name of a Samaritan town, and is used . . . of the people living under the rule of Shechem.

Sick and sorry.

1907 SIR W. BUTLER *From Naboth's V.* 182 The devil is sick and sorry to-day in South Africa, but his sorrow is for himself. It does not extend to others,

Sick Man.

[*i.e.* Turkey.] [1853 NICHOLAS i] 1855 HAMLEY *War in Crimea* (ed. 3) II The true design of the Czar . . . had been made clear . . . in various conversations in . . . 1853 'We have on our hands a sick man. . . . I repeat to you that the sick man is dying.' 1909 *Spectator* 2 Oct. The ambitions of Greeks, when Turkey was only the 'Sick Man', may have had a reasonable hope of being realized, . . . but . . . Turkey has rejuvenated herself.

Sick of the idle crick, and the belly-wark in the heel.

1678 RAY *Prov.* 254 Sick o' th' idle crick, and the belly-wark i' th' heel. Bellywark, *i.e.* belly-ake. It is used when people complain of sickness for a pretence to be idle upon no apparent cause.

Sick of the idles.

1639 J. CLARKE *Paræm.* 144.

Sick of the Lombard fever.

[= a fit of idleness.] 1678 RAY *Prov.* 75 Sick o' th' Lombard fever, or of the idles.

Sick of the mulligrubs with eating chopped hay.

[= ill-tempered and grumbling.] 1678 RAY *Prov.* 77 Sick o' th' mulligrubs with eating chop't hay. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 339 *Lady S.* What! you are sick of the mulligrubs with eating chopped hay?

Sick of the silver dropsy.

[= inordinate desire for silver.] 1639 J. CLARKE *Paræm.* 40.

Sickness soaks the purse.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. iii.

Sickness shows (tells) us what we are.

1732 T. FULLER *Gnom.* 178 Sickness tells us what we are. 1908 S. PAGET *Confessio Medici* 19 Sickness, as Lucretius says of impending death, shows us things as they are: the mask is torn off, the facts remain.

Sike¹ a man as thou wald² be, draw thee to sike¹ company.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 88. [¹ such. ² would]

Sike¹ as the shepherd, sike be his sheep.

1579 SPENSER *Shep. Cal. Sept. Wks.* (Globe) 474 *Dig.* Sike as the shepheards, sike bene her sheepe. [¹ such.]

Silence catches a mouse.

1639 J. CLARKE *Paræm.* 302 Whist, and catch a mouse. 1721 KELLY *Scot. Prov.* 289 *Silence catches a mouse.* Saying nothing, till you be ready to put in execution, is the way to shun prevention, and effect your business.

Silence doth seldom harm.1670 RAY *Prov.* 24.**Silence gives consent.**

c. 1380 WYCLIF *Sel. Wks.* III. 349 Oo maner of consent is, whanne a man is stille & tellip not. c. 1490 *Partonope* (E.E.T.S.) 467 This proverbe was seide full longe a-go- 'Who so holdeth hym still dothe assent' 1591 LYLY *Endym.* v. iii *End.* Silence, madam, consents. 1611 COTGRAVE s.v. *Consentur* . . . (Many, who know not much more Latine, can say, *Qui tacet censentur videtur*.¹) 1651 HOBBS *Leviath.* II. XXXVI. 138 Silence is sometimes an argument of Consent 1721 KELLY *Scot. Prov.* 299 Silence gives consent. 1847-9 *Friends in C.* I Ser. ix I have known a man in office bear patiently . . . a serious charge which a few lines would have entirely answered. . . . Silence does not give consent in these cases 1883 FROUDE *Short Stud.* IV. i. vii. 77 The archbishop [Becket] answered that there was a proverb in England that silence gave consent. [c. 1200 in *Materials Hist. Becket* (Rolls) I. 68] [¹ BONIFACE VIII. *Sexti Decret. Lib.* v. xii.]

1592-3 SHAKS. *Rich. III* III. vii 144 If not to answer, you might haply think Tonguetied ambition, not replying, yielded. 1609-10 Cymb. II. iii. 99 But that you shall not say I yield being silent I would not speak.

Silence in the pigmarket, and let the old sow have a grunt.1894 NORTHALL *Folk-phrases* (E.D.S.) 22.**Silence (is) the best ornament of a woman.**1659 HOWELL *Eng. Prov.* 11/1.**Silence was never written down.**

1583 ABP. TRENCH *Prov.* iv (1894) 86 On the safety that is in silence, I know none happier than . . . one most truly characteristic of Italian caution: *Silence was never written down*.¹ [¹ Il tacer non fu mai scritto.]

Silent as death (the grave).

1377 LANGLAND *Piers. Plowm.* B. x. 137 As dourbe as deth. 1829 SCOTT *Jrnl* 1 July The house . . . became silent as the grave.

1604-5 SHAKS. *Othello* V. ii. 93 Ha! no more moving? Still as the grave.

Silent deaths.

1898 ANSTED *Dict. Sea Terms* 253 Silent deaths.—A name given by fishermen to screw steam vessels. . . . Those . . . accidentally in too close proximity to large steamers, . . . will have discovered how silently these huge vessels creep along.

Silent Sister.

1896 W. O'C. MORRIS *Ireland 1494-1868*, 245 The University of Dublin . . . was not supported by great public schools, . . . and it was long known by the name of the 'Silent Sister'.

Silks and satins put out the fire in the chimney (kitchen).

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 359 Silks and satins put out the fire in the chum-

ney. 1721 KELLY *Scot. Prov.* 293 *Silks and satins put out the kitchen fire.* Commonly spoken by servants, when they think that their masters' and mistresses' extravagant cloaths make their meat and drink something scarcer. 1758 FRANKLIN *Poor Rich Alm* in ARBER *E. Gainer* v. 583 Many a one, for the sake of finery on the buck, has gone with a hungry belly, and half starved their families. *Silks and satins, scarlet and velvets*, as POOR RICHARD says, *put out the kitchen fire!*

Silly Billy.

[1836] 1881 GOLDW. SMITH *Lect. & Ess* 193 Old William, Duke of Gloucester, the King's uncle, being rather weak in intellect, was called 'Silly Billy'.

Silly¹ child is soon ylered.²

c. 1300 *Prov. Hendng* 9 Sely child is some ylered. c. 1286 CHAUCER *Prior T.* 1701, 2 And he forgate it naught, For sely child wol alday soone leere c. 1400 *MS Latin 391*, John Rylands Libr. (ed. Pantin) in *Bull J. R. Libr.* XIV, f. 17a Sely chylde some lerned. 1641 D. FERGUSSON *Scot. Prov.* (Beveidge) 88 Silhe barns are eith to lear. [¹ good, forward. ² taught.]

Silly season.

[August & Sept., when newspapers, for lack of real news, discuss trivial topics.] 1871 *Punch* 9 Sept. 102/2 The present time of the year has been named 'the silly season'. 1884 *Illustr. Lond. News* 23 Aug. 171/1 The 'silly season' having begun . . . , the newspapers are, as a necessary consequence, full of instructive and amusing matter.

Silly Suffolk.

1867 J. G. NALL *Gl. Yarm. & Glos. E. Angl.* 720 'Silly Suffolk' and 'Essex Calves' are local amenities liberally bestowed on each other by the natives.

Silly Sutton.

1892 *Eastern. Ev. News*, Norwich 15/11 in LEAN *Collect* I. 152 In this district we had . . . 'Silly Sutton' . . . Sutton is awarded its . . . title from the tradition that its aged natives . . . put their hands out of their bedroom windows to feel if it was daylight.

Silver streak.

[i.e. the English Channel.] 1879 *Even. Standard* 11 Nov. The answer of the citizens of London to the 'silver-streak' politicians. 1903 H. B. GEORGE *Relat. of Geog. & Hist.* 136 The value of the 'silver streak', as a defence for England against her enemies, scarcely needs demonstration in words. 1909 *Sphere* 27 Mar. 'The silver streak' can be crossed in little over an hour from Folkestone or Dover.

Silver will have a silver sound.

1616 DRAKE *Anc. Adag.* 241 Siluer will haue a siluer sound.

1594-5 SHAKS. *Rom. & Jul.* IV. v. 134 Silver hath a sweet sound.

Simon and Jude¹ / all the ships on the sea home they do crowd.

1902-4 LEAN *Collect.* I. 381 [¹ SS. Simon & Jude, Oct. 28.]

Simper-de-cocket.

[An affected, coquettish air, a woman characterized by this, a flirt.] a 1529 SKELTON *E. Rummyng* 55 She wyll let. . . In her furred flocket, And gray russet rocket, With symper the cocket. a 1530 J. HEYWOOD *Weather* 877 (Brandl), I saw you dally with your symper de cocket. 1546 — *Prov.* (1867) II. i. 43 Vpright as a candle standth in a socket, Stood she that daie, so simpre de cocket. 1707 tr. *Wks. C'tess D'Anois* (1715) 384 I have here in my Custody, said she, a little Simper de cocket that will not let me be at quiet.

Simple Simon.

1785 GROSE *Dict. Vulgar T.*, Simple Simon. a natural, a silly fellow. 1899 *Westm. Gaz.* 12 June 5/1 A tall, ungainly Simple Simon of a peasant.

Sin that is hidden is half forgiven.

1629 *Bk. Merry Riddles* (Halliwell) 97.

Since you know all, and I nothing, tell me what I dreamed last night.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 323.

Single long, shame at length.

1659 HOWELL *Brit. Prov.* 21.

Sink or swim.

c. 1368 CHAUCER *Compl. Pite* 110 Ye rekke not whethyr I flete or sinke. 1386 — *Knis. T.* 1539 She . . . reccheth neuere wher I synke or flete. 1538 STARKEY *England* i. iii 85 They care not (as hyt ys commynly sayd) 'whether they synke or swyme'. 1668 R. STEELE *Husbandman's Calling* iii (1672) 29 I will be just and honest, sink or swim. 1813 SCOTT *Hi. Midl.* xxvi Sink or swim, I am determined to gang to Lunnon. 1889 'R. BOLDEWOOD' *Robbery under Arms* xxiii It's sink or swim with all of us.

Sins are not known till they be acted.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 360.

Sir John Lackland.

[= one who has no landed possessions.] 1594 GREENE *Looking Glass* Wks. (Grosart) XIV. 40 How cheere you, gentlemen? you crie 'no lands' too; the Judge hath made you a knight for a gentleman, hath dubbed you sir John Lack-land.

Sir John Lack-latin.

[= a name for an ignorant priest.] c. 1535 SIR F. BYGOD *Treat. concern. impropriations* C vj Is it nat great pitye to se a man to haue thre or foure benefyces . . . which he neuer cometh at, but setteth in euery one of them a syr John lacke latin, that can scarce rede his porteus.¹ 1614 JACKSON *Creed* III. iii, § 5 We are bound to believe the Church's decisions read or explained unto us (by the pope's messenger though a Sir John Lack-latin). [¹ breviary.]

Sirrah¹ your dogs, sirrah not me; for I was born before you could see.

1678 RAY *Prov. Sl.* [¹ a contemptuous form of address.]

Sit awhile and go a mile.

1530 PALSgrave *L'Éclaircissement de la Langue Française* (1852) 436, 2 Rest a vhylye and rounne a myle. 1639 J. CLARKE *Poem.* 235.

Sit in your place, and none can make you rise.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 335 Sit in your place, and none can make you rise. 1721 KELLY *Scot. Prov.* 299 *Sit in your seat, and none will raise you* Spoken to those who have gotten an affront for presuming beyond their station. 1853 ABP. TRENCR *Prov. v* (1894) 115 Genuine modesty and manly self-assertion are united in this: *Sit in your own place, and no man can make you rise.*

Sit on your thumb till more room do come.

1894 NORTHALL *Folk-phrases* (E.D.S.) 22 *Sit on your thumb till more do come* A reply to a child that continually says, 'Where shall I sit?'

Six awls make a shoemaker.

1678 RAY *Prov.* 65. [*Joculatory.*]

Six days shalt thou labour and do all that thou art able, And on the seventh—holystone the decks and scrape the cable.

1840 DANA *Two Yrs. bef. Mast* iii Some officers . . . have set them to . . . scraping the chain cables. The 'Philadelphia Catechism' is, 'Six days shalt thou labor and do all that thou art able. And on the seventh—holystone the decks and scrape the cable'.

Six feet of earth make all men equal.

1659 HOWELL *Prov.: Ital.-Eng.* 8 Six feet of earth make all men equal. 1855 BOHN *Handbk. Prov.* 487.

Six hours' sleep for a man, seven for a woman, and eight for a fool.

1864 FRISWELL *Gentle Life* 259 John Wesley . . . considered that five hours' sleep was enough for him or any man. . . . The old English proverb, so often in the mouth of George III, was 'six hours for a man, seven for a woman, and eight for a fool'. 1908 *Spectator* 19 Dec. Is there not a proverb that a man requires six hours' sleep, a woman seven, a child eight and only a fool more? If this be true, thousands of great men were, and are, fools.

Six of one and half-a-dozen of the other.

[= little or no difference between two (sets of) persons or things.] 1836 MARRYAT *Pirate* iv I never knows the children. It's just six of one and half-a-dozen of the other. 1864

J. PAYN *Lost Sir M.* xvi 'There were faults on both sides; it was six of one, and —.' 1889 'R. BOLDREWOOD' *Rob under Arms* xi It's six of one and half-a-dozen of the other, so far as being on the square goes.

Skeer your own fire.

1917 J. C. BRIDGE *Cheshire Prov* 109 Skeer your own fire. Skeer = to rake out. Mind your own business.

Skiddaw, Lauvellin, and Casticand, are the highest hills in all England.

1586 CAMDEN *Britannia, Cumb* (1722) ii. 1006 The Inhabitants . . . have this rhyme . . . concerning the height of this and two other mountains in those parts *Skiddaw, Lauvellin, and Casticand, Are the highest hills in all England.* [¹ 3,054 ft.]

Skill and confidence are an unconquered army.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 346.

Slander is a shipwreck by a dry tempest.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 323

Slander leaves a score¹ (scar) behind it.

1616 DRAXE *Anc. Adag.* 192 Slander leaueth a skarre. 1670 RAY *Prov.* 24 Slander leaves a score behind it. *Calumniare fortiter, atiquid adhærebit.* 1721 KELLY *Scot. Prov.* 286 Slander always leaves a slur. Eng. *Throw much dirt some will stick.* Lat. *Calumniare audaciter, atiquid adhærebit.* [¹ mark.]

Sleep is the brother (cousin) of death.

[Gk. HOMER *Iliad* xiv. 231 "Εὐθ' ὅ γ' ὕπνῳ ξύμβλητο, κασιγνήτῳ Θανάτῳ. Where he falls in with Sleep, brother of Death.] 1563 *Mirr. Mag.* Q. iv By him lay heavy slepe, the cosin of death. 1718 POPE *Iliad* xiv. 265 The cave of Death's half-brother, Sleep. 1813 SHELLEY *Queen Mab* i How wonderful is Death, Death and his brother Sleep!

Sleep is the image of death.

1639 J. CLARKE *Parcem.* 322.

Sleep without supping, and wake without owing.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 321.

Sloth (is) the key of (to) poverty.

1853 ABP. TRENCH *Prov.* v (1894) 114 To many languages another with its striking image, *Sloth, the key of poverty,*¹ belongs. [¹ *Pereza, llave de pobreza.*]

Sloth, like rust, consumes faster than labour wears.

1758 FRANKLIN 1758 *Poor Rich. Alm.* in ARBER *E. Garner* v. 579 Sloth, by bringing on diseases, absolutely shortens life. *Sloth, like Rust, consumes faster than Labour wears.*

Sloth must breed a scab.

1546 J. HEYWOOD *Prov.* (1867) i. iii. 7 Sens we see slouth must bréede a scab.

Sloth turneth the edge of wit.

1579 LYLLY *Euphues* (Arb.) 126 Sloth tourneth the edge of wit. 1670 RAY *Prov.* 24.

Slough of Despond.

1678 BUNYAN *Pilgr.* i (1877) 8 They drew near to a very myny *Slough*, that was in the midst of the plain. The name of the slough was Despond . . . Wherefore *Christian* was left to tumble in the Slough of Despond alone, 1929 *Times* 4 Oct. 16/4 During the last 12 months trade had come out of the 'Slough of Despond'.

Slow and steady wins the race.

1894 NORTHALL *Folk-phrases* (E. D. S.) 22

Slow and (but) sure.

c. 1608-9 MIDDLETON *Widow* ii. ii. *Brand.* Martino, we ride slow. *Mart.* But we ride sure, sir, Your hasty riders often come short home. 1639 J. CLARKE *Parcem.* 325 Slow but sure. 1692 R. L'ESTRANGE *Fables* cccxix (1738) 388 Slow and sure in those cases, is good counsel . . . He that will be rich before night, may be hanged before noon. 1727 GAY *Fables* iv. 28 The hound is slow, but always sure. 1882 BLACKMORE *Christowell* xiv You go on so fast, when you want to slur a point. Slow and sure is my style of business.

Slow and sure, like Pedley's mare.

1732 T. FULLER *Gnom.* 179.

Slow and (but) sure wins the day (race).

1859 SMILES *Self-Help* 358 Provided the dunce has persistency and application he will inevitably head the cleverer fellow without those qualities. Slow but sure wins the race.

Slow at meat, slow at work.

1721 KELLY *Scot. Prov.* 286.

Sluggards' guise, slow to bed, and slow to rise.

1639 J. SMYTH *Berkeley MSS.* (1885) III. 32 Hee is tainted with an evill guise, Loth to bed and loth to rise. 1855 BOHN *Handbk. Prov.* 487.

Sluts are good enough to make slovens' pottage.

1670 RAY *Prov.* 143.

Small birds must have meat.

[1811 BIBLE, *Job* xxxvii. 41 Who provideth for the raven his food? *Ps.* cxlvii. 9 He giveth to the beast his food, and to the young ravens which cry.] 1639 J. CLARKE *Parcem.* 246 Small birds must have meat. 1670 RAY *Prov.* 63 Small birds must have meat. Children must be fed, they cannot be maintained with nothing.

1600-1 SHAKS. *Merry W. I.* iii. 36 Young ravens must have food.

Small invitation will serve a beggar.

1855 BOHN *Handbk. Prov.* 487.

Small profits and quick returns.

1899 SIR ALG. WEST XXXI His mission had been conducted on strictly commercial lines of small profits and quick returns.

Small rain lays great dust.

1670 RAY *Prov.* 135.

Small rain lays great winds.

1639 J. CLARKE *Paræm.* 204 Small raine layes great winds. 1670 RAY *Prov.* 135 Petite pluie abat grand vent. Small rain, or a little rain lays a great wind, *Gall.*

Small riches hath most rest.

1514 A. BARCLAY *Eclogs* in (*Spen. Soc.*) 28 *Corn.* Small riches hath most rest, In greatest seas moste sorest is tempest.

Small sorrows speak; great ones are silent.

[L. SENECA *Phædra* 615 *Curæ leves loquuntur, ingentes stupent*] 1587 T. HUGHES *Misf Arthur* (*Clar. Press*) iv. n. 14 *Nunc.* Small griefes can speake: the great astonisht stand

Smoke of Charren.

1659 HOWELL *Eng. Prov.* 21/1 The smoak of Charren; A Proverb relating to a wife who had beat her husband, and he going out weeping, said it was for the smoake that his eyes watered.

Smoky Charing.

1736 S. PEGGE *Kenticisms, Prov.* (E.D.S.) 69 *Smoking Charing.* [Charing is near Ashford]

Snake in the bosom.

[Refers to the ingratitude and treachery of the snake in Æsop's Fable (t. x)] c. 1386 CHAUCER *Summoner's T.* D 1993 Be war from hire that in thy bosom crepeth. — *Merch.* T. E* 1786 Lyk to the naddre in bosom sly untrew. 1671 MILTON *Samson* 763 Drawn to wear out miserable days. Entangl'd with a poysonous bosom snake. 1721 KELLY *Scol. Prov.* 61 *Eng.* Put a snake in your Bosom, and it will sting when it is warm. 1763 JOHNSON 8 Dec. in BOSWELL (1848) xviii 162 Every desire is a viper in the bosom, who, while he was chill, was harmless, but when warmth gave him strength, exerted it in poison 1865 KINGSLEY *Hereward* i. ix. 214 The wild Viking would have crushed the growing snake in his bosom.

1590-1 SHAKS. 2 *Hen.* VI III. i. 343 I fear me you but warm the starved snake, Who, cherish'd in your breasts, will sting your hearts. 1595-6 *Rich.* II III. ii 131 Snakes, in my heart-blood warm'd, that sting my heart.

Snake in the grass.

[After VIRGIL *Ecl.* iii. 93 *Lalei anguis in herba.*] c. 1386 CHAUCER *Summoner's T.* D 1994 War fro the serpent that so sily crepeth Under the gras, and styngeth subtilly. c. 1420 LYDGATE *Troy Bk.* i. 185 Lyche an addre vnder flouris fayre. 1579-80 LODGE *Def. Poet.* (1853) 22 *Lalei anguis in herba*, under your fair show of conscience take heed you cloak not your abuse. 1677 YARRANTON *Eng. Impr.* 101 Hold, hold, you drive too fast; there is a snake in the Bush. 1698

[C. LESLIE] (*title*), The Snake in the Grass. 1709 HEARNE *Collect.* (O.H.S.) ii. 173 There is a Snake in the Grasse, and the designe is mischievous 1868 W. COLLINS *Moonstone* xiv Those enquiries took him (in the capacity of snake in the grass) among my fellow-servants. • 1590-1 SHAKS. 2 *Hen.* VI III. i. 228 Or as the snake rolled in a flowering bank . . . doth sting a child. 1594-5 *Rom. & Jul.* III. ii. 73 O serpent heart hid with a flower face. 1595-6 *Rich.* II III. ii 19 And when they from thy bosom pluck a flower, Guard it, I pray thee, with a lurking adder. 1605-6 *Macbeth* I. v. 66 Look like the innocent flower, But be the serpent under it.

Snakes in Iceland.

1778 JOHNSON in BOSWELL (1848) lxiv 589 A complete chapter of 'The Natural History of Iceland', from the Danish of *Horrebaw*, . . chap. lxii — *Concerning Snakes.* 'There are no snakes to be met with throughout the whole island.' 1908 *Spectator* 5 May 'The Value of a Public School Education' reminds one of the chapter on the snakes in Iceland. . . 'So far as the school at large is concerned every Greek and Latin book should be destroyed'.

Snapping so short makes you look so lean.

1678 RAY *Prov.* 345.

Snow for a se'nnight is a mother to the earth, for ever after a step-mother.

1855 BOHN *Handbk. Prov.* 40. [*Ital.*]

Snow is white, and lieth in the dike, and every man lets it lie.

1546 J. HEYWOOD *Prov.* (1867) ii. iv. 51 Snow is white And heth in the dike And every man lets it lye.

Snowdon will yield sufficient pasture for all the cattle of Wales put together.

1586 CAMDEN *Britannia, Caernarvon* (1722) ii. 795 It is a common saying among the Welsh, *That the mountains of Eryreu would, in case of necessity, afford Pasture enough for all the Cattel in Wales.* 1662 FULLER *Worthies, Carnarvon* (1840) iii. 527 'Craig Erry, or Snow-don, will yield sufficient pasture for all the cattle of Wales put together' . . . importing, by help of an hyperbole, the extraordinary fruitfulness of this place.

Snug's the word.

1714 STEELE *Lover* No. 7. 11 Mar. *Select.* (*Clar. Press*) 279 I here lay *Incog.* for at least three seconds; snug was the word. 1738 POPE *Imit. Hor.* Ep. I 146, 7 'Away, away' take all your scaffolds down For *Snug's* the word: My dear! we'll live in Town.'

So far, so good.

1721 KELLY *Scol. Prov.* 300 *So far, so good.* So much is done to good purpose. 1753 RICHARDSON *Grandison* v. x (1812) 389 'So far, so good', said Aunt Eleanor. 1921 M.

HEWLETT *Wiltshire Ess.* 108 Not the most gallant way of putting it, perhaps, but so far, so good.

So goeth the world: now woe, now weal.

c. 1290 GOWER *Conf. Am.* viii (1889) 427 Fortune hath sworne To set him upward on the whele, So goth the world, now wo, now wele.

So good that he is good for nothing.

1607-12 BACON *Ess., Goodness* (Arb.) 200 The *Italians* haue an vngracious prouerbe *Tanto buon che val niente, So good that he is good for Nothinge.* 1639 J. CLARKE *Paræm.* 78 So good as good for nothing 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 348 *Lady S.* How do you like these preserved oranges? *Lady A.* . . . They are too good *Lady S.* O, madam, I have heard 'em say, that too good is stark naught. 1871 SMILES *Character* 301 It is still . . . the practice to cultivate the weakness of woman rather than her strength. . . . She incurs the risk of becoming the embodiment of the Italian proverb—"so good that she is good for nothing".

So got, so gone.

1678 RAY *Prov.* 349.

So many countries, so many customs (laws).

c. 1100 *Anglo-Saxon Gnostic Verses* (Grein) l. 17 *efen-icla bega, þeoda and þeawa* [an equal number both of countries and customs.] c. 1300 *Prov. Hending* 4 *Ase fele thedes, ase fele thewes.* [So many countries, so many customs.] c. 1374 CHAUCER *Troilus* II. 28 In sondry londes, sondry ben usages. 1670 RAY *Prov.* 73 So many countrys, so many customes. *Tant de gens tant de guises.* *Gall.*

So many days old the moon is on Michaelmas Day, so many floods after.

1661 M. STEVENSON *Twelve Moneths* 44 They say so many dayes old the Moon is on *Michaelmas* day, so many Floods after.

So many frosts in March, so many in May.

1678 RAY *Prov.* 344.

So many men in court, and so many strangers.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 357.

So many men (heads) so many censures.¹

1590 TARTLTON *News Purgat.* (Shaks. Soc.) 73 I could not learn for whom this torment was provided, for that so many men, so many censures. 1616 GRFENE *Mourning Garm.* Wks. (Huth.) IX. 174 So many heads, so many censures, euery fancy liketh a sundry friend. [¹ opinions.]

So many men (heads), so many minds (wits).

[L. TERENCE *Phorm.* II. IV. 14 *Quot homines tot sententiae.*] c. 1386 CHAUCER *Sgr's T.* 203

As many hedes, as many wittes ther been. 1539 TAVERNER *Erasm. Proo.* (1552) 13 *Quot homines, tot sententiae.* So many heads, so many judgments 1546 J. HLYWOOD *Prov.* (1867) I. III. 7 All this no further fits, But to shew, so many heds so many wits. 1579 LYLLE *Euph.* (Arb.) 40 But so many men so many mindes, that may seeme in your eye odious, which in an others eye may be gracious. 1621 BURTON *Anat. Mel. Democri.* to Rdr. (1651) 9 So many men, so many minds that which thou condemnest, he commendeth. 1692 R. L'ESTRANGE *Fables* ccclviii (1738) 374 *So many men, so many minds*, and thus diversity of thought must necessarily be attended with folly, vanity, and error.

So many servants (slaves) so many enemies.

[L. CATO *Quot servi, tot hostes*] 1539 TAVERNER *Proverbes* (1533) f. 34 *Quot seruos habemus, totidem habemus hostes.* Loke how many bondmen we haue and so many enemyes we haue. 1603 FLORIO tr. *Montaigne* II. viii (1897) III. 110 Old Cato was wont to say, So many servants, so many enemies. 1869 LECKY *Hist. Eur. Mor.* (1905) I. II. 302 The servile wars . . . had shaken Italy to the centre, and the shock was felt in every household. 'As many enemies as slaves', had become a Roman proverb. 1892 BP. LIGHTFOOT *Philemon* 320 The universal distrust had already found expression in a common proverb, 'As many enemies as slaves'. [Note—Senec. *Ep. Mor.* 47 ' . . . totidem hostes esse quot seruos'.]

So much the worse for the facts.

1902-4 LEAN *Collect.* IV. 96.

So we get the chink, we'll bear with the stink.

[L. *Non olet.* 'It doesn't smell'; founded upon a remark of Vespasian after applying to his nose a handful of the gold brought in by his tax on urine. Fr. *L'Argent n'a pas d'odeur.* cf. 1628 EARLE *Microcosm., Phisitian* (Arb.) 25 Of al odors he likes best the smel of Vrme, and holds *Vespasian's* rule, that no gain is vnsauory.] 1639 J. CLARKE *Paræm.* 293 So we get chink, we'll bear with stinke. 1721 KELLY *Scot. Prov.* 359 We will bear with the stink, when it brings in the clink. 1888 J. E. T. ROGERS *Econ. Interp. Hist.* (1894) II. xxi. 464 Defoe . . . was ready to take a brief from either of the contending factions. He had accepted as his guide in literary life the adage of Vespasian, *Non olet.* 1902 A. LANG *Hist. Scot.* II. xiii. 335 It did not follow that James need continue to take money from hands dipped in his mother's blood. Of money, however, from whatever quarter, James thought *non olet.*

Sober, neighbour, the night is but young yet.

1721 KELLY *Scot. Prov.* 295 *Sober, neighbour, the night is but young yet.* Make no haste, for you have time enough before your hand.

Soft fire makes sweet malt.

a. 1530 R. HILL'S *Common-pl. Bk.* (1858) 140 A softe fyre makyth swete malte. a. 1553 UDALL *Royster D.* I. II (Arb.) 20 Soft fire

maketh sweete malte, good Madge. 1599 PORTER *Angry Wom. Abingd.* II. 1 (Merm.) 125 *Nich.* Haste makes waste; soft fire makes sweet malt. 1648 HERRICK *Hesper.*, *Con Flores* 50 (1921) 218 Extremes have still their fault, *The softest Fire makes the sweetest Maull.* 1663 BUTLER *Hud.* I. III. 1251 Hold, hold (quoth Hudibras), soft fire, They say, does make sweet malt.

Soft words and hard arguments.

1670 RAY *Prov.* 158 Soft words and hard arguments. 1766 GOODY *Two-Shoes* [ed. 3] II Use soft words and hard arguments.

Soldiers and travellers may lie by authority.

1659 HOWELL *Eng. Prov.* 21/1.

Soldiers in peace are like chimneys in summer.

a. 1598 LD BURLEIGH *Advice to Son in KNIGHT Half-Hours* IV. 75 Neither . . . shalt thou train them up in wars. . . . It is a science no longer in request than in use. For soldiers in peace are like chimneys in summer.

Solomon was a wise man, and Sampson was a strong man, yet neither of them could pay money before they had it.

1659 HOWELL *Eng. Prov.* 21/1.

Solomon's wise, loath to go to bed, but ten times loather to rise.

1832 E. L. CHAMBERLAIN *West Worc. Wds.* 39.

Solvitur ambulando.

[i.e. It is solved by walking.] 1906 F. W. MAITLAND *Lest. Stephen* XVII He would have to proceed empirically. *Solvitur ambulando*—the motto of the philosophic tramp—had also to be the motto of the editor. 1931 *Times* 16 Feb. 13/5 There has been nothing so perfect since Zeno's proof that motion is an impossibility and the answer in both cases is the same: *Solvitur ambulando*, or 'get a move on'.

Some are wise, and some are otherwise.

1659 HOWELL *Eng. Prov.* I Some are wise, and some are otherwise. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 335 *Never.* Some people take him for a wise man. *Lady S.* Ay, ay; some are wise, and some are otherwise.

Some bargain's dear bought, and cheap should be sold.

1611 J. DAVIES *Scourge Folly Prov.* 394 Wks. (Grosart) II. 50.

Some do amend when they cannot appair.¹

1611 J. DAVIES *Scourge Folly Prov.* 265 Wks. (Grosart) II. 47. [¹ wax worse.]

Some evils are cured by contempt.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 366.

Some folk look up and ithers look down.

1832 A. HENDERSON *Scot. Prov.* (1881) 137.

Some fork low, but ye fork ower the mow.¹

1862 A. HISLOP *Prov. Scot.* [ed. 3] 264 Some fork low, but ye fork ower the mow. That is, some people do not do their work sufficiently, but you overdo it. [¹ heap, stack.]

Some good, some bad, as sheep come to the fold.

1678 RAY *Prov.* 247.

Some good things I do not love; a good long mile, good small beer, and a good old woman.

1678 RAY *Prov.* 148.

Some hae a hantle¹ o' fauts, ye're only a ne'er-do-weel.

1862 A. HISLOP *Prov. Scot.* [ed. 3] 264 Some hae a hantle o' fauts, ye're only a ne'er-do-weel. Some, though very bad, still have some redeeming qualities, the party addressed has none. [¹ a considerable number.]

Some have the hap, some stick in the gap.

1639 J. CLARKE *Parcem.* 125 Some have the hap, some stick i' th' gap. 1721 KELLY *Scot. Prov.* 296 Some has hap, and some sticks in the gap.

Some make a conscience of spitting in the church, yet rob the altar.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 347.

Some men must love my lady, and some Joan.

1855 BOHN *Handbk. Prov.* 489.

1594-5 SHAKS *L.L.L.* III. 215 Some men must love my lady and some Joan.

Some men plant an opinion they seem to eradicate.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 372.

Some one is walking over my grave.

1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 341 *Miss.* [Shuddering.] Lord! there's somebody walking over my grave.

Some people can see no good near home.

1902-4 LEAN *Collect.* IV. 97.

Some places of Kent have health and no wealth, some wealth and no health, some health and wealth, some have neither health nor wealth.

1586 CAMDEN *Brit., Kent* (1722) I. 215 The inhabitants, . . . distinguish it into three . . . portions . . . the upper, lying upon the

Thames, . . . healthy, but not altogether so rich; the *middle*, . . . both healthy and rich; the *lower*, . . . rich, but withal unhealthy, because of the wet marshy soil. 1659 HOWELL *Eng Prov.* 20/2 Some places of Kent have health and no wealth, some wealth and no health, some health and wealth, some have neither health nor wealth. 1678 RAY *Prov.* 315 Some part of Kent hath *health* and *no wealth*, viz. East Kent *Some wealth* and *no health*, viz. The weald of Kent *Some both health* and *wealth*, viz. the middle of the Country and parts near London.

Some rain, some rest.

1678 RAY *Prov.* 80 Some rain some rest, A harvest proverb.

Some savers in a house do well.

1678 RAY *Prov.* 198.

Some work in the morning may trimly be done, that all the day after may hardly be won.

1573 TISSER *Husb.* 75 (E D S) 167 Some worke in the morning may trimly be donne, that all the day after can hardly be wonne.

Somebody will comb your head backward yet.

1721 KELLY *Scot Prov.* 286 *Somebody will comb your head backward yet.* Spoken by mothers to stubborn daughters; intimating they will come under the hands of a step-mother, who, it is likely, will not deal too tenderly with them.

Somerton ending.

1678 RAY *Prov.* 347 A Somerton ending. *Somers i e* When the difference between two is divided.

Something (somewhat) hath some savour.

[L. JUVENAL *Sat.* xiv. 204 *Luci bonus est odor, ex re Qualibet.* Good is the smell of gain, come from what it may] 1576 U. FULWELL *Ars Adulandi* sig. C2 As somewhat hath some sauer, so nothing doth no harme. 1634 WITHALS *Dict. Eng. & Lat., Adagia* 563 Somewhat hath some savour, so we get the chyncke,¹ we will beare with the stinke. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II 343 *Lady A.* Has he got a good fortune with his lady? for they say something has some savour, but nothing has no flavour. [¹ coin.]

Something must be left to chance.

1903 W. C. RUSSELL *Overdue* ii 'Something must be left to chance', was a condition of Lord Nelson's tactics, and a clear recognition of the limits of human penetration.

Sometimes clemency is cruelty, and cruelty clemency.

1853 ABP. TRENCH *Prov.* ii (1894) 43 Catherine de Médicis . . . urged on him . . . a proverb, . . . one of the most convenient maxims for tyrants that was ever framed: *Sometimes clemency is cruelty, and cruelty clemency.*

Sometimes the best gain is to lose.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 327.

Somewhat (something) is better than nothing.

1546 J. HEYWOOD *Prov.* (1867) i. ix. 24 And by this prouerbe apéerth this o thyngh, That alwaie somewhat is better then nothyng. 1620 SHELTON *Quiz.* II. 1 (1908) III. 169 A string of coral beads, . . . I could wish they had been oriental pearls, but something is better than nothing.

Son(s) of a (the) white hen.

[= very fortunate] [L. JUVENAL *Sat.* xiii. 141 *Gallinæ filius albe*] 1631 JONSON *New Inn* i. 1 *Host.* Yet all, sir, are not sons of the white hen. Nor can we . . . all . . . be wrapt . . . in fortune's smock.

Soon enough, if well enough.

[L. *Sat. cito, si sat bene*] 1545 ASCHAM *Toxoph.* (Arb.) 114 Men whiche labour more speedly to make manye bowes . . . then they woorked diligently to make good bowes, . . . not layinge before theyr eyes, thys wyse prouerbe. *Sone ynough, if wel ynough* 1651 HERBERT *Jac. Prud.* Wks. (1859) I. 368 We do it soon enough, if that we do be well.

Soon enough to cry 'Chuck'¹ when it is out of the shell.

1721 KELLY *Scot. Prov.* 288 *Soon enough to cry chuck, when it is out of the shell.* It is time enough to reckon on a thing when you are sure of it. [¹ the hen's call to a chicken.]

Soon gotten, soon spent.

1546 J. HEYWOOD *Prov.* (1867) II. vi. 62 Soone gotten, soone spent. 1639 J. CLARKE *Paræm.* 115 Soon got, soon spent.

Soon hot, soon cold.

a. 1502 *Not-Browne Mayd* in PERCY *Reliques* It is sayd of olde, Sone hote, sone colde; And so is a womān. 1639 J. CLARKE *Paræm.* 116 Soone hot soone cold.

Soon in the goom,¹ / quick in the womb.

1869 HAZLITT *Eng. Prov.* 354 (1882) Soon in the goom,¹ / quick in the womb. A saying relevant to children who cut their teeth early. [¹ gum.]

Soon learnt, soon forgotten.

c. 1374 CHAUCER *Troilus* II, l. 1238 Forwhy men seyth 'impressions lighte Ful lightly been ay redy to the flighte'. 1855 BOHN *Handbk. Prov.* 489.

Soon ripe, soon rotten.

[L. *Cito maturum cito putridum.*] 1393 LANGLAND *P. Pl. C.* xiii. 223 And that that ratherst¹ ryppeth . . . rotheth most saunest.² 1546 J. HEYWOOD *Prov.* (1867) i. x. 22 In youth she was towarde and without euill. But soone rype soone rotten. 1642 D. ROGERS *Naaman* x. 288 Some indeed . . . are moved to . . . disdain by their inferiors' forwardness, calling them hastings, soon ripe, soon rotten. 1832 A. HENDERSON *Scot. Prov.* (1881) 136

Ripe fruit is soonest rotten 1837 SMILES *Life & Labour* vi Very few prize boys and girls stand the test of wear. Prodiges are almost always uncertain, they illustrate the proverb of 'soon ripe, soon rotten'.

1595-6 SHAKS. *Rich. II* i. 154 The ripest fruit first falls, and so doth he.

Soon up, soon down.

1642 D. ROGERS *Naaman* 229 Carnall reason is no torrent, soone up soone downe; but a gulfe.

Sooner named, sooner come.

1581 *Conflict of Conscience* III. ii in HAZL. O.E.P. vi. 66 *Hyp.* But I marvel what doth hum from hence so long stay, Sooner named, sooner come, as common proverbs say.

Sooth as God is king.

c. 1386 CHAUCER *Merch. T.* E² 1267 As soth as God is king.

Sooth as gospel.

130. . *Minor Poems fr. Vernon MS.* xxiii 796 Soþ as gospelle. c. 1440 *Parlonope* 153 And that lut were as sothe as gospell.

Sooth bound is no bound.

1386 CHAUCER *Cook's Prol.* A 4356 'Thou seist ful sooth', quod Roger, 'by my fey! But "sooth playe" quaad² playe', as the Flemeng seith.' 1546 J. HEYWOOD *Prov.* (1867) II. viii. 72 It is yll restyng on the soothe. Sooth bound is no bound, in ought that mirth doothe 1591 HARRINGTON *Orl. Fur.* Apol Poet. Pvj As the old saying is (sooth bound is no bound) 1721 KELLY *Scot. Prov.* 3 A sooth bound is no bound. Spoken when people reflect too satirically upon the real vices, follies, and miscarriages of their neighbours. 1824 SCOTT *Redg.* xii This sally did not take quite as well as former efforts of the Laird's wit. The lady drew up, and the Provost said, half aside, 'The sooth bound is nae bound'. [¹ play, jest. ² evil, bad: Dutch *kwaad*.]

Sooth saws be to lords lothe.

c. 1412 HOCLEVIE *De Regum Princ* (Roxb C.) 106 And, for sothe saws ben to lordes lothe, Nought wole he sothe seyne, he hathe made his othe.

Sore cravers are aye ill payers.

1721 KELLY *Scot. Prov.* 286 *Sore cravers are ay ill payers.* This proverb, and the reverse, viz. *Ill payers are sore cravers*, I have never yet seen fail. 1737 A. RAMSAY *Scot. Prov.* Wks. (1819) III. 186 Ill payers are ay gud cravers.

Sore upon sore is not a salve.

1639 J. CLARKE *Paræm.* 197.
1596-7 SHAKS. *K. John* V. ii. 12 I am not glad that such a sore of time Should seek a plaster by contemn'd revolt, And heal the inveterate canker of one wound By making many.

Sorrow and an evil (ill) life / maketh soon an old wife.

1670 RAY *Prov.* 144 Sorrow and an evil life, maketh soon an old wife. 1721 KELLY *Scot.*

Prov. 286 Sorrow and an ill life, makes soon an old wife.

Sorrow be in the house that you're beguiled in.

1721 KELLY *Scot. Prov.* 298 *Sorrow be in the house that you're beguiled in.* Spoken to sharp expert people who have their interest in their eye.

Sorrow be in their hands that held so well to your head.

1721 KELLY *Scot. Prov.* 298 *Sorrow be in their hands that held so well to your head.* Spoken to drunken men when they are ill-natured.

Sorrow (and ill weather) comes (come) unsent for.

[*L. Mala ultro adsunt.* Misfortunes come unsought.] 1579 SPENSER *Shep. Cal.* May Wks. (Globe) 400 Sorrowe ne neede be hastened on, For he will come, without calling, anone. 1639 J. CLARKE *Paræm.* 101 Sorrow comes unsent for. *Ibid.* 165 Like ill weather, sorrow comes unsent for. 1721 KELLY *Scot. Prov.* 290 *Sorrow and ill weather come unsent for.* Spoken when a person is coming to your house, whose company you do not care for.

Sorrow is always dry.

[*Fr.* 14. . *Provs. communs.* *Assez boit qui a deuil*] c. 1548 BALE *K. Johan* 2458, *Sed.* I woulde I were now at Rome at the sygne of the Cuppe, For heavynesse is drye. c. 1612 BEAUM. & FL. *Scornf. Lady* II. i. Wks. (C U.P.) I 251 *Y. Love.* Off with thy drink, thou hast a spice of sorrow makes thee dry. 1644 W. BROWNE *Lidford Journey* Wks (Roxb. Lib.) II. 352 To see it thus much grieved was I. The proverb says, Sorrow is dry; So was I at this matter. 1714 GAY *Shep. Wh.*, *Frid.* 151, 2 For Gaffer Treadwell told us, by the bye, Excessive sorrow is exceeding dry. 1885 D. C. MURRAY *Rainbow G.* v. vi That's a public-house. Sorrow's dry, and so am I. 1594-5 SHAKS. *Rom. & Jul* III. v. 59 *Jul.* Either my eyesight fails, or thou look'st pale. *Rom.* And trust me, love, in my eye so do you: Dry sorrow drinks our blood.

Sorrow is at parting if at meeting there be laughter.

c. 1460 Towneley *Myst.*, *Proces. Talent* (Surtees) 243 Thus sorow is at partyng, at metyng if ther be lahter.

Sorrow is good for nothing but sin.

1659 HOWELL *Eng. Prov.* 2/1.

Sorrow is soon enough when it comes.

1576 PETTIE *Pelike Pall.* (Gollancz) II. 70 Every evil bringeth grief enough with it when it comes. 1721 KELLY *Scot. Prov.* 291 *Sorrow is soon enough when it comes.* Spoken to them who vex themselves with future dismal expectations.

Sorrow rode in my cart.

1830 FORBY *Vocab. E. Anglia* 429 'Sorrow rode in my cart'—... I did ill, but I had reason to repent it afterwards.

Sorrow shake you out of the webster's handy work.

1721 KELLY *Scot. Prov.* 295 *Sorrow shake you out of the webster's handy work*. An ill wish of a weaver, to him that upbraids him with his trade.

Sorrow to his (my) sops.

1546 J. HEYWOOD *Prov.* (1867) II viii 72 But two daies after this came in vre,¹ I had sorow to my sops ynough be sure 1738 *Grose's Dict. Vulg. T.* (ed. 2), Sorrow shall be his sops, he shall repent this. [¹ use.]

Sorrow will pay no debt.

1670 RAY *Prov.* 144.

Sorrow wit you wat¹ where a blessing may light.

1721 KELLY *Scot. Prov.* 291 *Sorrow wit you wat where a blessing may light*. You know not but I may have a better fortune than you think, or expect. [¹ you can by no means know, equivalent to 'Deil Kens'.]

Sorrows gars¹ websters spin.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 88. [¹ makes.]

Souters and tailors count by the hour.

1721 KELLY *Scot. Prov.* 287 *Souters and taylors count by the hour*. Spoken when people offer to break company, because such an hour is past.

Souters shouldna be sailors, wha can neither steer nor row.

1832 A. HENDERSON *Scot. Prov.* (1881) 88.

Southwark ale.

c. 1386 CHAUCER *Miller's Prol.* 3140 If that I mysspeke or seye, Wyte it the ale of Southwerk, I you preye. 1665 R. BRATHWAIT *Comments upon Chaucer's Tales* (1901) 6 Where the best Ale is . . . was made good long ago, as may appear by that overworn Proverb, *The nappy strong Ale of Southwurke Keeps many a Gossip fra the Kirke*.

Sow beans in the mud, and they'll grow like wood.

1639 J. CLARKE *Paræm.* 307 Sowe beans i' th' mud, and they'l grow like wood. 1647 FULLER *Gd. Thoughts in Worse T.* viii (1863) 124 I saw in seedtime a husbandman at plough, in a very rainy day; asking . . . why he would not rather leave off than labour in such foul weather, his answer was . . . Sow beans in the mud, And they'll come up like a wood. 1846 DENHAM *Prov.* (Percy Soc.) 40 Sow beans in the mud, And they'll grow like a wood.

Sow four beans in a row / one for crowscot¹ and one for crow / one to rot and one to grow.

1832 *Times* 23 May 20/6 Pigeons do attack beans. . . . A saying here² indicates how

experience forestalls the mischief by a liberal sowing—Sow four beans in a row, One for crowscot and one for crow, One to rot and one to grow. [¹ Cushtat. ² Guisbrough, Yorks.]

Sow in the slop, 'twill be heavy at top.

1830 FORBY *Vocab. E. Anglia* 417 Sow in the slop, Heavy at top.—i.e. Wheat sown when the ground is wet, is most productive.

Sow or set beans in Candlemas waddle.

1678 RAY *Prov.* 343 Sow or set beans in Candlemas waddle. i.e. Wane of the Moon. *Somerset*.

Sow peas and beans in the wane of the moon, / Who soweth them sooner, he soweth too soon.

1846 DENHAM *Prov.* (Percy Soc.) 42.

Sow thin and mow (shear) thin.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 90 Saw thin, and maw thin. 1721 KELLY *Scot. Prov.* 299 Sow thin, mow thin. 1846 DENHAM *Prov.* (Percy Soc.) 33 Sow thin shear thin.

Sow wheat in dirt, and rye in dust.

1721 KELLY *Scot. Prov.* 298 *Sow wheat in dirt, and rye in dust*. A wet season agrees with the one, and a dry with the other.

Sow with the hand, and not with the whole sack.

[Gk. PLUTARCH *τῇ χειρὶ δεῖ σπεῖρειν, ἀλλὰ μὴ ὅλῳ τῷ θυλάκῳ*. One must sow with the hand, not from the sack's mouth.] 1591 SIR J. HARINGTON *Apol. Poet.* in *Orl. Fur.* (1634) For as men use to sow with the hand and not with the whole sacke, so I would have the eare fed, but not cloyed with these pleasing and sweet falling meeters. 1629 T. ADAMS *Serm.* 1861-2) II. 464 That stock lasts that is neither hoarded miserably nor dealt out indiscreetly. We sow the furrow, not by the sack, but by the handful. 1853 ABP. TRENCH *Prov.* v (1894) 112 The Greeks, who never lost sight of measure and proportion, . . . said, *Sow with the hand, and not with the whole sack*.

Sowed cockle reaped no corn.

c. 1386 CHAUCER *C.T., Man of Law's End-link B*¹ 1183 He wolde sowen som difficulte, Or sprigen kokkel in our clene corn.

1594-5 SHAKS. *L.L.L.* IV. iii. 383 Sow'd cockle reap'd no corn; and justice always whirls in equal measure. 1607-8 *Coriol.* III. i. 69 The cockle of rebellion, insolence, sedition, Which we ourselves have plough'd for, sow'd and scatter'd.

Sowlegrove sil lew.

1686-7 J. AUDREY *Rem. Gent. & Jud.* (1881) 9 The Shepheards, and vulgar people in South Wilts call Februarie Sowlegrove: and have this proverbe of it: viz. Sowlegrove sil lew. February is seldome warme.

Span new. (See Spick and Span on p. 402.)

Spaniels that fawn when beaten, will never forsake their masters.

1580 *LYLY Euph. & his E* (Arb) 392 The Spaniel that fawneth when he is beaten will neuer forsake his maister, the man that do[ai]teth when he is disdained, will neuer foregoe his mistres. 1732 *T. FULLER Gnom.* 181 Spaniels, that fawn when beaten, will never forsake their Masters. 1764 *CHURCHILL Independence* 327 He, like a thorough true-bred spaniel, licks The hand which cuffs him, and the foot which kicks.

Spare at the spigot, and let it out at the bung-hole.

1670 *RAY Prov.* 193 Spare at the spigget, and let it out at the bung-hole. 1721 *KELLY Scot. Prov.* 299 Spare at the spigot, and let out at the bung hole. Spoken to them who are careful and penurious in some trifling things, but neglective in the main chance. 1886 *E. J. HARDY How to be Happy* xiii People are often saving at the wrong place. . . . They spare at the spigot, and let all run away at the bung-hole.

Spare the rod and spoil the child.

c. 1000 *ÆLFRIC Hom.* II. 324 Se ðe sparað his 3yrd, he hatað his cild. 1377 *LANGLAND P. Pl.* B. v. 38-41 'Salomon seide . . . Qui parcit verge, odit filium. The English of this latyn is . . . Who-so spareth the sprynge¹. spilleth his children.' 1382 *WYCLIF Prov.* xiii. 24 He that sparthe the xerde, hatith his sone 1577 *Misogonus* in *BRANDL Quellen* II iii. 442 He that spareth the rode, hates the childe, as Solomon writes. 1639 *J. CLARKE Paræm.* 161 Spare the rod and spoyle the child. 1664 *BUTLER Hud.* II i. 843, Love is a boy, by poets styled; Then spare the rod and spoil the child. 1876 *MRS. BANKS Manch.* Man xxiv 'Spare the rod and spoil the child' had not been abolished from the educational code fifty-five years back. [¹ rod.]

Spare to speak (and) spare to speed.

c. 1350 *Douce MS 52* (ed. Förster) in *Festschr. z. zw. Deutschen Neuphilologentage*, no. 27 Who-so sparyth to speke, sparyth to spede c. 1390 *GOWER Conf. Am.* i. 1293 For specheles may no man spede. 1546 *J. HEYWOOD Prov.* (1867) I. xi 31 Spare to speake spare to speéde. 1721 *KELLY Scot. Prov.* 5 Spare to speak, and spare to speed. . . . Unless a man make interest, and importune, he will not readily come to profit, honour, or advancement. a. 1863 *ARCHBP. WHATLEY Commonpl. Bk.* (1865) 201 Another goes on the maxim . . . of 'spare to speak and spare to speed'.

Spare well and have (spend) well.

1541 *COVERDALE Christ. State Matr.* sig I 3 To spare that thou mayest have to spend. 1832 *A. HENDERSON Scot. Prov.* (1881) 16 Spare weel and hae weel. 1855 *BOHN Handbk. Prov.* 490. Spare well and spend well.

Spare when you're young, and spend when you're old.

1670 *RAY Prov.* 79 He that spares when he is young, may the better spend when he is old. 1721 *KELLY Scot. Prov.* 297.

Sparring is the first gaining.

1572 *J. SANDFORD Houres of Recreation* 212 Sparring is the first gayning. 1578 *FLORIO First Frutes* 30 The first gain or profit is to spare.

Speak and speed, ask and have.

1639 *J. CLARKE Paræm.* 40 Speak and speed.

Speak fair and think what you will.

1614 *CAMDEN Rem.* 312.

Speak fitly, or be silent wisely.

1640 *HERBERT Ouil. Prov. Wks.* (1859) I. 346.

Speak for yourself.

1902-4 *LEAN Collect.* iv. 99 Speak for yourself i.e. don't compromise others by unauthorized admissions.

Speak good of archers, for your father shot in a bow.

1721 *KELLY Scot. Prov.* 292 Speak good of archers, for your father shot in a bow. Spoken to them who despise the trade, profession, or way of living, that their father had.

Speak good of pipers, your father was a fiddler.

1832 *A. HENDERSON Scot. Prov.* (1881) 137 Speak gude o' pipers, your father was a fiddler.

Speak not of a dead man at the table.

1640 *HERBERT Ouil. Prov. Wks.* (1859) I. 348.

Speak not of my debts, unless you mean to pay them.

1640 *HERBERT Ouil. Prov. Wks.* (1859) I. 363. 1902-4 *LEAN Collect.* IV. 57 Never speak of my debts unless you mean to pay them.

Speak of what you understand.

1639 *J. CLARKE Paræm.* 11.

Speak, spend, and speed, quoth Jon of Bathon.

[c. 1381] 1652 *TWYSDEN Hist. Angl. Script.* X. 2638 Speke, spende and spede, quoth Jon of Bathon.

Speak well of the dead.

[Gk. *CHILO Diog. Laert.* 1.3.2.70 Τὸν-τεθνηκότα μὴ κακολόγειν. Speak no evil of the dead. L. *De mortuis nil nisi bonum.* Say nothing of the dead but what is good.] 1648 *HERRICK Hespr.*, No despiight to the dead. Reproach we may the living; not the dead. 1669 *PENN No Cross, No Crown* xix Chilon . . . would say, . . . Speak well of the dead'. 1779-81 *JOHNSON Lives Poets* (Bohn) iii. 321 He that has too much feeling to speak ill of the dead, . . . will not hesitate . . . to destroy . . . the reputation . . . of the living. 1902 *Spectator* 1 Nov The dislike to speak ill of those lately dead has been proverbial for ages.

Speak well of the Highlands, but dwell in the Laigh.¹

1896 *A. CHEVIOT Prov. Scot.* 303. [¹ Lowlands.]

Speak well of your friend, of your enemy say nothing.

1855 BOHN *Handbk. Prov.* 490.

Speak when you are spoken to.

1599 PORTER *Angry Wom. Abingd.* II. i (Merm.) 127 *Nich.* Who speaks to you? you may speak when ye are spoken to 1670 RAY *Prov.* 145 Speak when you are spoke to, come when you are call'd 1721 KELLY *Scot. Prov.* 293 *Speak when you're spoken to, do what you're bidden. Come when you're call'd, and you'll not be chidden* A cant of mistresses to their maid servants. 1876 MRS. BANKS *Manch. Man* XIII Girls of fifteen were then... taught only to 'speak when spoken to'.

Spectacles are death's arquebuse.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 360.

Speech is silvern, silence is golden.

1831 CARLYLE *Sart. Res.* III. iii As the Swiss Inscription says: *Speechen ist silbern, Schweigen ist golden* (Speech is silvern, Silence is golden). 1868 *Silent Hour* I. 4 Speech is, after all, not the silvern but the golden thing, when rightly used.

Speech is the picture of the mind.

1670 RAY *Prov.* 19.

Speech shows what a man is.

1639 J. CLARKE *Paræm* 238.
1611-12 SHAKS. *Tempest* I. ii. 493 My father's of a better nature, sir, Than he appears by speech.

Spend and be free, but make no waste.

1670 RAY *Prov.* 24.

Spend, and God will send; spare, and ever bare.

c. 1350 *Douce MS. 52* (ed. Förster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 16 Spende and God wyl sende; spare and euer bare—*Expendas late, mittet tibi Deus omnia grate.* 1546 J. HEYWOOD *Prov.* (1867) II. v. 54 Euer spare and euer bare (saeth he) by and by. Spend, and god shall send (saeth he) saith tholde ballet. 1575 GASCOIGNE *Flowers Wks.* (1907) I. 64 The common speech is, spend and God will send. 1623 CAMDEN *Rem.* 268 Euer spare, and euer bare. 1721 KELLY *Scot. Prov.* 290 *Spend and God will send, spare and euer bare.* Solomon says, *There is that scattereth, and yet aboundeth: And there is some that withholdeth more than is meet, and it tendeth to poverty.*

Spend as you get.

1639 J. CLARKE *Paræm*. 212.

Spend me and defend me.

1590 PAYNE *Brief Descr. Ireland* (1841) 4 They have a common saying which I am persuaded they speak vfeinedly, which is, *Defend me and Spend me.* 1596 SPENSER *State Ireld. Wks.* (Globe) 624/1 They... are

very loth to yeld any certayne rent, but onely such spendings, saying commonly, 'Spend me and defend me'. 1619 HOWELL *Lett.* 1 May (1903) I. 17 [In Amsterdam] monstrous exercises... are imposed upon all sorts of commodities... it goes... to preserve them from the Spaniards, so that the saying is truly verified here, 'Defend me and spend me'. 1678 RAY *Prov.* 351 *Defend me and spend me (saith the Irish chiuile).* 1853 ADP TRENCH *Prov.* III (1894) 61 *Spend me and defend me...* expresses their idea of what they owed to their native chiefs, and what these owed in return to them.

Spend not where you may save; spare not where you must spend.

1678 RAY *Prov.* 348.

Spice is black, but it has a sweet smack.

1721 KELLY *Scot. Prov.* 296 *Spice is black, but it has a sweet smack...* An apology for black people.

Spick and span, or Spick and span new (formerly Span new).

c. 1300 *Havelok* 968 The cok bigan of him to rewe, and bouthe him clothes, al spannewe. c. 1374 CHAUCER *Troilus* III. 1665 This tale was ay span-newe to bygygne. a. 1579-80 NORTH *Plutarch* (1895) II. 217 They were all in goodly gilt armours, and brave purple cassocks upon them, spicke, and spanne newe. c. 1590 Forewords to STUBBES' *Anal.* (1877) 38 A spicke and spanne new Geneua Bible. 1665 PEPYS *Diary* 15 Nov. My Lady Batten walking through the dirty lane with new spicke and span white shoes. 1691 RAY S. & E. Co. *Words* 114 *Span New*, very new: that was never worn or used. 1846 THACKERAY *Crit. Rev. Wks.* (1886) XXIII. 159 Benvenuto, spick and span in his very best clothes. 1886 'MAXWELL GRAY' *Silence Dean Matiland* I. i. 9 A dog-cart, ... driven by a spick-and-span groom.

Spies are the ears and eyes of princes.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366.

Spilt wine is worse than water.

1721 KELLY *Scot. Prov.* 295 *Spilt wine is worse than water.* Spoken when a thing is spoil'd and not put to its proper use.

Spit in his mouth, and make him a mastiff.

1678 RAY *Prov.* 81.

Spit in your hand and take better hold (hold fast).

1546 J. HEYWOOD *Prov.* (1867) II. iv. 52 Naie, I will spyt in my handes, and take better holde. 1577 GRANGE *Gold. Aphrod.* Hjb If I haue anoynted your palmes with hope, spitte on your handes and take good holde. 1670 RAY *Prov.* 194 Spit in your hand and take better hold. 1721 KELLY *Scot. Prov.* 291 *Spit in your hand and hold fast.* Spoken to wives, when they speak of their husband's second marriage. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 385 *Lady S.*

Nought's never in danger. I warrant miss will spit in her hand, and hold fast. 1866 BLACKMORE *Cradock N. xxxiii* Spit on your grapples, my lads of wax, and better luck the cast after.

Spit on a (the) stone, (and) it will be wet at last.

1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 88 Spit on the stane, it will be wet at the last. 1721 KELLY *Scot. Prov.* 300 *Spit on a stone and it will be wet at last.* Constant and perpetual doing, though slow, yet may at last effect great things.

Sport is sweetest when there be no spectators.

1639 J. CLARKE *Paræm.* 326.

Spread the table, and contention will cease.

1678 RAY *Adag. Hebr.* 413.

Spur a jade a question, and [s]he'll kick you an answer.

1692 R. L'ESTRANGE *Fables cccxvi* (1738) 329 *Spur a jade a question, and he'll kick ye an answer.* . . . People should not be too inquisitive, without considering how far they themselves may be concerned in the answer to the question.

Stabbed with a Bridport dagger.

1662 FULLER *Worthies, Dorset* (1840) i. 453 'Stabb'd with a Bridport dagger'. That is, hanged . . . at the gallows; the best . . . hemp . . . growing about Bridport, a market town in this county. 1910 *Times, Lit. Sup.* 21 Oct. 384 Leland . . . jots down, 'At Bridport he made good daggers'. Nowadays, at any rate, a Bridport dagger is a grimly humorous euphemism for a hangman's rope.

Stafford blue.

[= some kind of blue cloth.] c. 1480 Towneley *Myst.* iii. 200 Thou were worthi be cled In stafford blew; ffor thou art alway adred.

Stafford law.

[= 'club law'.] 1539 *Hay any Work A* ij. I threatned him with blowes, and to deale by stafford law. 1615 BEDWELL *Moham. Impos.* i, § 26 The Alkoran of Mohammed established by Stafford law.

Standers-by see more than gamers.

1678 RAY *Prov.* 206. 1748 RICHARDSON *Clar. Harlowe* vii. A stander-by may see more of the game than one that plays.

Standing pools (dubs¹) gather filth.

1639 J. CLARKE *Paræm.* 144 Standing pools gather filth. 1721 KELLY *Scot. Prov.* 299 Standing pools gather mud. 1832 A. HENDERSON *Scot. Prov.* 13 Standing dubs gather dirt. [¹ pools.]

1605-6 SHAKS. *K. Lear* III. iv. 137 The green mantle of the standing pool.

Stark dead be thy comfort.

1659 HOWELL *Eng. Prov.* 11/2.

Starv 'em, Rob 'em, and Cheat 'em.

1787 GROSE *Provinc. Glos., Keni* (1811) 186 Starv 'em, Rob 'em, and Cheat 'em. Stroud, Rochester, and Chatham. A saying in the mouths of the soldiers and sailors, in allusion to the impositions practised upon them.

States have their conversions and periods as well as natural bodies.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 372.

Stay a little, and news will find you.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 333.

Stay a while, that we may make an end the sooner.

1625 BACON *Apoph. Wks.* (Chandos) 365 Sir Amyas Pawlet, when he saw too much haste made in any matter, was wont to say, 'Stay a while, that we may make an end the sooner'.

Stay, and drink of your browst.¹

1721 KELLY *Scot. Prov.* 289 *Stay, and drink of your browst.* Take a share of the mischief that you have occasioned. [¹ brewing.]

Stay till the lame messenger come, if you will know the truth of the thing.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 333.

Steal the horse, and carry home the bridle.

1678 RAY *Prov.* 342.

Step after step the ladder is ascended.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 336.

Sticking¹ goes not by strength, but by guiding of the gully.²

1721 KELLY *Scot. Prov.* 292 *Sticking goes not by strength, but by guiding of the gooly.* Matters are carried on rather by art than strength. [¹ stabbing. ² knife.]

Sticks and stones will break my bones, but names will never hurt me.

1894 NORTHALL *Folk-phrases* (E.D.S.) 23 Sticks and stones will break my bones, but names will never hurt me! Said by one youngster to another calling names.

Still he fishes that catches one.

1639 J. CLARKE *Paræm.* 294 Still he fisheth that catches one. 1670 RAY *Prov.* 91 Still he fisheth that catcheth one. Tousjours pesche qui en prend un. *Gall.*

Still (smooth) waters run deep.

c. 1430 LYDGATE *Churl & Bird* (Percy Soc.) 186 Smothe waters ben ofte sithes depe. c. 1435 *Burgh's Cato* v. 1050 In floodis stille is watir deep and hihe. 1530 LYL Y *Euph. & his Eng.* (Arb.) 287 I perceiue Issida that

where the streame runneth smoothest, the water is deepest 1616 DRAXE *Anc Adag.* 178 Where riuers runne most stilly, they are the deepest 1640 HERBERT *Ouill Prov.* Wks. (1859) I. 325 Take heed of still waters, the quick pass away. 1721 KELLY *Scot Prov.* 387 Smooth waters run deep. 1858 MRS CRAIK *A Woman's Thoughts* 291 In mature age, . . . the fullest, tenderest tide of which the loving heart is capable, may be described by those 'still waters' which 'run deep'. 1869 TROLLOPE *He knew he was right* XXXV 'What do you call Dorothy Stanbury? That's what I call still water She runs deep enough. . . So quiet, but so—clever.'

1590-1 SHAKS 2 *Hen VI* III. i. 53 Smooth runs the water where the brook is deep

Stock, lock, and barrel.

[= the entirety of any thing] 1817 SCOTT in LOCKHART *Life V.* 238 Like the Highland-man's gun, she wants stock, lock, and barrel, to put her into repair. 1853 G. J. WHYTEMELVILLE *Digby Grand* xxiv When a woman is a tramp there is nothing like her, but when she does go to the bad, she goes altogether, 'stock, lock and barrel' 1912 *Spectator* 6 Jan. 24 He condemns fiscal autonomy—lock, stock, and barrel—as ignoring the lessons of the past.

Stolen waters (pleasures) are sweet.

[1611 BIBLE *Prov.* ix. 17.] 1629 T. ADAMS *Serm.* (1862) i. 159 Sin shows you a fair picture—'Stolen waters are sweet'. 1632 MASSINGER *City Madam* II. i And pleasure stolen, being sweetest. 1721 KELLY *Scot Prov.* 298 *Stoln waters are sweet* People take great delight in that which they can get privately. 1824 SCOTT *Redg.* I. 10 His eyes dancing with all the glee of a forbidden revel; and his features . . . confessing the full sweetness of stolen waters.

Stone of Sisyphus.

[In Greek mythology, Sisyphus was condemned to roll daily to the top of a hill a huge stone, which thereupon rolled down again.] 1621 NURTON *Anat. Mel.* i. ii. III. xi (1652) 112 Commonly, they that, like Sisyphus, roll this restless stone of ambition, are in a perpetual agony. 1670 DRYDEN *Conq. Gran* III. ii Oz. Whate'er I plot, like Sisyphus, in vain I heave a stone, that tumbles down again. 1909 *Times, Lit. Sup.* 16 Jul 260 'The task of Sisyphus has to be begun again by all . . . rulers of empires; and the stone of civilization which has been painfully rolled up the mountain side tumbles back into the pit'.

Stone-dead hath no fellow.

[1641] 1828 MACAULAY *Ess.*, *Hallam* Wks. V. 185 Essex said, . . . with more truth than elegance, 'Stone-dead hath no fellow'. 1926 *Times* 27 Aug. 11/3 The execution of the death sentences had been postponed for a week, an unusual period in a country where the adage 'stone-dead hath no fellow' wins general support.

Stool of repentance.

[A stool formerly placed in Scottish churches for offenders (especially against chastity); also called *Culty-stool*.] a. 1674 CLARENDON

Hist Reb xin § 48 To stand publicly in the Stool of Repentance, acknowledging their former transgressions a. 1704 T. BROWN *Walk round London* Wks. (1709) III 34 When the Fumes of Melancholy or Wine set them on the Stool of Repentance 1884 *Christian World* 2 Oct. 737/1 *The Times* . . . seats itself as it were in shame on the stool of repentance

Stop stitch while I put a needle in.

1847 HALLIWELL *Dict* (1889) II. 808 *Stop stitch while I put a needle in*, a proverbial phrase applied to any one when one wishes him to do anything more slowly.

Stopford¹ law; / no stake, no draw.

1678 RAY *Prov.* 301 *Cheshire*. Stopford law, no stake no draw. 1787 GROSE *Provenc. Glos.*, *Chesh.* (1811) 157 Stopford law, no stake, no draw. . . . Commonly used to signify that only such as contribute to the liquor, are entitled to drink of it. 1917 J. C. BRIDGE *Chesh. Prov.* 110 Stopport¹ law, no stake no draw. . . . Only those who contribute to an undertaking may reap any benefit from it. . . . Stockport is half in Lancashire and half in Cheshire. [¹ Stockport]

Store is no sore.

1471 RIPLEY *Comp. Alch.* XII. VIII in *Ashm.* (1652) 186 For wyse men done sey store ys no sore 1546 J. HEYWOOD *Prov* (1867) I v. 10 Gredinesse, to drawe desyre to hir lore, Saieih, . . . store is no soie. 1633 MASSINGER *New Way* III. ii (Merr.) 149 *Over*. Let my dressers cack with the weight Of curious viands *Greedly*. 'Store indeed's no sore', sir.

Stow on the Wold,¹ / where the wind blows cold.

1852 *N. & Q.* 1st Ser. V. 375 A particularly appropriate rhyme is that of 'Stow on the Wold Where the wind blows cold' 1853 HALLIWELL *Nursery Rh. of Eng* in LEAN *Collect.* i. 39 At Stow in the Wold the wind blows cold, I know no more than this. [¹ a small market-town in the Cotswold Hills.]

Straight trees have crooked roots.

1732 T. FULLER *Gnom.* 182.

Strand on the Green, thirteen houses, fourteen cuckolds, and never a house between.

1659 HOWELL *Eng. Prov.* 21/2 *Strand on the Green*, thirteen houses, fourteen Cuckolds, and never a house between; *For the father and son lay in one house*.

Straws show which way the wind blows.

1689 SELDEN *Table-Talk. Libels* (Arb.) 67 Take a straw and throw it up into the Air, you shall see by that which way the Wind is . . . More solid things do not show the Complexion of the times so well, as Ballads and Libels. 1835 LYTON *Rienzi* II. iii The Provençal, who well knew how to construe the wind by the direction of straws. 1861 READE *Cloister & H.* Ivi And such straws of speech

show how blows the wind. 1907 S. LEE *Gi. Eng. of 16 Cent.* 224 Bacon set forth these views as mere *ballons d'essai*, as straws to show him which way the wind blew.

Stretch your arm (Put your hand) no further than your sleeve will reach.

1549 LATIMER 2nd *Serm.* bef. Edw VI (Arb.) 51 Mayntayn no greater port, then thou art able to bear out and support of thyne owne provision Put thy hand no further then thy sleue will reache. 1590 GREENE *Mourning Garment* Wks. (Huth) IX. 216 Mysutes were silke, my talke was all of State, I stretcht beyond the compasse of my sleeve. 1639 J. CLARKE *Parcem.* 211 Stretch your arm no further than your sleeve will reach. 1721 KELLY *Scol. Prov.* 277 *Put your hand no farther than your sleeve will reach.* That is, spend no more than your estate will bear. 1822 J. GALT *Provost* II I replied, 'Dinna try to stretch your arm, gude-wife, further than your sleeve will let you.' 1881 W. WESTALL *Old Factory* XXI It would leave me short of working capital, and . . . I mustn't stretch my arm further than th' coat-sleeve will reach.

Stretch your legs according to your coverlet.

a 1253 GROSTESTE *Bk. of Husbandry* in RILEY *Mem. of London* 8, note 4 Whoso streket his fot forthere than the whitel wil reche, he schal streken in the straw 1393 LANGLAND *Piers Plowm.* C. xvii. 76 When he streyneth hym to strecche, the straw is hus whitel. 1640 HERBERT *Oull. Prov.* Wks. (1859) I. 323 Everyone stretcheth his legs according to his coverlet. 1670 RAY *Prov.* 25. 1897 'H. S. MERRIMAN' *Kedar's Tents* iv 'Every one stretches his legs according to the length of his coverlet', he said. [blanket.]

Stretching and gaunting¹ bodes sleep to be wanting.

1721 KELLY *Scol. Prov.* 293. [¹ yawning.]

Stretching and yawning leadeth to bed.

1678 RAY *Prov.* 81.

Stretton in the Street, / where shrews meet.

1678 RAY *Prov.* 333 Rutlandshire. Stretton i' th' street, where shrews meet.

Strew green rushes for the stranger.

[Before the introduction of carpets, the rushes on the floor were renewed for a visitor.] 1546 J. HEYWOOD *Prov.* (1867) II. III. 48 She bad vs welcome and merly toward me, Gréene rushes for this straunger, strawe here (quoth she). 1589 GREENE *Menaphon* (Arb.) 85 When you come you shall have greene rushes, you are such a straunger. 1738 SWIRT *Pol. Conversat.* i. Wks. (1856) II. 333 *Lady S.* If we had known of your coming, we should have strewn rushes for you.

1593-4 SHAK. *Tam. Shrew* IV. i. 48 Is supper ready, the house trimmed, rushes strewed, cobwebs swept?

Strike as ye feed, and that's but soberly.

1721 KELLY *Scol. Prov.* 286 *Strike as ye feed, and that's but soberly.* A reproof to them that correct those over whom they have no power.

Strike, but hear.

[Gk. PLUTARCH *Themistocles* xi Πάραγον μὲν, ἀκούσων δέ. L. *Verbera sed audi.*] [480 B.C.] 1579 NORTH *Plutarch, Themistocles* (Dent) II. 18 Eurybiades¹ having a staff in his hand lift it up, as though he would have stricken him. Strike and thou wilt, said he,² so thou wilt hear me. [¹ Spartan commander of the Grecian fleet at Artemisium. ² Themistocles.]

Strike, Dawkin; the devil is in the hemp.

1678 RAY *Prov.* 70.

Strike while the iron is hot.

c. 1374 CHAUCE *Troilus* II. 1275 Pandarē, which that stood hir faste by, Felte iren hoot, and he began to smyte. c. 1386—*Melbo.* B² 2226 Whil that iren is hoot, men sholden smyte. 1546 J. HEYWOOD *Prov.* (1867) I. III. 6 And one good lesson to this purpose I pike From the smithis forge, whan thyron is hot strike. 1580 LYLly *Euph. & his E* (Arb.) 367 Omutting no tyme, least the yron should coole before he could strike, he presently went to *Camilla*. 1614 CAMDEN *Rem.* 309 It is good to strike while the iron is hot 1682 BUNYAN *Holy War* II. Wks. (Offor) III 260 Finding . . . the affections of the people warmly inclining to him, he, as thinking it was best striking while the iron is hot, made this . . . speech unto them.

1590-1 SHAKS. 3 *Hen* VI V. 1 49 Strike now, or else the iron cools. 1597-8 2 *Hen* IV II. iv. 323 My lord, he will drive you out of your revenge and turn all to a merriment, if you take not the heat. 1605-6 K. *Lear* I. i. 312 We must do something, and I' the heat. 1612-13 *Hen.* VIII V. i. 178 Now, while it is hot, I'll put it to the issue.

Stuff a cold and starve a fever.

1852 E. FITZGERALD *Polonius* 9 In the case of . . . a Cold—'Stuff a cold and starve a fever', has been grievously misconstrued, so as to bring on the fever it was meant to prevent. 1881 *N. & Q.* 6th Ser. IV. 54 'Stuff a cold', &c. The expression is elliptical, for '[if you] stuff a cold, [you will have to] starve a fever.'

Stuffing holds out storm.

1721 KELLY *Scol. Prov.* 293 *Stuffing holds out storm.* Advising men to take some good thing, before they travel in a bad day.

Sturt¹ follows all extremes.

1721 KELLY *Scol. Prov.* 286. [¹ trouble.]

Sturt¹ pays no debt.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 88 Sturt pays na debt. 1721 KELLY *Scol. Prov.* 292 *Sturt pays no debt.* Spoken with resentment, to them who storm when we crave of them our just debts. [¹ haughtiness, indignation.]

Succours of Spain, either late or never.

1853 ABP. TRENCH *Prov.* III (1894) 53 *Succours of Spain, either late or never.*¹ Any one who reads the despatches of England's Great Captain during the Peninsular War will find in almost every page of them justifications of this proverb. [¹ *Socorros de España, ó tarde, ó nunca.*]

Such a cup, such a cruse.

1549 LATIMER *5th Serm. bef. Edw. VI* (Arb.) 142 She was a rich woman, she had hir landes by the Shuriffes nose. He was a gentilman of a longe nose. Such a cup, such a cruse.

Such a life, such a death.

1639 J. CLARKE *Paræm.* 322.

Such a one hath a good wit, if a wise man had the keeping of it.

1636 CAMDEN *Rem.* 805.

Such a reason pist my goose.

1639 J. CLARKE *Paræm.* 70.

Such answer as a man gives, such will he get.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 90 Sike¹ answer as a man gives, sike will he get. [¹ such.]

Such beginning, such end.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 77 And such beginnyng such ende we all daie sée.

Such captain, such retinue.

c. 1390 GOWER *Conf. Am.* III. 2421 Such Capitein such retenue.

Such mistress, such Nan; such master, such man.

1573 TISSER *Husb.* 47 (E.D.S.) 103 Such Mistris, such Nan, such Maister, such Man.

Such priest, such offering.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 90 Sike¹ priest, sike offering. [¹ such.]

Such welcome, such farewell.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 66 Such welcome, such farewell.

Sudden friendship, sure repentance.

1721 KELLY *Scol. Prov.* 285.

Sue a beggar, and get a louse.

1639 J. CLARKE *Paræm.* 72 Sue a beggar, and get a louse. 1659 HOWELL *Eng. Prov.* 2/1 Goe to law with a beggar, thou shalt gett a lowse. 1819 SCOTT *Bride of Lam.* III 'I guess it is some law phrase—but sue a beggar, and—your honour knows what follows'.

Suffer and expect.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 350.

Suffer the ill and look for the good.

1572 SANDFORD *Houres of Recreation* 219 I suffer the yl, hoping for the good. *Ibid.* 221 Suffer the il, and loke for the good.

Sufficient unto the day is the evil thereof.

[1611 BIBLE *Matt.* VI. 34.] 1824 SCOTT *St. Ronan's XI* You must not . . . plague me with any of the ceremonial for your fête—'sufficient for the day is the evil thereof'. 1836 MRS. CARLYLE *Lct. to Miss Welsh*, 1 Apr. In the meanwhile there were no sense in worrying over schemes for a future, which we may not live to see. 'Sufficient for the day is the evil thereof.' 1857 FROLLOPE *Barch. Tow* xv 'We shall be poor enough, but you will have absolutely nothing' 'Sufficient for the day is the evil thereof', said Bertie.

Suffolk cheese.

1699 E. WARD *World Bewitched* 183 in LEAN *Collect.* I. 194 Many London prentices will be forced to eat Suffolk cheese that their master's daughters may be kept at a boarding school. 1787 GROSE *Provinc. Gloss., Suffolk* (1811) 224 Hunger will break through stone walls, or any thing except a Suffolk cheese. Suffolk cheese is . . . by some represented as only fit for making wheels for wheelbarrows. 1830 FORBY *Vocab. E. Anglia* 424 *Suffolk Cheese.* . . . The cheese speaks. Those that made me were uncivil, for they made me harder than the d—l. Knives won't cut me; fire won't sweat me; Dogs bark at me, but can't eat me.

Suffolk fair maids.

1662 FULLER *Worthies, Suffolk* (1840) III. 161 'Suffolk fair maids'. It seems the God of nature hath been bountiful in giving them beautiful complexions.

Suffolk is the land of churches.

1867 NALL *Gt. Yarmouth, &c.* 224 Suffolk has been called the land of churches. . . . In Domesday Book whilst only one church is recorded as existing in Cambridgeshire, and none in Lancashire, Cornwall, or Middlesex, 364 are enumerated in Suffolk.

Suffolk milk.

1662 FULLER *Worthies, Suffolk* (1840) III. 160 'Suffolk milk' . . . No county in England affords better and sweeter of this kind. 1818 R. BLOOMFIELD in *Suffolk Garland* 374 Hence Suffolk dairy-wives run mad for cream, And leave their milk with nothing but its name; Its name derision and reproach pursue, And strangers tell of 'three times skumm'd sky-blue'.

Suffolk stiles.

1662 FULLER *Worthies, Suffolk* (1840) III. 161 'Suffolk stiles'. It is a measuring cast, whether this proverb pertaineth to Essex or this county; . . . both . . . abound with high stiles, troublesome to be clambered over.

Suffolk whine.

1787 GROSE *Provinc. Gloss., Suff.* (1811) 223 The Suffolk whine. The inhabitants of this

county have a kind of whining tone in their speech, much resembling that of a person in great mental distress

Suits hang half a year in Westminster Hall, / at Tyburn, half an hour's hanging endeth all.

1546 J. HEYWOOD *Prov.* (1867) 180 Sutes hange halfe a yere in Westminster hall, At Tyburne, halfe an houres hangyng endeth al.

Summer in winter, and a summer's flood, / Never boded England good.
1846 DENHAM *Prov.* (Percy Soc.) 68.

Summer is a seemly time.

1721 KELLY *Scol. Prov.* 289.

Sunday's wooing draws to ruin.

1832 A. HENDERSON *Scol. Prov.* 9.

Sundry schools make subtle clerks.

c. 1386 CHAUCER *Merch's T. E* 1427 For sondry scoles maken sotile clerks.

Sup, Simon, here's good broth.

1639 J. CLARKE *Paræm.* 192.

Sup, Simon, the best is at the bottom.

1678 RAY *Prov.* 88 *Prov. Phrases* . . . belonging to . . . drinking. Sup Simon the best is at the bottom.

Supped out wort was never good ale.

1721 KELLY *Scol. Prov.* 295 *Supped out wort was never good ale.* Spoken when one asks us a drink of our wort, for what is drunk in wort, will never be ale, good or bad.

Suspicion has double eyes.

c. 1630 in *Roxb. Ballads* (Ballad Soc.) VI. 317 It is a proverb of old 'Suspicion hath double eyes'.

1597-8 SHAKS. *1 Hen. IV V. ii. 8* Suspicion all our lives shall be stuck full of eyes.

Sussex moon.

1928 *Times* 7 Dec. 19/6 Even the old horn lantern, the 'Sussex moon' of the country jape, blurred the eyes to its mild splendours.

Sussex weeds.

1869 HAZLITT *Eng. Prov.* 348 Sussex weeds. i.e. Oaks, which are particularly common in that county.

Sutton for good mutton, Cheam for juicy beef, Croydon for a pretty girl, and Mitcham for a thief.

1852 N. & Q. 1st Ser. V. 374.

Sutton for mutton, Carshalton for beeves; / Epsom for whores, and Ewell for thieves.

1787 GROSE *Provinc. Glos., Surrey* (1811) 91 Sutton for mutton, Cshalton for beeves, Epsom for whores, and Ewell for thieves. The downs near Sutton . . . produce delicate small sheep, and the rich meadows about Cshalton are remarkable for fattening oxen. Epsom

. . . mineral waters . . . were . . . resorted to . . . particularly by ladies of easy virtue. Ewell is a poor village, about a mile from Epsom.

Sutton¹ for mutton, Kirby² for beef, South Darne³ for gingerbread, Dartford for a thief.

1902-4 LEAN *Collect.* i. 114 [¹ Sutton at Hone. ² Horton Kirby. ³ S. Darenth (All on the river Darenth, in Kent).]

Sutton for mutton, Tamworth for beef, Walsall for bandy legs, and Brummagem¹ for a thief.

a. 1871 Higson's *MSS. Coll.* No. 175 in HAZLITT *Eng. Prov.* (1882) 361. [¹ Birmingham.]

Sutton Wall and Kentchester Hill, are able to buy London were it to sell.

1659 HOWELL *Eng. Prov.* 20/2 Sutton wall, and Kenchster, are able to buy London were it to sell; Two fruitful places in Herefordshire. 1678 RAY *Prov.* 311 Sutton wall and Kentchester hull Are able to buy London were it to sell.

Swear by your burnt shins.

1841 D. FERGUSSON *Scol. Prov.* (Beveridge) 90 Swear by your burnt shins. 1721 KELLY *Scol. Prov.* 293 Swear by your burn'd shins. Spoken with contempt to them that swear they will do such or such a mischief.

Swearing came in at the head, and is going out at the heels (tail).

1812 J. BRADY *Clavis Calend.* i. 339 There was formerly an expression . . . that 'SWEARING CAME IN AT THE HEAD, BUT IS GOING OUT AT THE TAIL'; in allusion to its having once been the vice of the great, though . . . it had descended to the most low and vulgar of the people.

Sweet appears sour when we pay.

1659 HOWELL *Brit. Prov.* 21.

Sweet beauty with sour beggary.

1546 J. HEYWOOD *Prov.* (1867) i. xiii. 40 Swæte beautie with soure beggary, naie I am gon, To the welthy wythered ydow.

Sweet discourse makes short days and nights.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 351.

Sweet-heart and bag-pudding.

1659 HOWELL *Eng. Prov.* 6/1.

'Sweet-heart' and 'Honey-bird' keeps no house.

1678 RAY *Prov.* 57.

Sweet in the bed, and sweir up in the morning, was never a good housewife.

1721 KELLY *Scol. Prov.* 290 Sweet in the bed,

and sweir up in the morning, was never a good housewife. A jocose reproof to young maids, when they lie long a-bed.

Sweet in the on taking, but sour in the off putting.

1721 KELLY *Scot. Prov.* 297 *Sweet in the on taking, but sour in the off putting.* Spoken of debt for the most part, but apphed to sin, sensual pleasure, and the like.

Sweet meat will have sour sauce.

1546 J. HEYWOOD *Prov.* (1867) I. viii. 16 And although it were swéete for a weeke or twayne, Sweete meate will haue sowre sawce, I see now playne 1607 HIERON *Wks.* (1614) I. 20 The sweet meats of wickedness will have the sowre sauce of wretchedness and misery.

1594-5 SHAKS. *Rom. & Jul.* II. iv. 85 *Merc.* Thy wit is a very bitter sweeting; it is a most sharp sauce. *Rom.* And is it not well served to a sweet goose?

Sweet sauce begins to wax sour.

1546 J. HEYWOOD *Prov.* (1867) II. i. 44 When she sawe swéete sauce began to waxe soure, She waxt as sowre as he.

Sweet things are bad for the teeth.

1738 SWIFT *Pol. Conversat.* 11 Wks. (1856) II. 347 *Newer.* Miss, I would have a bigger glass [of jelly]. . . . Miss. But you know, sweet things are bad for the teeth.

Sweets to the sweet.

1600-1 SHAKS. *Hamlet* V. i. 265 What! the fair Ophelia? *Queen* Sweets to the sweet: farewell! [*Scattering flowers*]

Swine, women, and bees cannot be turned.

1678 RAY *Prov.* 212.

Swing of the pendulum.

1851 HELPS *Compan. of Solit.* iii. 26 The pendulous folly of mankind oscillates as far in this direction as it has come from that. 1906 *Brit. Whly.* 15 Nov. Mr Watts-Dunton says, 'George Eliot's fame has suffered from the "swing of the pendulum" against that excessive laudation of which during life she was made the subject. . . . A reaction against her was inevitable.'

Sword of Damocles.

[Dionysius I., of Syracuse (405-367 B.C.) allowed a courtier named Damocles to take his place at a banquet, but had a sword hung over him by a hair, to illustrate the insecurity of place and power. Used allusively.] 1594 *Selimus* 853-7 (Dent) 32 *Bay.* Too true that tyrant Dionysius Did picture out the image of a King, When Damocles was placed in his throne, And o'er his head a threat'ning sword did hang, Fastned up only by a horse's hair. 1882 'F. ANSTLEY' *Vice Versa* i. He was an old gentleman . . . of impeccable character . . . ; no Damocles' sword of exposure was swinging over his bald but blameless head.

T

Tace is Latin for a candle.

[Tace is the Latin for 'Be silent'. The saying is a hint to keep silent about something.] 1697 *Dampier's Voy.* 356 Trust none of them for they are all Thieves, but Tace is Latin for a Candle. 1752 FIELDING *Amelia* i. x 'Tace, Madam', answered Murphy, 'is Latin for a candle; I commend your prudence'. 1897 STEVENSON *St. Ives* x 'Ye must tell me nothing of that. I am in the law, you know, and tace is the Latin for a candle.]

Tag, rag, and bobtail (cut and long tail).

[A contemptuous term for people of all sorts.] 1553 *Vocacyon of John Bale in Harl. Miscell.* VI. 459 Than was all the rabble of the shuppe, hag, tag, and rag, called to the reckenng. 1579 GASSON *Sch. Abuse* (Arb.) 45 Euerye one which comes to buye their Iestes, shall haue an honest neighbour, tagge and ragge, cutte and longe tayle. 1645 *Just Defence John Bastwick* 15 That rabble rout tag ragge and bobtaile. 1670 *Mod. Account of Scotland in Harl. Miscell.* VI. 138 The young couple, being attended with tagrag and bob-tail, gang to kirk 1850 THACKERAY *Pendennis* vii 'Fancy marrying a woman of a low rank of life, and having your house filled with her confounded tag-rag-and-bobtail relations!' 1883 LD. R. GOWER *My Remin.* i. xiii. 251

The mounted police charged the crowd . . . and our party had to fly before them along with tag, rag, and bob-tail.

1599-1600 SHAKS. *Jul. Caes.* I. ii. 260 If the tag-rag people did not clap him and hiss him. 1607-8 *Coriol.* III. i. 247 Will you hence, Before the tag return?

Take a lass with the tear in her eye.

1823 GALT *Entail* III. xxviii 'Bell Fatherlans', resumed the Leddy, 'I'll tak you wi' the tear in your ee'. 1827 SCOTT *Surg. Dau.* iv 'I may be brought up by a sabre, . . . then your road to Menie will be free and open, and . . . you may take her "with the tear in her ee", as old saws advise.'

Take a man by his word, and a cow by her horn.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 Take a man by his word, and a cow by her horne. 1721 KELLY *Scot. Prov.* 320 *Take a man by his word, and a cow by her horn.* A reflection upon one who has broken his word to us.

Take a pain for a pleasure all wise men can.

1546 J. HEYWOOD *Prov.* (1867) I. v. 11 Take a payne for a pleasure all wyse men can.

Take a vine of a good soil, and the daughter of a good mother.

1813 RAY *Prov.* 45 Di buona terra to' la vigna, di buona madre to' la figlia. *Take a vine of a good soil, and the daughter of a good mother.*

Take all and pay all.

1642 D. ROGERS *Matrim Hon.* 92 Your heirs must be fain to take all, and pay all, and so fleece the rest.

1600-1 SHAKS. *Merry W.* II. ii. 124 Never a wife in Windsor leads a better life than she does do what she will, . . . take all, pay all, . . . all is as she will.

Take all, and pay the baker.

1678 RAY *Prov.* 348 Take all and pay the baker. 1721 KELLY *Scot. Prov.* 331 *Take it all pay the Maltman (Baker).* Spoken jocosely when we give all of such a thing.

Take away Aberdeen and twelve miles round, and where are you?

1696 CHEVIOT *Prov. Scot.* 309 Tak' awa' Aberdeen, and twal miles round, and faar¹ are ye? 1911 *Brit. Wkly.* 27 Jul. 419 A country that has as good a conceit of itself as Scotland, and a city where the best-known proverb is 'Tak' awa' Aberdeen and twal' mile round aboot it, an' far¹ are ye?' [¹ where.]

Take away fuel, take away flame.

1639 J. CLARKE *Parern.* 192 Take away fuel, take away flame. 1670 RAY *Prov.* 95 Take away fuel, take away flame. Remove the tale-bearer, and contention ceaseth.

Take away my good name and take away my life.

1670 RAY *Prov.* 124 Take away my good name and take away my life. 1790 TRUSLER *Prov. Exempl.* 60 What is life without a character? *Take away my good name, and take away my life.*

Take care of Dowb.

c. 1854 in MINCHIN *Our Pub. Sch.* (1901) 42 'Take care of Dowb' . . . has become a synonym for unblushing nepotism. . . . Dowbiggin joined the army and went out to the Crimea. His uncle, as Secretary for War, despatched a cablegram . . . 'Take care of Dowbiggin etc. etc.' The cable . . . broke off at the first syllable, and 'Take care of Dowb' got into the papers. 1853 SURTEES *Ask Mamma* xl The next was larger, . . . urging him as before to take care of Dowb (meaning himself). 1890 W. F. BUTLER *Sir C. Napier* 187 'The world' thought he could do it a good turn in the matter of its brothers and sons and nephews . . . 'Dowb' had to be 'taken care of'.

Take care of the pence, and the pounds will take care of themselves.

[a. 1724] 1750 LD. CHESTERFIELD *Letf.* 5 Feb. (1774) I. 551 Old Mr. Lowndes, the famous Secretary of the Treasury, . . . used to say,

take care of the pence, and the pounds will take care of themselves. 1827 HARE *Guesses at Truth* (1859) I. 229 Thrift is the best means of thriving. . . . *Take care of the pence, and the pounds will take care of themselves.*

Take heed is a fair thing (good rede¹).

c. 1374 CHAUCER *Troilus* II. 343 Avysment is good before the nede. 1546 J. HEYWOOD *Proc.* (1867) II. viii. 72 Take hēede is a faire thing Beware this blindness. 1599 PORTER *Angry Wom.* Abingd. III. II (Merm.) 158 Nicn. I could have said to you, sir, Take heed is a good rede. 1614 CAMDEN *Rem.* 312 Take heede is a good reede. [¹ counsel]

Take heed of a person marked, and a widow thrice married.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 371 Take heed of a person marked, and a widow thrice married 1721 KELLY *Scot. Prov.* 311 *Take a care of that man whom God has set a mark on.* . . . The Scots generally have an aversion to any that have any natural defect or redundancy. 1914 *Lady's Pict.* 21 Nov. 713 The . . . crippled sword-arm was very noticeable. A Frenchman said: 'Distrust those that are marked by the Creator.'

Take heed of a stepmother: the very name of her sufficeth.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 371.

Take heed of a young wench, a prophetess, and a Latin-bred woman.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 371.

Take heed of an ox before, of a horse behind, of a monk on all sides.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 358.

Take heed of credit decayed, and people that have nothing.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 371.

Take heed of foul dirty ways, and a long sickness.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 371.

Take heed of mad folks in a narrow place.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 371.

Take heed of reconciled enemies (and of meat twice boiled).

c. 1386 CHAUCER *Melib.* B² 2371 And eek thou shalt eschewe the conselling of thyne olde enemys that been reconsiled. 1621 BURTON *Anat. Mel.* II. III. VII (1651) 360 Take heed of a reconciled enemy. 1670 RAY *Prov.* 22 Take heed of enemies reconcil'd, and of meat twice boild. 1733 FRANKLIN *Poor Rich. Alm. Sept.* Beware of meat twice boiled and an old foe reconcil'd. 1777 JOHNSON 3 May in *Boswell* (1848) Ivi. 530 Tell Mrs. Boswell I shall taste her marmalade cautiously at first. . . . Beware, says the Italian proverb, of a reconciled enemy.

Take heed of the vinegar of sweet wine.

1579 *LYLY Euph.* (Arb.) 48 For as the best Wine doth make the sharpest vinegar, so the deepest loue turneth to the deadliest hate. 1612 *WEBSTER White Devil* IV. i (Merm.) 74 Best natures do commit the grossest faults, When they're given o'er to jealousy, as best wine, Dying, makes strongest vinegar. 1640 *HERBERT Outl. Prov. Wks.* (1859) I. 338 Take heed of the vinegar of sweet wine. 1754 *FRANKLIN Poor Rich Alm.* Jan. Take heed of the Vinegar of sweet Wine, and the Anger of Good-nature. 1852 *F. FITZGERALD Polonius* 9 'It is . . . the sweet wine that makes the sharpest vinegar', says an old proverb.

Take heed of the wrath of a mighty man, and the tumult of the people.

1651 *HERBERT Jac. Prud. Wks.* (1859) I. 371.

Take heed of wind that comes in at a hole, and a reconciled enemy.

1651 *HERBERT Jac. Prud. Wks.* (1859) I. 371.

Take heed you find not that you do not seek.

1546 *J. HEYWOOD Prov.* (1867) II. v. 58 But whan she seemed to be fixed in mynde, Rather to seeke for that she was lothe to fynde. 1596 *HARINGTON Melam. of Ajax* (1814) 122 If a man had no light to work, yet he would feel, to seek that he would not find, for fear lest they should find that they did not seek. 1670 *RAY Prov.* 9. *Ital.*

Take it or leave it.

1664 *KILLIGREW Thomas* I. iv. ii That is the price, and less I know, in curtesie you cannot offer me; take it or leave it. 1930 *Times* 25 Mar. 17/2 The Commons . . . are informed of the result of each event after it is over, and have no option, as the saying is, to take it or leave it.

1605-6 *SHAKS. K. Lear* I. i. 208 Will you . . . Take her, or leave her? . . . Then leave her, Sir.

Take it out in sleep.

1902-4 *LEAN Collect.* IV. 106 Take it out in sleep. The consolation of the supperless. Qui dort dine.

Take me not up before I fall.

1583 *MELBANCKE Philotimus* L 1 Thou louest me well that takest me up before I fall. 1655 *FULLER Ch. Hist.* III. viii (1868) I. 481 The pope . . . predisposed such places to such successors as he pleased . . . He took up churches before they fell, yea, before they ever stumbled. 1721 *KELLY Scot. Prov.* 336 *Take me not up before I fall.* Do not . . . give an answer to my discourse, before you hear me out. 1738 *SWIFT Pol. Conversat.* i. Wks. (1856) II. 333 What! Mr. Neverout, you take me up before I'm down. 1818 *SCOTT Ht. Midl.* xviii 'Sir, . . . ye take me up before I fall down. I canna see why I suld be termed a Cameronian'.

Take no more on you than you're able to bear.

1721 *KELLY Scot. Prov.* 305.

Take part of the pelf, when the pack is a-dealing.

1641 *D. FERGUSSON Scot. Prov.* (Beveridge) 94.

Take short views.

1904 *H. SIDGWICK Misc. Ess. & Add* 233 It is for most practical purposes wise to 'take short views' of the life of civilized society: . . . short compared with those of the aspiring constructors of social dynamics, from Auguste Comte downwards.

Take the bit and the buffet with it.

1721 *KELLY Scot. Prov.* 311 *Take the bit, and the buffet with it.* Bear some ill usage of them by whom you get advantage. *L. Asinus esuriens iustum negligit.* 1819 *SCOTT Bride Lam.* xxi A fellow, whom he could either laugh with, or laugh at, . . . who would take, according to Scottish phrase, 'the bit and the buffet'.

Take the chestnuts out of the fire with the cat's (dog's) paw.

[*LA FONTAINE* IX. 17.] 1640 *HERBERT Outl. Prov. Wks.* (1859) I. 344 To take the nuts from the fire with the dog's foot. 1662 *FULLER Worthies Surrey* (1840) III. 205 The fable is well known of an ape, which, having a mind to a chestnut lying in the fire, made the foot of a spamil to be his tongs, by the proxy whereof he got out the nut for himself. 1692 *R. L'ESTRANGE Fables* clxxxvi (1738) 200 'Tis a court master-piece, to draw chestnuts out of the fire with other peoples fingers. 1868 *H. SMART Breeze Langton* IV You served us all pretty much the same as the monkey did the cat when he wanted the hot chestnuts.

Take the first advice of a woman and not the second.

1853 *ABP. TRENCH Prov.* IV (1894) 89 *Take the first advice of a woman, and not the second;*¹ . . . for in processes of reasoning, out of which the second counsels spring, women may and will be inferior to us. [¹ *Prends le premier conseil d'une femme, et non le second.*]

Take the rough with the smooth.

c. 1400 *Beryn* (E.E.T.S.) 37 Take your part as it comyth, of roughe and eke of smooth. 1882 *BLACKMORE Christowell* XVI To take the rough and smooth together, is a test of magnanimity; but Howell took the rough without the smooth.

Take the sweet with the sour.

1546 *J. HEYWOOD Prov.* (1867) II. IV. 51 Content ye (quoth she) take the swécte with the sowre.

Take the will for the deed.

a. 1450 *Ratis Raving* 294 (E.E.T.S.) 98 The wyll is reput for the deed. 1576 *PETTIE Petite Pall.* (Gollancz) I. 135 Rather weigh the will of the speaker, than the worth of the words.

1612-15 BP. HALL *Contempl.* i. iv (1825) I. 17 That God, which (in good) accepts the will for the deed, condemns the will for the deed in evil. 1738 SWIFT *Pol. Conversat.* ii Wks. (1856) II. 344 *Lady S.* If we had known we should have such good company, we should have been better provided; but you must take the will for the deed. 1833 J. PAYN *Thicker than W.* xxxi The necessity for the self-sacrifice had not arisen, but by Beryl Paton the will was taken for the deed.

1606-7 SHAKS. *Ant & Cleop.* II. v. 8 And when good will is show'd, though't come too short, The actor may plead pardon.

Take things as they are (be) meant.

1571 R. EDWARDS *Damon & Pithias* Prol. in HAZL. *O.E.P.* IV. 13 But, worthy audience, we you pray, take things as they be meant.

Take things as they come.

1611 J. DAVIES *Scourge Folly* Prov. 296 Wks. (Gros.) II. 48 'Take all things as they come and be content'.

Take things as you find them.

1902-4 LEAN *Collect.* IV. 105.

Take time (occasion) by the forelock (for she is bald behind).

[The Greek God *Kairos*, *Occasio*, used to be represented with a full forelock. *fronte capillata*.] 1587 MARLOWE 2 *Tamburlaine* V. iii The nature of these proud rebelling jades Will take occasion by the slenderest hair 1591 GREENE *Farewell to Folly* Wks. (Grosart) IX. 311 Take time now by the forehead, she is bald behinde. 1594 SPENSER *Amoretti* lxx The ioyous time will not be staid, Unless she doe him by the forelock take. 1606 BRYSKETT *Civ. Life* 9 If he may once lay hold upon that locke, which, men say, Occasion hath growing on her forehead, being bald behind. 1625 BACON *Ess., Delays* (Arb.) 525 Occasion . . . turneth a Bald Noddle, after she hath presented her locks in Front, and no hold taken 1633 SHIRLEY *Witty Fair One* IV. iii (Song) Enforce time itself to stay, And by the forelock hold him fast, Lest occasion slip away. 1824 SCOTT *St. Ronans* xxvi Time was—time is—and, if I catch it not by the forelock as it passes, time will be no more. 1832 BLACKMORE *Christowell* xlviii He had taken time by the forelock now, so far as to seize and hide the cash-box, before the intrusion of lawyers. 1909 ALEX. MACLAREN *Expos., Ephesians* v. 336 Occasion is bald behind, and is to be grasped by the forelock.

1592-3 SHAKS. *Com. Err.* II. ii. 71 The plain bald pate of Father Time himself. *Ibid.* II. ii. 107 Time himself is bald. 1596-7 K. JOHN III. i. 324 Old Time, the clock-setter, that bald sexton. 1598-9 *Much Ado* I. ii. 16 He meant to take the present time by the top and instantly break with you of it. 1602-3 *All's Well* V. iii. 39 Let's take the instant by the foremost top. 1604-5 *Othello* III. i. 52 To take the saf'st occasion by the front To bring you in again.

Take time when time cometh, lest time steal away.

1546 J. HEYWOOD *Prov.* (1867) i. iii. 6 Take time when time comth, lest time steale away.

a. 1585 MONTGOMERIE *Cherrie & Slae* xxxvi (1821) 21 Tak time in time, or time be tint,¹ For tyme will not remaine. [¹ lost.]

Take time while time is, for time will away.

1670 RAY *Prov.* 149.

Take what you find or what you bring.

c. 1386 CHAUCER *Reeves* T. A 4129 I have herd seyde. man sal taa of twa thinges, Slyk as he fyndes, or taa slyk as he bringes. [A man must take (one) of two things, either such as he finds, or such as he brings. These lines imitate the dialect of the North of England.—Skeat] 1599 GREENE *George a Greene* IV. iv. 1002 If this like you not, Take that you finde, or that you bring, for me. 1862 A. HISLOP *Prov. Scot.* (ed. 3) 166 If ye dinna like what I gie ye, tak what ye brought wi' ye.

Take your thanks to feed your cat.

1862 A. HISLOP *Prov. Scot.* (ed. 3) 271.

Take your venture, as many a good ship has done.

1721 KELLY *Scot. Prov.* 304 *Take your venture, as many a good ship has done.* Spoken when advice is asked in a case where the success may be dubious.

Take your will, and then you'll not die of the pet.¹

1721 KELLY *Scot. Prov.* 338 *Take your will, and then you'll not die of the pet.* Spoken to them who obstinately persist in an unreasonable design. [¹ ill humour.]

Take your will of it, as the cat did of the haggis.

1721 KELLY *Scot. Prov.* 338 *Take your will of it, as the cat did of the haggish.* Spoken to them who obstinately persist in an unreasonable design.

Take your will, you're wise enough.

1721 KELLY *Scot. Prov.* 338 *Take your will, you're wise enough.* Spoken to them who obstinately persist in an unreasonable design.

Tales of Robin Hood are good among fools.

1509 A. BARCLAY *Ship of Fools* (1874) II. 155 All of fables and Iestis of Robyn hode. 1546 J. HEYWOOD *Prov.* (1867) II. ix. 77 Tales of Robin hood are good among foolles. 1670 RAY *Prov.* 137 Tales of Robin Hood are good enough for fools. . . . [Robin] Hood was a famous robber in the time of King Richard the first.

Talk is but talk; but 'tis money buys lands.

1678 RAY *Prov.* 346.

Talk much, and err much, says the Spaniard.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 347.

Talk of an angel and you'll hear his wings.

1902-4 LEAN *Collect.* IV. 106.

Talk of the devil, and he is sure to appear.

1666 TORRIANO *Ital. Prov.* 131 The English say, Talk of the Devil, and he's presently at your elbow. 1721 PRIOR *Huns. Carvel* 71 Forthwith the devil did appear (For name him, and he's always near). — KELLY *Scot. Prov.* 299 *Speak of the Dee!, and he'll appear* Spoken when they, of whom we are speaking, come in by chance 1830 MARRYAT *King's Own* xiv The unexpected appearance of Mrs Rainscourt made him involuntarily exclaim, 'Talk of the devil —' 'And she appears, sir', replied the lady. 1853 ABP. TRENCH *Prov.* vi (1894) 149 *Talk of the devil, and he is sure to appear . . . contains . . . a very needful warning against . . . curiosity about evil.*

Talk of the devil, and he'll either come or send.

1678 RAY *Prov.* 125.

Talking pays no toll.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 340.

Tammie Norie o' the Bass / canna kiss a bonny lass.

1842 R CHAMBERS *Pop. Rhymes Scot.* (1870) 190 The Puffin — Tammie Norie o' the Bass Canna kiss a bonny lass. . . . Said jocularly, when a young man refuses to salute a rustic coquette. The puffin, which builds . . . on the Bass Rock, is a very shy bird. . . . It is also customary to call a stupid-looking man a *Tammie Norie*.

Tarry breeks pays no freight.

1721 KELLY *Scot. Prov.* 318 *Tarry breeks pays no freight.* People of a trade assist one another mutually.

Tastes differ.

1868 W. COLLINS *Moonstone* xv Tastes differ . . . I never saw a marine landscape that I admired less.

Teach your father to get children.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 112 Ye learn your father to get bairns. 1670 RAY *Prov.* 9.

Teach your grandame to grope¹ (her) ducks.

1611 COTGRAVE S V. *Apprendre* (Anidle, vaine, or needlesse labour) we say, to teach his grandame to grope ducks. 1670 RAY *Prov.* 178 Teach your grandame to grope her ducks. . . . Teach me to do that I know how to do much better then your self. [¹ To handle (poultry) in order to find whether they have eggs]

Teach your grandame to sup sour milk.

1670 RAY *Prov.* 178.

Teach your grandmother to suck eggs.

1707 J STEVENS tr. *Quevedo's Com. Wks.* (1709) 318 You would have me teach my Grandame to suck eggs. 1738 SWIFT *Pol. Conversat.* 1. Wks (1856) II 338 *Never.* I'll mend it, miss Miss. You mend it! go, teach your grannam to suck eggs. 1797 J WOLCOT (P Pindar) *Ode to Liv. London* II (1816) III. 110 Those fellows talk to me—. . . They teach, forsooth, then grannam to suck eggs! 1832 BLACKMORE *Christow* xxi A . . . twinkle, which might have been interpreted—'instruct your grandfather in the suction of gallinaeous products'.

Tear ready, tail ready.

1721 KELLY *Scot. Prov.* 309 *Tear ready, tail ready.* A reflection on a woman who is ready to cry.

Tell a lie and find a (the) truth.

1605 RACON *Adv. Learn.* II. XXIII 18 (1900) 231 There are few men so true to themselves and so settled, but that, . . . they open themselves; specially if they be put to it with a counter-dissimulation, according to the proverb of Spain, *Di mentira, y sacaras verdad*: Tell a lie and find a truth 1678 RAY *Prov.* 75 'Tell a lie and find the truth.

Tell it not in Gath.

[= publish it not to the enemy, or to the Philistine, or to the world.] 1382 WYCLIF *J Sam.* i. 20 Woleth 3e not telle in Geth, ne telle 3e in . . . Aschalon. 1904 MARIE CORELLI *God's Gd. Man* xv The fact is—but tell it not in Gath—I was happier without them!

Tell me it snows.

1670 RAY *Prov.* 193.

Tell me news.

1670 RAY *Prov.* 187.

Tell me with whom thou goest, and I'll tell thee what thou doest.

1586 PETTIE *Guazzo's Civ. Conv.* 22 Tell me with whom thou dost goe, and I shall know what thou doest. 1678 RAY *Prov.* 147 Tell me with whom thou goest, and I'll tell thee what thou doest.

Tell (Reckon) money after your own father (kin).

1639 J. CLARKE *Parcem.* 90 Tell money after your own father. 1692 R. L'ESTRANGE *Fables* cccxi (1738) 353 One gave him a fee of forty broad pieces. he took 'em, and counted 'em (as a man may count money after his father, they say.) 1721 KELLY *Scot. Prov.* 284 Reckon money after all your kin.

Tell no tales out of school.

1546 J. HLYWOOD *Prov.* (1807) i. x. 19 To tell tales out of schoole, that is hur great lust. 1679 SHADWELL *True Widow* IV. i Fie, miss! fie! tell tales out of school. 1721 KELLY *Scot. Prov.* 303 *Tell no school tales.* Do not blab abroad what is said in drink, or among companions. 1876 MRS. BANKS *Manch. Man*

xv All attempts to make known school troubles and grievances were met with 'Never tell tales out of school'.

Tell not all you know, nor do all you can.

1789 FRANKLIN *Poor Rich Alm.* Oct. Proclaim not all thou knowest, all thou owest, all thou hast, nor all thou canst. 1855 BOHN *Handbk. Prov.* 495 Tell not all you know, nor do all you can *Ital.*

Tell that to the marines!

1810 J. MOORE *Post-Captain* (ed. 4) v. 25 'Her husband . . . said so'. 'He may tell that to the marines, but the sailors will not believe it.' 1824 SCOTT *Redg.* xiv Tell that to the marines—the sailors won't believe it. 1850 THACKERAY *Pendennis* lxvii 'Tell that to the marines, Major', replied the valet, 'that cock won't fight with me'. 1928 *Times* 21 Jul. 17/5 He said that I should . . . most likely be shot. I ventured to suggest that he should tell that to the Marines.

Tell¹ thy cards, and then tell me what thou hast won.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 29 Tell thy cardes, and than tell me what thou hast wonne. [¹ count.]

Tell truth and shame the devil.

1548 PATTEN *Exped. Scott.* Pref. a v An epigram . . . , the which I had, or rather (to say truth and shame the devil, for out it will) I stale . . . from a friend of mine. 1578 GASCOIGNE *Grief of Joy* iv 38 Wks. (1910) II. 555 I will tell trewth, the devyll hymselfe to shame, Although thereby I seeme to purchase blame 1614 CAMDEN *Rem.* 313 Truth shameth the duell. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 341 Miss. Well, but who was your author? Come, tell truth and shame the devil. 1853 ABP. TRENCH *Prov.* vi (1894) 129 Tell the truth, and shame the devil. . . . When once a man has brought himself to tell the truth to himself and to God, and, where need requires, to his fellow-men, . . . he has defied the devil.

1592-8 SHAKS. *Rich. III* I. ii. 73 O! wonderful, when devils tell the truth. 1597-8 I *Hen. IV* III. i. 58 And I can teach thee, coz, to shame the devil By telling truth. tell truth and shame the devil.

Ten kabs¹ of speech descended into the world, and the women took away nine of them.

1647 TRAPP *Comm. I Tim.* v. 13 The Rabbins have a Proverb, that ten kabs of speech descended into the world, and the women took away nine of them. [¹ a Hebrew dry measure.]

Tenterden steeple is the cause of Goodwin Sands.

[The land now represented by these quicksands, opposite Sandwich, was submerged, about 1100, because, it is said, the stones for its sea-wall were used by the abbot of

St. Augustine's, Canterbury, for the tower of Tenterden church.] 1550 LATIMER *Last Sermon. bef. Edw. VI* (Parker Soc.; 251 'Forsooth, sir', quoth he, 'I am an old man; I think that Tenterden steeple is the cause of Goodwin sands'. 1662 FULLER *Worthies: Kent* (1840, II. 125 'Tenterden's steeple is the cause of the breach in Goodwin Sands'. It is used commonly in derision of such who, being demanded to render a reason of some important accident, assign . . . a ridiculous and improbable cause thereof . . . But . . . the old man had told a rational tale, had he found but the due favour to finish it.

Testoons are gone to Oxford to study in Brasenose.¹

[Henry VIII debased the coins to $\frac{1}{2}$ silver and $\frac{2}{3}$ alloy. The testoons (shillings) having the king's full face soon began to show the inferior metal at the end of the nose.] 1546 J. HEYWOOD *Prov.* (1867) 189 Testons be gone to Oxforde, god be their speede. To studie in Brazennose there to procéde 1662 FULLER *Worthies, Oxf.* (1840) III. 6 'Testons are gone to Oxford, to study in Brazen-nose'. This proverb began about the end of the reign of King Henry the Eighth. . . . Testons especially . . . [were] alloyed . . . with copper (which common people confound with brass) [Brasenose College was founded in 1509.]

Tewkesbury mustard.

[1500 ERASMUS *Adag. Sinapi victitare.*] 1662 FULLER *Worthies, Glos.* I. 353 He looks as if he had lived on Tewkesbury mustard. It is spoken partly of such who always have a sad severe, and tetrick countenance.

1597-8 SHAKS. 2 *Hen. IV* II. iv. 262 His wit is as thick as Tewkesbury mustard.

Thank you for nothing.

1594 LYLX *Moth. Bomb.* II. in. Wks. (1902) III. 191 I thank you for nothing, because I understand nothing. 1688 SHADWELL *Sullen Lov.* v. iii (Merm.) 110 C *Cent.* Thank you for nothing. Is this the honour you have for me . . . ? 1712 ADDISON *Spect.* No 391 Wks. (Bohn) III. 366 One . . . promised Jupiter . . . a silver cup. Jupiter thanked him for nothing. 1847-8 THACKERAY *Vanity F.* xiv It's you who want to introduce beggars into my family. Thank you for nothing, Captain.

That bangs (beats) Banagher!

1830-3 CARLETON *Traits & Stories; Three Tasks* (Routledge) 25 'O, by this and by that', says he, 'but that bates Banagher!' 1885 W. BLACK *White Heather* xl 'Well, that bangs Banagher!' she said with a loud laugh. . . . 'There's a place for twa lovers to foregather!' 1910 P. W. JOYCE *Eng. as We Speak* 192 Banagher is a village in King's Co., on the Shannon. . . . When anything very unusual or unexpected occurs, the people say, 'Well, that bangs Banagher!'

That bolt (arrow) came never out of your bag (bow, quiver).

a. 1530 R. HILL's *Common-Pl. Bk.* (E.E.T.S.) 129 Thys arrow comyth never owth never of thyn owne bow. 1641 D. FERGUSSON *Scot. Prov.*

(Beveridge) 98 This bolt came never out of your bag. 1721 KELLY *Scol. Prov.* 305 That bolt came never out of your bag L. *Et tua faretra nungquam venit ista sagitta.* [¹ pharetra, quiver.]

That calf never heard church-bell.

1817 J. C. BRIDGE *Chesh. Prov.* 110 That calf never heard church-bell. A calf born and killed between two Sundays

That cat is out of kind that sweet milk will not lap.

1678 RAY *Prov.* 108.

That (This) char¹ is char'd.

[= That job's done.] c. 1400 *Seven Sages* (Percy Soc.) 88, l. 2603 'Sire,' scho sayed, 'this char hys heved.' 1570 *Marriage Wit & Sc.* iv. iv in HAZL. O.E.P. II. 375 This char is char'd well. c. 1590 *Sir Thos. More* III. i. 118 (*Shaks. Apoc.*) 393 This charre beeing charde, then all our debt is payd. [¹ piece of work.]

'That char is char'd', as the boy said when he'd killed his father.

1917 J. C. BRIDGE *Chesh. Prov.* 111 'That char's charred', as the boy said when he'd killed his father.

'That char is char'd', as the good wife said when she had hanged her husband.

1670 RAY *Prov.* 168.

That city is in a bad case, whose physician hath the gout.

1678 RAY *Adag. Hebr.* 397 That city is in a bad case, whose physician hath the gout 1911 A. COHEN *Ancl Jew. Prov.* 107 Unhappy the province whose physician suffers from gout and whose chancellor of the exchequer is one-eyed.

That cock won't fight.

1850 THACKERAY *Pendennis* lxvii 'Tell that to the marines, Major', replied the valet, 'that cock won't fight with me'. 1888 'N. BOLDEWOOD' *Robbery under Arms* I My lawyer . . . argued that . . . no proof had been brought . . . that I had wilfully killed any one. . . But that cock wouldn't fight. I was found guilty . . . and sentenced to death.

That fish will soon be caught that nibbles at every bait.

1683 PHIN. FLETCHER *Pisc. Eclog.* v. Wks. (1908) II. 201 The fish long playing with the baited-hook, At last is caught: Thus many a Nymph is took. 1660 W. SECKER *Nonsuch Prof.* II (1891) 241 If you . . . be found nibbling at the bait, you may justly expect the hook to enter into your bowels! 1732 T. FULLER *Gnom.* 185 That fish will soon be caught that nibbles at every bait.

That God will have see, shall not wink.

1560 *Nice Wanton* in HAZL. O.E.P. (1874) II. 182 But it is an old proverb, you have

heard it, I think: That God will have see, shall not wink.

That horse is troubled with corns.

1678 RAY *Prov.* 74 That horse is troubled with corns, i.e. foundered.

That is a dog's trick.

1678 RAY *Prov.* 344 That's a dog-trick.

That is a game that two can play at.

1845 F. FITZGERALD *Lett.* 12 June (1901) i. 193 I . . . told him two could play at that game. 1896 J. C. HUTCHESON *Crown & Anchor* xx I tried retaliation, commencing now to hit out with my fists in return. 'Two can play at that game, old fellow.'

That is a lie with a latchet.

[= a great lie] 1600 A. COOKE *Pope Joane* 20 He writes, that, in as much as she was a Germaine, no Germaine could ever since be chosen Pope. Which is a lie with a latchet. 1678 RAY *Prov.* 257 That's a lie with a latchet, All the dogs i' th' town cannot match it 1694 MOTTEUX *Rabelais* v. xxx 152 That's a Lye with a Latchet.

That is a lie with a witness.

1678 RAY *Prov.* 89 *A great Lie.* That's a lie with a witness.

1593-4 SHAKS. *Tam. Shrew* V. i. 122 Here's packing, with a witness, to deceive us all.

That is a loud one.

1678 RAY *Prov.* 89 *A great Lie.* That's a loud one.

That is a prodigious plaster for so small a sore.

1732 T. FULLER *Gnom.* 186.

That is as true as I am his uncle.

1678 RAY *Prov.* 83.

That is as true as that the cat crew, and the cock rocked the cradle.

1732 T. FULLER *Gnom.* 186.

That is but an empty purse that is full of other men's money.

1678 RAY *Prov.* 194.

That is but one doctor's opinion.

1721 KELLY *Scol. Prov.* 335 *That's but one doctor's opinion.* Spoken with resentment to them that offer their advice contrary to our interest.

That is flat.

[(a) formerly = that's the undeniable truth; (b) a defiant expression of one's determination.] 1665 *Surv. Aff. Nelherl.* 120 Its the greatest Bogg of Europe . . . that's flat. 1716 ADDISON *Drummer* i. i I'll give Madam warning, that's flat. 1852 SMEDLEY *L. Arundel* i. 15 'I won't then, that's flat', exclaimed Rachel.

1594-5 SHAKS. *L.L.L.* III. i. 107 The boy hath sold him a bargain, a goose, that's flat.

1597-8 1 *Hen. IV* I iii. 218 Nay, I will; that's flat. *Ibid.* IV. ii. 43 I'll not march through Coventry with them, that's flat.

That is for that, and butter's for fish.

1721 KELLY *Scot. Prov.* 336 *That's for that, and butter's for fish.* Spoken when a thing fits nicely what it was design'd for. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 340 *Spark.* Well, so much for that, and butter for fish.

That is for the father, but not for the son.

1721 KELLY *Scot. Prov.* 322 *That's for the father but not for the son.* Spoken when a thing is done with slight materials, and consequently will not be lasting.

That is gold which is worth gold.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 355 That is gold which is worth gold. 1655-62 GURNALL *Chrn. in Armour* (1865) i. 531 We say, 'That is gold which is worth gold'—which we may anywhere exchange for gold

That is Hackerton's cow.

[Hackerton was a lawyer who when told that his heifer had been gored by an ox, claimed the ox in recompense; but when told that the reverse of this had happened, replied, 'The case alters there'.] 1721 KELLY *Scot. Prov.* 326 *That's Hackerton's cow.*... Spoken when people alter their opinions when the case comes home to themselves.

That is Jock's news.

1721 KELLY *Scot. Prov.* 339 *That's Jock's news.* Spoken when people tell that for news which everybody knows

That is my good that does me good.

1678 RAY *Prov.* 148.

That is not always good in the maw that is sweet in the mouth.

1678 RAY *Prov.* 174.

That is not good language which all understand not.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 331.

That is the best gown that goes up and down the house.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 351.

That is the cream of the jest.

1678 RAY *Prov.* 69.

That is the way to catch the old one on the nest.

1678 RAY *Prov.* 87.

That is well spoken that is well taken.

1599 PORTER *Angry Wom. Abingd.* i. i (Merm.) 99 Things are well-spoken, if they be well-taken. 1600 JONSON *Cynth. Rev.* iv. i Aso. Whatsoever they speak is well-taken; and whatsoever is well-taken is well-spoken. 1639 J. CLARKE *Paræm.* 111 That's well spoken that's well taken. 1662 FULLER *Worthies,*

Som. (1840) iii. 99 'Had I', said he, 'failed of my design, I would have killed the kings and all in the place'; words well spoken because well taken, all persons present being then highly in good humour.

That may be lawfully done which cannot be forborne.

1779-81 JOHNSON *Lives of Poets, Pope* (Bohn) iii. 153 It must be remembered that *necessitas quod cogit defendit*; that may be lawfully done which cannot be forborn. Time and place will always enforce regard.

That never ends ill which begins in God's name.

1639 J. CLARKE *Paræm.* 109.

That penny is well spent that saves a groat.

1614 CAMDEN *Rem., Prov.* 312 That penny is well spent that saveth a groat. 1749 FRANKLIN *Poor Rich.* Alm. March 'Tis a well spent penny that saves a groat.

That sick man is not to be pitied who hath his cure in his sleeve.

1732 T. FULLER *Gnom.* 187.

That sport best pleases that does least know how.

1594-5 SHAKS. *L.L.L. V.* ii. 516 That sport best pleases that does least know how.

That suit is best that best fits me.

1670 RAY *Prov.* 146.

That voyage never has luck where each one has a vote.

a. 1585 MONTGOMERIE *Cherrie & Slae li* (1821) 28 'They say, that voyage never luckis, Quhar ilke ane hes ane vote'.

That which a man causes to be done, he does himself.

[L. COKE *Qui facit per alium facit per se.* He who does a thing by the agency of another, does it himself.] 1692 SIR R. L'ESTRANGE *Fables clxvii* (1738) 81 That which a man causes to be done, he does himself, and 'tis all a case whether he does it by practice, precept, or example. 1893 H. P. LIDDON *Serm. O.T.* xv. 217 His acquiescence... was virtually a commission, and her acts were, morally, his... What is done through another is done by a man himself. 1916 E. A. BURROUGHS *Val. of Decis.* i. ii His reluctance to give the mobilization order in July, 1870, is... a commonplace of history Still, the consent... was given; and *Qui facit per alium, facit per se.*

That which cometh from above let no man question.

1602 FULLER *Worthies, Leic.* (1840) ii. 243 Henry Noel... was of the first rank in the Court. And though his lands and livelihood were small,... yet in state... and expences, did ever equalize the barons of great worth. If any demand whence this proceeded, the

Spanish proverb answers him, 'That which cometh from above, let no man question'.

That which covers thee discovers thee.

1620 SHELTON *Quiz.* II. v (1908) II 221 'Would you know why, husband?' answered Teresa: 'for the proverb that says he that covers thee discovers thee. Every one passeth his eyes slightly over the poor, and upon the rich man they fasten them.'

That which doth blossom in the spring will bring forth fruit in the autumn.

1670 RAY *Prov.* 3.

That which God will give, the devil cannot reave.¹

1641 D FERGUSSON *Scot. Prov.* (Beveridge) 66 It that God will give, the devil cannot reave
1721 KELLY *Scot. Prov.* 320 *That which God will give, the Dee'l cannot reave.* Spoken when we have attain'd our end in spite of opposition. [¹ rob us of.]

That which is easily done is soon believed.

1670 RAY *Prov.* 8

That which is evil (naught) is soon learned.

1639 J. CLARKE *Param.* 260 That which is naught is soon learned. 1670 RAY *Prov.* 8 That which is evil is soon learn'd.

That which is good for the back is bad for the head.

1670 RAY *Prov.* 58.

That which is good for the head, is evil for the neck and the shoulders.

1604 JAMES I *Counterblaste* (Arb.) 107 There is almost no sort either of nourishment or medicine, that hath not some thing in it disagreeable to mans bodie, . . . according to the olde prouerbe, That which is good for the head, is euill for the necke and the shoulders.

That which is in my weime¹ is not in my testament.

1721 KELLY *Scot. Prov.* 324 *That which is in my weime, is not in my testament.* An excuse for eating rather than keeping what is before us. [¹ belly.]

That which is morally wrong can never be politically right.

1902-4 LEAN *Collect.* IV. 109.

That which is unknown explained by that which is still more unknown.

[L. *Ignotum per ignotius.*] c. 1386 CHAUCER *Can. Yes.* T. 1457 'Which is that?' quod he. 'Magnasia is the same', Seyde Plato. 'Ye, sire, and is it thus? This is *ignotum per ignocius*. What is Magnasia, . . . ?' 1827

HARE *Guesses at Truth* (1859) i. 359 We too often find those who have to teach children, explaining *ignotum per ignotius*, and at times one is much puzzled to do otherwise.

That which one most forchets¹ soonest comes to pass.

1678 RAY *Prov.* 71. [¹ anticipates.]

That which proves too much, proves nothing.

1732 T. FULLER *Gnom.* 188

That which sufficeth is not little.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 357.

That which two will, takes effect.

c. 1386 CHAUCER *Pard. T.* C 825 And two of us shal stronger be than oon. c. 1596 MARLOWE *Ovid's Elegies* in Wks. (Dyce) II cl. 3 327 What two determine never wants effect. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 250.

That which was bitter to endure may be sweet to remember.

1732 T. FULLER *Gnom.* 188.

That which will not be butter must be made into cheese.

1678 RAY *Prov.* 107.

That will be a sap¹ out of my bicker.²

1862 A. HISLOP *Prov. Scot.* [ed. 3] 272 That'll be a sap out of my bicker. Or will injure me by reducing my income or prospects. [¹ drunk. ² bowl.]

That would I fain see, / said blind George of Hollowee.

1633 JONSON *Tale of a Tub* II 1. That I would fain see, quoth the blind George of Holloway. 1678 RAY *Prov.* 268.

The absent are always in the wrong.

c. 1440 LYDGATE *Fall of Princes* III, l. 3927 For princis ofte . . . Will cacheu a quarel . . . Ageyn folk absent. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 332 The absent party is still faulty. 1736 FRANKLIN *Poor Rich. Alm.* July The absent are never without fault, nor the present without excuse.

The abundance of money ruins youth.

1670 RAY *Prov.* 18.

The air of a window is as the stroke of a cross-bow.

1678 RAY *Prov.* 42 [Ital.] *Aria di sinistra, colpo di balestra*, i.e. *The air of a window is as the stroke of a cross-bow.* 1736 FRANKLIN *Poor Rich. Alm.* July If wind blows on you through a hole, Make your will and take care of your soul. [¹ da; Giustiti.]

The ant had wings to her hurt.

1620 SHELTON *Quiz.* II. xxxiii (1908) III. 55 The proverb says the ant had wings to do her hurt, and it may be Sancho the squire may sooner go to heaven than Sancho the governor.

The apothecary's mortar spoils the luter's music.

1651 HERBERT *Ouil. Prov. Wks.* (1859) I. 359.

The ass knows well in whose face he brays.

1853 ABP TRENCH *Prov. iii* (1894) 52 What a grave humour lurks in this: *The ass knows well in whose face he brays.* [Sp.] Bien sabe el asno en cuya cara rebozna.

The ass loaded with gold still eats thistles.

1632 MASSINGER *City Madam* ii. i (Merm.) 423 *Luke* Or wilt thou [to gold.] being keeper of the cash, Like an ass that carries dainties, feed on thistles? c. 1645 HOWELL *Left.* (1903) iii. 76 He makes not nummum his numen, money his god . . . The first . . . is worse than the Arcadian ass, who while he carrieth gold on his back, eats thistles.

The ass that brays most eats least.

1670 RAY *Prov. 3.*

The axe goes to the wood from whence it borrowed its helve.

1678 RAY *Adag. Hebr.* 396 The axe goes to the wood, from whence it borrowed its helve. It is used against those who are injurious to those from whom they are derived, or from whom they have received their power.

The Bailiff of Bedford is coming.

1655 FULLER *Hist. Univ. Camb.* v (1840) 105 In the next (being a wet and windy) winter, down comes the bailiff of Bedford (so the country-people commonly call the overflowing of the river Ouse), . . . and breaks down all their paper-banks.

The Bailiff of the Marshland.

1662 FULLER *Worthies, Norfolk* (1840) ii. 447 'He is arrested by the Bailie of the Marshland'. The air of Marshland in this country is none of the wholesomest. . . . Hence . . . strangers coming hither are clapt on the back with an ague. 1897 BP. CREIGHTON *Story of Eng. Shires* 379 The Fenmen . . . counted little of the ague which attacked them, and was called 'the Bailiff of the Marshland'.

The bait hides the hook.

1579 LYLY *Euphues* (Arb.) 77 Beauty . . . was a deceitful bayte with a deadly hooke 1732 T. FULLER *Gnom.* 188 The Bait hides the Hook. 1855 BOHN *Handbk. Prov.* 498.

The balance distinguisheth not between gold and lead.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 346.

The bath of the blackamoor hath sworn not to whiten.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 368.

The bavin¹ is but a blaze.

1584 GREENE *Anat. of Fortune* in Wks. (Gros.) III. 194 I went out of my tente . . . hoping that hot loue would be soone cold, that the

greatest baunin was but a blaze 1603 H. CROSSE *Vertues Commonw.* (1878) 133 Which like a baunin gueth goodly blaze . . . but is soone out. [¹ a bundle of brushwood]

1597-8 SHAKS. *I Hen. IV* III. n. 61 The skipping king, he ambled up and down With shallow jesters and rash bavin wits, Soon kindled and soon burnt.

The beads in the hand, and the devil in capuch (or, cape of the cloak).

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 367.

The bear wants a tail, and cannot be lion.

[a. 1558] 1662 FULLER *Worthies, Warwick* (1840) iii. 271 Robert Dudley earl of Leicester . . . when he was governor of the Low Countries, . . . signed all instruments with the crest of the Bear and Ragged Staff. He was then suspected . . . [of] an ambitious design to make himself absolute commander (as the lion is king of beasts) over the Low Countries. Whereupon some . . . wrote under his crest, . . . *Ursa caret caudâ, non queat esse Leo.* 'The Bear he never can prevail To Lion it, for lack of tail'. . . . The proverb is applied to such who . . . aspire to what is above their worth to deserve, or power to achieve. 1909 *Times, Wily.* 18 June iii It is not easy to take bears seriously. . . . Their persons end towards the rear with a suddenness which precludes any affectation of dignity. The Bear he never can prevail To lion it for lack of tail.

The beard will pay (not pay) for the shaving.

1830 FORBY *Vocab. E. Anglia* 431 'The beard will pay for the shaving' . . . When a person is paid for his labour by taking part, or the whole, of that which he is employed about; as cutting bushes, &c. . . . The work will produce enough to pay for itself. 1917 BRIDGE *Chesh. Prov.* 111 The beard will not pay for the shaving. When a hedge is trimmed the brushings are called 'beardings'.

The beast that goes always, never wants blows.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 329.

The beggar is never out of his way.

1629 T. ADAMS *Works* 120 Vagrant rogues . . . are neuer out of their way. 1659 HOWELL *Eng. Prov.* 15[1].

The beggar may sing before the thief.

[L. JUVENAL *Sat. x.* 22 *Cantabit vacuus coram latrone viator.*] 1377 LANGLAND *P. Pl. B.* xiv. 305 And an hardy man of herte . . . amonge an hepe of theues; *Cantabit pauper coram latrone viator.* c. 1386 CHAUCER *W. of Bath's T.* 1192 Juvenal seith of poverté, myrily, 'The poure man, whan he goth by the weye, Before the theves he may syngre and pleye'. c. 1440 LYDGATE *Fall of Princes* iii. 582 The poure man affor the theeff doth syngre. 1546 J. HEYWOOD *Prov.* (1867) i. xii. 38 What man, the begger maie syng before the theëfe. 1614 CAMDEN *Rem.* 312 The beggar may sing before the theife. 1875 J. PAYN

Waller's Word xxvii 'As to my cheerfulness, there is a proverb that a man with empty pockets is not cast down by falling among thieves.' 'That may be so in England, signor, . . . but with us brigands it is different'

The beggars of Bath.

1662 FULLER *Worthless, Som* (1810) III 92 'The beggars of Bath.' Many in that place, some native there, others repairing thither from all parts of the land, the poor for alms, the pained for ease.

The belly thinks the throat is cut.

1599 BRITON *Anger & Pat Wks* (Glos) II 60 *Ang* My belly will thinke my throat cut that I feede no faster. 1623 CAMDEN *Rem* 279 The Belly thinks the Throat is cut 1721 KELLY *Scot. Prov.* 379 *Your weime¹ thinks your wizran² is cutted*. Spoken to them who have wanted meat long 1733 SWIFT *Pol. Conversat.* II Wks (1856) II 344 Miss Mr Neverout, you are in great haste; I believe, your belly thinks your throat's cut. [¹ belly. ² throat]

The best bred have the best portion.

1640 HERBERT *Oull. Prov Wks.* (1859) I 361.

The best cart may overthrow.

1546 J. HEYWOOD *Prov* (1867) I XL 29 Well (quoth his man) the best cart maie ouerthrowe.

The best dog leap the stile first.

1678 RAY *Prov* 76 The best dog leap the stile first, i e. Let the worthiest person take place.

The best (greatest) fish keep (swim near) the bottom.

1616 BRITON *Cross Prov. Wks.* (1879) II. App. III The greatest sort of fish keep the bottom. 1639 J. CLARKE *Param* 212 The best fish swim near the bottom.

The best go first, the bad remain to mend.

1859 C. READE *Love me Little xxii* 'She was an angel, . . . sent to bear us company a little while, and now she is a saint in heaven.' 'Ah, ma'am' the best goes first, that is an old saying.'

The best horse needs breaking, and the aptest child needs teaching.

1639 J. CLARKE *Param.* 100.

The best is behind.

c. 1369 CHAUCER *Bk. Duchess* 890 The foremost was alway behynde. a. 1529 SKELTON *Wks.* (Dyce) I. 17 Take thys in worth, the best is behynde. 1579 LYLIE *Euphues* (Arb.) 146 But the greatest thing is yet behinde. 1659 HOWELL *Eng. Prov.* 6/2 The best is behind. 1824 MOIR *Manse W.* II In the course of the evening, his lordship whispered to one of the flunkies to bring in some things—they could not hear what. . . . The wise ones thought within themselves that the best aye comes hindmost.

1605-6 SHAKS. *Macbeth* I. iii. 116 Glamis, and thane of Cawdor: The greatest is behind.

The best is oftentimes the enemy of the good.

1861 ABP. TRENCH *Epist Seven Ch. Pref.* III 'The best is oftentimes the enemy of the good'; and . . . many a good book has remained unwritten, . . . because there floated before the mind's eye . . . the ideal of a better or a best 1925 *Times* 1 Dec 16/2 This is not the first time in the history of the world when the best has been the enemy to the good, . . . one single step on . . . solid ground may be more profitable than a more ambitious flight.

The best mirror is an old friend.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 331. 1902-4 LEAN *Collect* IV. 149 There is no better looking-glass than an old true friend [Span] No ay mejor espejo que el amigo viejo.—NUNEZ. 1555.

The best of the sport is to do the deed, and say nothing.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 354.

The best or worst thing to man, for this life, is good or ill choosing his good or ill wife.

1546 J. HEYWOOD *Prov.* (1867) I. II. 4 The best or worst thung to man for this lyfe, Is good or yll choosyng his good or yll wyfe 1721 KELLY *Scot. Prov.* 331 The good or ill hap of a good or ill life, is the good or ill choice of a good or ill wife.

The best payment is on the peck bottom.

1721 KELLY *Scot. Prov.* 95 *The best payment is on the peck bottom.* That is, when you have measured out your grain, to receive your payment on the peck that measured it.

The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.

1558 BULLEYN *Govt. of Health* 50 Cousaill was geuen me, that I should not slaye myselfe vpon the pimon of any one phisicion, but rather vpon three. . . . The first was called doctor diet, the seconde doctor quiet, the thirde doctor mery mā. 1621 BURTON *Anat. Mel.* II. II. VI. IV (1651) 301 This is one of the three Salernitan doctors, D. Merryman, D. Diet, and D. Quiet, which cure all diseases—*Mens hilaris, requies, moderata diata.* 1738 SWIFT *Pol. Conversat* II. Wks. (1856) II. 347 *Lady S.* The best doctors in the world are doctor diet, doctor quiet, and doctor merryman. 1909 *Spectator* 30 Jan. A proverb prescribes for sickness Dr. Diet, Dr. Quiet, and Dr. Merryman. The merry heart goes all the way in all but the worst sicknesses.

The best remedy against an ill man, is much ground between.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 324.

The best smell is broad, the best savour salt, the best love that of children.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 351.

The best swimmers are the oftenest drowned.

1902-4 LEAN *Collect.* IV. 110.

The best thing for the inside of a man is the outside of a horse.

[i.e. riding exercise.] 1908 G. W. E. RUSSELL *Soc. Silhouettes* XXXII. 218 The Squire will wind up . . . with an apocryphal saying which he attributes to Lord Palmerston—'There's nothing so good for the inside of a man as the outside of a horse.'

The best thing in the world is to live above it.

1855 BOHN *Handbh.* Prov. 499.

The best things are worst to come by.

1639 J. CLARKE *Parœm.* 57.

The best things (Everything) may be abused.

1579 LYLly *Euphuës* (Arb.) 100 There is nothing but through the malice of man may be abused. 1639 CLARKE *Parœm.* 5 The best things may be abused. 1666 TORRIANO *Ital. Prov.* 1 Everything may be abused.

1594-5 SHAKS. *Romeo & Jul.* II. iii. 19 Nor aught so good but strain'd from that fair use Revolts from true birth, stumbling on abuse.

The best throw of the dice is to throw them away.

a. 1591 HY. SMITH *Serm.* (1866) II. 242 If thou dost not only venture thy money, but hazard thy soul; then the best cast at dice is, to cast them quite away.

The best wine comes out of an old vessel.

1621 BURTON *Anal. Mel.* II. iii. II (1651) 312 Vilis sæpe cadus nobile nectar habet. the best wine comes out of an old vessell. How many deformed princes, kings, emperours, could I reckon up, philosophers, orators?

The best wine is, that a body drinketh of another man's cost.

1564 UDALL *Erasm. Apoph.* (1877) 141 To one demanding what wyne he¹ best loued and liked with his good will to drinke, Marie (quoth he) of another mannes purse. [*Margin.* The best wine is, that a body drinketh of another mans cost.] ¹ i.e. Diogenes.

The better day (the day) the better deed (the deed).

1612 s. ROWLANDS *Knave of Haris* Wks. (1880) II. 46 They say, *The better day, the better deede.* 1655 FULLER *Ch. Hist.* III. 1 (1868) I. 366 Upon Christmas-day (the better day the better deed!) he¹ excommunicated Robert de Broc, because the day before he had cut off one of his horses' tails. 1721 KELLY *Scot. Prov.* 323 *The better day, the better deed.* I never heard thus used but when people say that they did such an ill thing on Sunday 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 340 Lady S. That won't be proper; you know to-morrow's Sunday. *Ld. S.* What

then, madam! they say, the better day, the better deed. 1896 J. C. HUTCHESON *Crown & Anchor* xiii 'The better the day, the better the deed, . . . it was only the Pharisees who objected to any necessary work being done on the Sabbath.' [¹ Becket]

The better gamester the worsser man.

1639 J. CLARKE *Parœm.* 96.

The better, the worse.

1625 BACON *Apoph.* Wks. (Chandos) 384 Diogenes said of a young man that danced daintily, and was much commended, 'The better, the worse.'

The better workman, the worse husband.

1670 RAY *Prov.* 158 The better workman the worse husband . . . It is an observation generally true (the more the pity); and therefore . . . I put it down.

The Bible is the religion of Protestants.

1837 CHILLINGWORTH *Relig. of Protest.* vi (1846) 463 The BIBLE, I say, the BIBLE only, is the religion of protestants! 1921 *Times, Lit. Sup.* 19 Aug. 526 The Bible and the Bible only, . . . is, according to a well-known saying, the religion of Protestants.

The bigger the man, the better the mark.

1894 NORTHALL *Folk-phrases* (E.D.S.) 24 The bigger the man, the better the mark, i.e. to aim, or strike at in combat.

The bird loves her nest.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 320.

The bird must flighter¹ that flies with one wing.

1721 KELLY *Scot. Prov.* 303 *The bird must flighter that flies with one wing.* Spoken by them who have interest only in one side of the house 1824 SUSAN FERRIER *Inheritance* III. XXXII 'The bird maun flichter that flees wi' ae wing'—but ye's haud up your head yet in spite o' them a'. 1914 K. F. PURDON *Folk of Furry F.* II He held out a shilling to Hughie. 'A bird never yet flew upon the one wing, Mr Heffernan!' said Hughie, that was looking to get another shilling. [¹ flutter.]

The birds were flown.

1546 J. HEYWOOD *Prov.* (1867) I. xii. 39 Er the next daie the birdes were flowne eche one. To seeke seruyce. 1575 GASCOIGNE *Posies; Flowers, A lover* (1907) 94 The Byrdes were flowne before I found the nest. 1855 C. KINGSLEY *Westward Ho!* v The birds are flown, . . . we can do nothing till we raise the hue and cry to-morrow.

The birth follows the belly.

1612-15 BP. HALL *Contempl.* x. vi (1825) I. 284 The mother, as she is more tender over her son, . . . can work most upon his inclination. Whence . . . in the history of the Israelitish Kings, the mother's name is commonly noted; and, as civilly, so also morally, the birth follows the belly.

The bishop has blessed it.

1528 TINDALE *Obed. Chm. Man* (1888) 266 When a thing speedeth not well, we borrow speech, and say, 'The bishop hath blessed it'; because that nothing speedeth well that they meddle withal

The bishop has put (set) his foot in it.

1528 TINDALE *Obed. Chm. Man* (1888) 266 If the porridge be burned too, or the meat over roasted, we say, 'The bishop hath put his foot in the pot', or, 'The bishop hath played the cook'; because the bishops burn whom they lust, and whosoever displeaseth them
1573 TUSLER *Husb.* 49 (E D S) 108 Blesse Casley (good mustis) that Bi-shop doth ban for burning the milke of her cheese to the pan
1641 MILTON *Animad. Rem. Dof. Smeat Prose Wks* (1904) III 91 I doubt not but they will say, the bishop's foot hath been in your book, for I am sure it is quite spoiled by this just confutation. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 334 *Lady A.* The cream is burnt too. *Betty.* Why, madam, the bishop has set his foot in it. 1917 J. C. BRIDGE *Chesh. Prov.* 112 The Bishop has put his foot in it. Said of burnt milk. 'The milk is bishopped', is a common phrase in Cheshire.

The bit that one eats, no friend makes.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 323.

The biter bit.

1710 WARD *Nuptial Dial.* II. 179 I think she merits equal Praise That has the Wit to bite the Biter. 1809 MALKIN *Gil Blas* i. viii I would advise you . . . not to set your wit a second time against the Church: the biter may be bit. 1863 C. RFADE *Hard Cash* viii He could not sell all the bad paper he had accumulated for a temporary purpose: the panic came too swiftly. . . The biter was bit the fox . . . was caught. 1888 MRS. OLIPHANT *Second Son* xlv They should also hear how the tables had been turned upon him, how the biter had been bit.

The black ox¹ has trod on (his, &c.) foot.

1546 J. HEYWOOD *Prov.* (1867) 14 The blacke oxe had not trode on his nor his foot. 1581 MULCASTER *Positions* xxxvi (1887) 139 Till the blacke oxe, tread vpon his toes, and neede make him tne what mettle he is made of. 1621 BURTON *Anal. Mel.* iii. ii. vi iii (1651) 561 Time, care, riuels² her . . . ; after the blacke oxe hath trodden on her toe, she will . . . wax out of fauour. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 341 *Lady A.* I hear she's grown a mere atomy.³ *Lady S.* Poor creature! The black ox has set his foot upon her already. 1850 L. HUNT *Autobiog.* i. iv. 171 The 'black ox' trod on the fairy foot of my light-hearted cousin Fan. [¹ A symbol for misfortune, adversity, old age. ² wrinkles. ³ atomy = skeleton.]

The blade wears out the scabbard (sheath).

1817 BYRON *So, we'll go no more a roving.* For the sword outwears its sheath, And the soul

wears out the breast. 1823 LOCKHART *Reg. Dallon* iii. vi There is an old Scots saying . . . that 'the blade wears the scabbard'.

The blessings of the evil Genii are curses.

1853 ABP. TRENCH *Prov.* vi (1894) 152 An Arabic one . . . is as solemn and sublime in form as it is profound in substance: *The blessings of the evil Genii are curses.* How deep a significance the story of Fortunatus acquires, when regarded as a commentary on this

The blind eat (eats) many a fly.

c. 1430 LYDGATE *Balade in Sheat's Chaucer* VII. 295 Men deme hit is right as they see at y; Bewar therfore; the blinde et many a fly. a. 1529 SKELTON *Replie.* 752 The blynde etheth many a flye. 1568 JACOB & ESQU IV. ix. in HAZL. O.E.P. (1874) II. 243 *Mid.* Now I see it true, the blind eat many a fly! I quaked once for fear, that Jacob would be caught. 1636 S. WARD *Serm.* (1862) 99 Blind and ignorant consciences . . . swallow many a fly, and digest all well enough.

The blind horse is hardiest.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98.

The blind man's peck should be well measured.

1832 A. HENDERSON *Scot. Prov.* (1881) 88.

The blood of the martyrs is the seed of the church.

[L. T. TRIULLIAN *Apol.* 50 *Semen est sanguis Christianorum.* The blood of Christians is seed.] 1625 PURCHAS *Pilgrims* (1905-7) i. 168 The seed, the fattening of the Church was the blood of her slain martyrs. 1655 FULLER *Ch. Hist.* i. iv (1868) I 34 Of all shires in England, Staffordshire was . . . the largest sown with 'the seed of the church', I mean, 'the blood of primitive martyrs'. 1837 LD. AVEBURY *Pleas. Life* ii. xi The Inquisition has even from its own point of view proved generally a failure. The blood of the martyrs is the seed of the Church.

The bloom is off the peach (plum).

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 341 *Lady A.* She was handsome in her time. . . Miss. She has quite lost the blue on the plum. 1761 A. MURPHY *Old Maid* Wks. (1786) II. 168 *Mr. Harlow.* The bloom has been off the peach any time these fifteen years.

The body is more (sooner) dressed than the soul.

1616 DRAXE *Anc. Adag.* 10 His body is better clothed than his soule. 1640 HERBERT *Oull. Prov. Wks.* (1859) I 359.

The body is the socket of the soul.

1670 RAY *Prov.* 3.

The bones of a great estate are worth the picking.

1721 KELLY *Scot. Prov.* 337 *The bones of a great estate is worth the picking.* Spoken of an

estate under burthen, mortgag'd but not sold, that there may be something made of it.

The boot is on the other leg.

[= the case is altered] 1855 G. J. WHYTE-MELVILLE *Gen. Bounce* xvi 'The young woman as owns that house has got the boot on the other leg' 1908 W. S. CHURCHILL *My African J.* iii Here, . . . the boot is on the other leg, and Civilization is ashamed of her arrangements in the presence of a savage.

The boughs that bear most, hang lowest.

1655 FULLER *Ch. Hist.* x iii (1868) III. 257 His humility set a lustre on all (admirable that the whole should be so low, whose several parts were so high) . . . like a tree laden with fruit, bowing down its branches 1782 T. FULLER *Gnom.* 159 The boughs that bear most, hang lowest 1856 MRS. BROWNING *Aurora L.* ii The vines That bear much fruit are proud to stoop with it.

The Bourbons learn nothing and forget nothing.

1861 G. J. WHYTE-MELVILLE *Inside Dur* vi The race [of stud-grooms] . . . possesses its own language, its own customs, its own traditions. As Napoleon the First said of the Bourbons, it learns nothing, and forgets nothing.

The brains don't lie in the beard.

1782 T. FULLER *Gnom.* 189.

The brains of a fox will be of little service, if you play with the paw of a lion.

1782 T. FULLER *Gnom.* 189.

The braying of an ass does not reach heaven.

1802 WOLCOT (P. Pindar) *Ld. B. & his Motions Wks.* (1816) IV 236 There is a certain and true saying, Of animals incln'd to braying; . . . 'An ass's voice ne'er reached to Heav'n.'

The bread (cake) never falls but on its buttered side.

1871 N. & Q. 4th Ser. VIII. 506 Lancashire Proverbs.—'Unlucky persons often remark, 'My cake always falls the butter side down'. 1891 J. L. KIPLING *Beast & Man* 246 We express the completeness of ill-luck by saying, 'The bread never falls but on its buttered side.'

The bride goes to her marriage-bed, but knows not what shall happen to her.

1651 JER. TAYLOR *Holy Dying* i. i (Bohn) 303 Many brides have died . . . according to the saying of Bensirah, the wise Jew, 'The bride went into her chamber, and knew not what should befall her there.' 1878 RAY *Adag. Hebr.* 412 The bride goes to her marriage bed, but knows not what shall happen to her. The meaning is, that we ought not confidently

to promise ourselves in any thing any great success

The brother had rather see the sister rich than make her so.

1678 RAY *Prov.* 203.

The burnt child dreads the fire.

c 1300 *Hending* 24 Brend child fur dredeth. c 1300 *Cursor Mundi* l. 7223 Sare man aght to ared the brand, that brint him forwit in his hand c. 1350 *Douce MS.* 52 (ed Forster) in *Festschr. z. zw. Deutschen Neuphilologentage*, no 52 Brenae chylyde fyre dredis. c. 1400 *Rom. Rose* 1826 Brent child of fier hath mych drede c. 1450 *Beryn* 78 Brennyd cat dredith fear. c. 1470 *Harl. MS.* 3262 f. 1 b Onys ybrend ecer dret fear—Ignem formidat adusta manus. 1546 J. HEYWOOD *Prov.* (1567) ii. n. 45 By that diete a great disease once I gat. And burnt child fyre dreach. 1553 T. WILSON *Arie of Rhet.* (1703, Prol. A v. A burnt child feareth the fire, and a beaten dogge escheweth the whippe. 1670 RAY *Prov.* 66 The burnt child dreads the fire. Almost all Languages afford us sayings and Proverbs to this purpose, such are *Παῖς ὃς ἑτε νῆπιος ἔγγω* [Even the fool knows when he has suffered.] *Hesiod.* 1837 F. CHAMIER *Saucy Arethusa* xxv I have had one turn at starvation . . . a burnt child dreads the fire.

1590-1 SHAKS *3 Hen.* VI V. vi 13 The bird that hath been limed in a bush, With trembling wings misdoubteth every bush. 1594 *Lucrece* 88 Birds never limed no secret bushes fear.

The busiest men find (have) the most leisure (time).

1884 J. PAYN *Canon's W.* xxxiv It is my experience that the men who are really busiest have the most leisure for everything. 1911 *Times, Lit. Sup.* 6 Oct. 365 The busiest men have always the most leisure; and while discharging the multitudinous duties of a parish priest and a guardian he found time for travelling.

The butcher looked for his knife and it was in his mouth.

1639 J. CLARKE *Paræm.* 75 The butcher lookt for his knife and t'was in his mouth. a. 1654 SELDON *Table-Talk* (Arb.) 104 We look after Religion as the Butcher did after his Knife, when he had it in his Mouth. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 337 Col. Well; I'm like the butcher that was looking for his knife and had it in his mouth. I have been searching my pockets for my snuff-box, and, egad, here it is in my hand.

The buyer needs a hundred eyes, the seller not one.

[It. *Chi compra ha bisogna di cent'occhi; chi vende n'ha assai di uno.*] 1640 HERBERT *Quil. Prov.* Wks. (1859) I. 336. 1670 RAY *Prov.* 66 Who buyes hath need of an hundred eyes, who sells hath enough of one. *This is an Italian Proverb.* 1745 FRANKLIN *P. Rich. Alm.* July He who buys had need have 100 Eyes, but one's enough for him that sells the stuff. 1796 EDGEWORTH *Par. Asst., Lit. Merch.* i.

(1903) 375 He taught him . . . to get . . . from customers by taking advantage of their ignorance. . . . He often repeated . . . 'The buyer has need of a hundred eyes; the seller has need but of one'.

The calf, the goose, the bee: / the world is ruled by these three.

1635 HOWELL *Lett.* 3 Jul. (1903) II. 103 'Anser, Apis, Vitulus, populos et Regna gubernant.' The goose, the bee and the calf (meaning wax, parchment and the pen), rule the world, but of the three the pen is most predominant

The calmest husbands make the stormiest wives.

1602 DEKKER *Honest Wh.* v. i *Geo.* If wives will have it rain, down then it drives, The calmest husbands make the stormiest wives 1791 I. DISRAELI *Cur. Lit.* (1858) III. 39 The husband was reminded of his lordly authority when he only looked into his trencher, one of its aphorisms having descended to us.—The calmest husbands make the stormiest wives.

The camel going to seek horns, lost his ears.

[*L. Camelus cornua desiderans etiam aures perdidit* The camel in Æsop's fable asks horns of Jove. Indignant at the foolish request, he deprives it of its ears. TRENCH] 1608 CHAPMAN *Consp. Byron* IV. 1 *Creg.* But for a subject to affect a kingdom, is like the camel that of Jove begged horns. 1678 RAY *Adag. Hebr.* 399 The Camel going to seek horns, lost his ears. Against those who being discontented with what they have, in pursuit of more lose what they once had.

The case is altered.

1594 GREENE *Looking-Glass II* II (Merm.) 105 *Lawyer.* Faith sir, the case is altered; you told me it before in another manner: the law goes quite against you. 1609 JONSON *Case Altered* v. vi *Jag.* I have betrayed myself with my own tongue; The case is altered.

'The case is altered', quoth Plowden.

[a. 1585] 1662 FULLER *Worthies, Shrops* (1840) III. 54 'The case is altered', quoth Plowden. This proverb referreth its original to Edmund Plowden, an eminent native and great lawyer of this county, though very various the relations of the occasion thereof. [? 1518-85.]

The cask savours of the first fill.

[*L. HORACE Ep. I. II. 69 Quo semel est imbuta recens servabit odorem Testa diu.* A cask will long preserve the flavour with which, when new, it was once impregnated. c. 1230 *Contra Avaros* in *Wright's Polit. Songs* (Camd. Soc.) 31 Quo semel est imbuta recens servabit odorem.] 1509 A. BARCLAY *Ship of Fools* (1874) I. 47 But fyll an erthen pot first with yll lyeoure And euer after it shall smell somewhat soure. 1552 LATIMER *7th Serm. bef. Edw. VI* (Parker Soc.) 431 Where children are brought up in wickedness, they will be wicked all their lives after, . . . 'The earthen pot will long savour of that liquor that is first put into it.' c. 1645 HOWELL *Lett.* 17 Sept. (1903) III. 87 I am not versed in my

maternal tongue so exactly as I should be. . . . Yet the old British is not so driven out . . . (for the cask savours still of the liquor it first took in) &c. 1779-81 JOHNSON *Lives Poets* (Bohn) II. 201 A survey of the life and writings of Prior may exemplify a sentence . . . ; the vessel long retains the scent which it first receives.

The cat and dog may kiss, yet are none the better friends.

c. 1225 *Trin. MS. O. II. 45* (ed. Förster) in *Eng. Stud.* 31. 7 Hund and cat kissat, ne beop hi no þe bet ifund. 1855 BOHN *Handbk. Prov.* 499.

The cat did it.

1872 CALVERLEY *Fly Leaves, 'Sad Memories'* Should china fall or chandeliers, or anything but stocks—Nay stocks when they're in flowerpots—the cat expects hard knocks. 1902-4 LEAN *Collect.* I. 433 The cat did it A common shift on puss of unwitnessed smashes.

The cat hath eaten her count.

1678 RAY *Prov.* 68 The cat hath eaten her count. It is spoken of women with child, that go beyond their reckoning.

The cat is hungry when a crust contents her.

1670 RAY *Prov.* 4.

The cat knows whose beard (lips) she licks.

[c. 1023 EGBERT V. LUTTICH *Fecunda Ratis* (Voigt) 4 Ad cunis ueniat scit catus lingere barbam. c. 1190 *Li Proverbe au Vilain* (Tobler) 2 Li chaz set bien cui barbe il leche] c. 1225 *Trin. MS. O. II. 45* (ed. Förster) in *Eng. Stud.* 31. 7 Wel wot hure cat, whas berd he lickat. c. 1300 HENDING (ed. Schleich) in *Anglia* 51. 270 Wel wote badde [i.e. cat], wose berde he lickith. c. 1350 *Douce MS. 52* (ed. Förster) in *Festschr. z. zw. Deutschen Neuphologenlage*, no. 78 Welle wotys the catle, whoos berde he lykkyys. c. 1470 *Harl. MS. 3362*, f. 6 Wel wot þe cat whas berd he [licketh] c. 1500 *Sloane MS. 747*, f. 66 a Well wote the cat whos berd he lykt. 1523 SKELTON *Garl. Laurell* 1438 And wote woloth the cat whos berde she likkith. 1546 J. HEYWOOD *Prov.* (1867) II. IX. 81 Kindly he kyst hir, with words not tart nor tough But the cat knoweth whose lips she lickh well enough.

The cat sees not the mouse ever.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 345.

The cat shuts its eyes while it steals cream.

1853 ADP. TRENCH *Prov.* IV (1894) 77 *The cat shuts its eyes while it steals cream.* . . . Men become wilfully blind to the wrong which is involved in some pleasing or gainful sin.

The Cat, the Rat, and Lovell our Dog / rule all England under an Hog.

[1484] 1577 HOLINSHED *Chron.* (1808) III. 422 [Richard III executed] a poore gentleman

called Callingborne, for making a small rime of three of his . . . councillors, . . . lord Louell, sir Richard Ratchiffe . . . and sir William Catesbie. . . . The Cat, the Rat, and Louell our dog, Rule all England vnder an hog. Meaning by the hog, the . . . wild boare, which was the King's cognisance. 1816 SCOTT *Antiq* u 'His name . . . was Lovel. 'What! the cat, the rat, and Lovel our dog?' Was he descended from King Richard's favourite?'

The cat winked when (both) her eyes were out.

a. 1535 MORE *Wks.* 241 (R.) It was always that y^e cat winked when her eye was oute. 1659 HOWELL *Eng. Prov.* 2/2 The cat winked when both her eyes were out. 1738 SWIFT *Pol. Conversat.* 1. *Wks.* (1856); II. 334 I'm told for certain, you had been among the Philistines no wonder the cat wink'd, when both her eyes were out.

The cat would eat fish and would not wet her feet.

[Med. Lat. *Catus amat piscem, sed non vult ungere plantam (plantas)*] c. 1225 Trin. MS. O. II. 45 (ed. Forster) in *Eng. Stud.* 31. 7 Cat lufat visch, ac he nele his feth wete. *Catus amat piscem, sed non vult tangere flumen.* c. 1384 CHAUCER *Ho. Fame* iii. 693 For ye be lyk the slepy cat, That wolde have fish; but wastow what? He wolde no-thing wete his clowes c. 1390 GOWER *Conf. Am.* iv. 1168 As a cat wolde ete fisses Withoute wetinge of his cles. c. 1470 Harl. MS. 3362, f. 7 The cat would ete. . . . *Catus vult piscem sed non vult tangere limpham.* 1539 TAVERNER *Erasm.* *Prov.* 47 The catte wyl fysh eate, but she wyl not her feete wete. 1546 J. HEYWOOD *Prov.* (1867) i. xi. 28 But you lust not to doo, that longeth therto. The cat would eate fysh, and would not wet her feete. 1841 D. FERGUSON *Scol. Prov.* (Beveridge) 112 Ye braid of the cat, ye wald fain eat fish, but yee have na will to wet your feet. 1870 RAY *Prov.* 67 The cat loves fish, but she's loath to wet her feet. Le chat aime le poisson, mais il n'aime pas à mouiller la patte. *Gall.*

1605-6 SHAKS *Macbeth* I. vii. 44 Letting 'I dare not' wait upon 'I would', Like the poor cat i' the adage.

The cause is good, and the word 'Fall on'.

1721 KELLY *Scol. Prov.* 312 *The cause is good, and the word fall on.* Spoken facetiously when we begin dinner.

The chain is no stronger than its weakest link.

1908 W. M. RAMSAY in *Expositor* Jan. 7 The critic who is accustomed to . . . deductive reasoning (in which, however, the weakness of even one link in the chain is fatal to the strength of the whole) is apt to forget that cumulative reasoning is not of the same kind.

The chamber of sickness is the chapel of devotion.

1670 RAY *Prov.* 24.

The charges of building, and making of gardens are unknown.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 336.

The charitable give out at (the) door and God puts in at the window.

1678 RAY *Prov.* 353.

The chicken is the country's, but the city eats it.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 322.

The chief box of health is time.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 359.

The chief disease that reigns this year is folly.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 352.

The child hath a red tongue, like its father.

1678 RAY *Prov.* 234.

The child is father of the man.

1802 WORDSWORTH 'My heart leaps up', The Child is father of the Man. 1871 SWILES *Character* 33 The influences which contribute to form the character of the child endure through life. . . . 'The child is father of the man'; or, as Milton puts it, 'The childhood shows the man, as morning shows the day.' 1905 MYERS *Wordsworth* 93 'The child is father of the man', . . . and Wordsworth holds that the instincts and pleasures of a healthy childhood sufficiently indicate the lines on which our mature character should be formed.

The child says nothing, but what it heard by the fire.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 331. 1721 KELLY *Scol. Prov.* 318 The bairn speaks in the fields what he heard by the stett.¹ [¹ fireside]

The children in Holland take pleasure in making / what the children in England take pleasure in breaking.

1822 SCOTT *Nigel* Introd. Ep. For the critics, they have their business, and I mine; as the nursery proverb goes—'The children in Holland take pleasure in making What the children in England take pleasure in breaking.'

The choleric drinks, the melancholic eats, the phlegmatic sleeps.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 359.

The Christians to the lions!

197 TERTULLIAN *Apolog.* xl in RAMSAY *Ch. in Rom. Emp.* (1894) 327 'If the Tiber rises, if the Nile does not rise, if the heavens give no rain, if there is an earthquake, famine, or pestilence, straightway the cry is, "The Christians to the lions!"' 1629 T. ADAMS *Serm.* (1862) i. 466 The Christians . . . made Aurelius's army to prosper . . . ; yet *Christians* ad *leones*,—Throw the Christians to the lions.

The church is an anvil which has worn out many hammers.

1908 ALEX. MACLAREN *Acts Apost.* i. 136 'The Church is an anvil which has worn out many hammers', and the story of the first collision is, in essentials, the story of all.

The church is not so large but the priest may say service in it.

1678 RAY *Prov.* 113.

The church will lose nothing, and defend nothing.

1626 OVERBURY *Obs. in Trav.* Wks (1890) 242 The unproportionable part of the land which the church holds, all which is likewise dead to military uses. For, as they say there, *The church will lose nothing, nor defend nothing.*

The citizen is at his business before he rise.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 361.

The citizens of Cork are all akin.

1654 FULLER *Comment Ruth in Sermons* (1891) i. 100 Camden reports of the citizens of Cork, that all of them . . . are of kindred one to the other. but I think, that all wealthy men will hook in the cousin, and draw in some alliance.

The clartier¹ the cosier.

1816 SCOTT *Antiq.* xxvi There was diit good store. Yet . . . an appearance of . . . comfort, that seemed to warrant their old sluttish proverb, 'The clartier the cosier'. 1913 A. & J. LANG *Highw. & By. in Border* ix. 239 In an arctic climate, there may perhaps be some excuse for the proverb: 'the clartier the cosier'. [² dirtier.]

The clerk of the weather.

[= an imaginary official supposed to regulate the weather.] 1841 F. CHAMIER *Tom Bowl.* xli The wind died away, and . . . Lanyard, who longed for the action . . . cursed the clerk of the weather.

The clock goes as it pleases the clerk.

1629 T. ADAMS *Serm.* (1862) i. 317 Take heed you stay not too long. The devil is a false sexton, and sets the clock too slow, that the night comes ere we be aware. 1678 RAY *Prov.* 114 The clock goes as it pleases the clerk.

The coaches won't run over him.

1813 RAY *Prov.* 186 The coaches wo'n't run over him. i.e. He is in jail.

The coast is clear.

1590 LODGE *Rosalynde* Wks. (1883) I. 52 Seeing the coast cleare, . . . he sate him downe . . . and there feasted. 1612-15 BP. HALL *Contempl.* i. vi (1825) II. 192 Herod is now sent home. The coast is clear for the return of that holy family. 1872 C. READE *Wand. Heir* iv The coast was no sooner clear than Philip ran out and invited James into his office.

1591-2 SHAKS. *1 Hen. VI* I. iii. 90 See the coast clear'd, and then we will depart.

The comforter's head never aches.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 336.

The command of custom is great.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 345.

The common horse is worst shod.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 34 But euenmore the common horse is woorst shod.

The constable of Openshaw sets beggars in the stocks at Manchester.

1678 RAY *Prov., Cheshire* 301 The Constable of Oppenshaw sets beggers in Stocks at Manchester. 1917 J. C. BRIDGE *Chesh. Prov.* 113 The constable of Openshaw sets beggars in the stocks at Manchester. Always given as a Cheshire proverb, but it can only be so because Openshaw was in the old Diocese of Chester. 'Openshaw is a township in the parish of Manchester and about three and a half miles from the Cathedral where the stocks were formerly placed.' [N. & Q., iv. 12. 524]

The constancy of the benefit of the year in their seasons argues Deity.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 353.

The cord breaketh at the last by the weakest pull.

1625 BACON *Ess., Seditions* (Aib) 401 Neither let any Prince, or State, be secure concerning *Discontentments*, because . . . Stormes, though they blow ouer diuers times, yet may fall at last; And as the Spanish Proverb noteth well; *The cord breaketh at the last by the weakest pull.*

The corn hides itself in the snow as an old man in furs.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 328.

The counsel thou wouldest have another keep, first keep it thyself.

1623 CAMDEN *Rem.* 279 The counsell thou wouldest have another keepe, first keepe thy selfe. 1670 RAY *Prov.* 5 Keep counsel thyself first.

The country for a wounded heart.

1907 A. C. BENSON *From Coll. W.* [ed. 4] 107 'The country for a wounded heart' says the old proverb. . . . I am here inclined to part company with wise men and poets who have spoken and sung of the consoling power of nature.

The course of true love never did run smooth.

1836 M. SCOTT *Cruise Midge* xi 'The course of true love never did run smooth.' And the loves of Saunders Skelp and Jessy Miller were no exception to the rule.

1595-6 SHAKS. *Mids. N.* I. i. 134 The course of true love never did run smooth.

The Court hath no almanac.

1640 HERBERT *Outl. Prov. Wks.* (1859) I 355
 1710 S. PALMER *Moral Essays on Prov* 318
 All Europe has consented to the Proverb, that
 in a Prince's Court there is no *Almanack*.

The covetous spends more than the liberal.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 349.

The cow knows not what her tail is worth till she hath lost it.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 357.

The cow little giveth / that hardly liveth.

1855 BOHN *Handbk. Prov.* 501.

The cow may want her own tail yet.

1721 KELLY *Scot. Prov.* 321 *The cow may want her own tail yet. You may want my kindness hereafter, though you deny me yours now.*

The cow that's first up, gets the first of the dew.

1721 KELLY *Scot. Prov.* 306 *The cow that's first up, gets the first of the dew* Recommending diligence and industry.

The cow with the iron tail.

[= the pump] 1898 J. C. HUTCHESON *Crown & Anchor* XII 'We'll send ashore for a cow for you', . . . put in Mr. Stormcock ironically . . . 'Dobbs, you know the sort of cow the young gentleman wants—one with an iron tail.'

The cowl (habit, hood) does not make the monk.

[*L. Cucullus non facit monachum.*] c. 1200 *Ancrene R.* 12 *Vrom the worlde witen him clene and unwemmed: her inne is religiun and nout ipe wide hod ne iðe blake.* c. 1387 T. USK *Testament of Love in Sleaf's Chaucer* VII. 91 *For habit maketh no monk; ne weringe of gile spures maketh no knight.* c. 1400 *Rom. Rose* l. 6192 *Habite ne maketh monk ne feere; But a clean life and devotion Maketh gode men of religion* 1588 GREENE *Pandosto* Pr Wks (1881-3) IV. 239 *Trueth quoth Fawnia, but all that weare Cooles are not Monkes.* 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 64 *It is not the habite that makes the monk.* 1820 SCOTT *Abbot* xxvi 'Call me not doctor, . . . since I have laid aside my furred gown and bonnet.' 'Oh, sir, . . . the cowl makes not the monk.'

1599-1800 SHAKS. *Twelfth N.* I v. 62 *Lady, cucullus non facit monachum, that's as much to say as I wear not motley in my brain.* 1604-5 *Meas. for Meas.* V. i. 257 *Cucullus non facit monachum: honest in nothing, but in his clothes.* 1612-13 *Hen. VIII* III. i. 23 *They should be good men. . . But all hoods make not monks.*

The crab of the wood is sauce very good For the crab of the sea. But the wood of the crab is sauce for

a drab, That will not her husband obey.

1659 HOWELL *Eng. Prov.* 61 *The wood of a crab is good for a drab that will not her husband obey.* 1670 RAY *Prov.* 210.

The cranes of Ibycus.

[c 540 B.C. Gk. *Αἱ Ἰβύκου γέρανοι*. Ibycus, a Greek poet, attacked by robbers, called on a flight of cranes to avenge his death. The subsequent sight of these cranes called forth a remark which led to the arrest and execution of the murderers.] 1853 ABP. TRENCH *Prov.* II (1894) 36 *The Cranes of Ibycus* passed into a proverb, very much as our *Murder will out*, to express the wondrous leadings of God whereby . . . secret things of blood are brought to the open light of day. 1905 ALEX. MACLAREN *Genesis* 19 *According to the fine old legend of the cranes of Ibycus, a bird of the air will carry the matter.*

The crow thinks her own bird(s) fairest (whitest).

1513 DOUGLAS *Æneis* ix. Prol 78 *The blak crow thinkis hir awin byrdis quhite* 1546 J. HEYWOOD *Prov.* (1867) II. iv. 50 *The crow thinkth hir owne birdes fairest in the wood* 1621 BURTON *Anat. Mel.* III i II. III (1651) 421 *Another great tye or cause of love, is consanguinity, . . . every crow thinks her own bird fairest.* 1670 RAY *Prov.* 78 *The crow thinks her own bird fairest. . . So the Ethiopians are said to paint the devil white. Every one is partial to . . . his own compositions, his own children, his own country.* 1823 GALT *Eniail* XXXIX 'The crow thinks its ain bird the whitest', replied the Leddy.

The crutch of time does more than the club of Hercules.

1732 T. FULLER *Gnom.* 191.

The cuckold is the last that knows of it.

1636 CAMDEN *Rem.* 306 *The Cuckold is the last that knowes of it.* 1712 ARBUTHNOT *John Bull* I. viii *It is a true saying, that the last man of the parish that knows of his cuckoldom is himself* It was observed by all the neighbourhood that Hocus had dealings with John's wife that were not so much for his honour; but this was perceived by John a little too late.

The cuckoo comes in April, and stays the month of May; sings a song at midsummer, and then goes away.

1869 HAZLITT *Eng. Prov.* 363.

The cuckoo goes to Beaulieu Fair to buy him a greatcoat.

1863 J. R. WISE *New Forest* xvi (1895) 180 'The cuckoo goes to Beaulieu Fair to buy him a greatcoat', referring to the arrival of the cuckoo about the 15th of April, whilst the day on which the fair is held is known as the 'cuckoo day'.

The cuckoo singeth all the year.

1541 *Schöle Ho. Women* 320-1 in HAZL. E. Pop. Poet (1866) iv. 117 All be it that lew men doo him hear, The cuckoo singeth all the year [*i.e.* cuckoldom continues throughout the year].

The cunning wife makes her husband her apron.

1670 RAY *Prov* 29. *Hispan.*

The cup of Circe.

[Circe was an enchantress whose cup transformed those who drank it into swine. HOMER *Od.* x; VIRGIL, *Æn.* vii.] 1861 G. J. WHYTE-MELVILLE *Inside the Bar* i I did not even mistrust the cup of Circe. Ah! she made a pig of her admirer, that ancient enchantress; and in Miss Lushington's presence the admirer makes an ass of himself.

1592-3 SHAKS. *Com. Err.* V. i. 271 I think you all have drunk of Circe's cup.

The curse of Cromwell.

1818 SCOTT *Ht. Midl* viii The curse of Cromwell, go wi' ye, if ye gie them either fee or bounteth. 1827—*Two Drovers* ii Then the curse of Cromwell on your proud Scots stomach. 1845 CARLYLE *Cromw. Lett. & Sp.* vi. Lr. lxxxv Such is what the Irish common people still call the 'Curse of Cromwell'; this is the summary of his work in that country.

The dainties of the great are the tears of the poor.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 360.

The dam of that was a whisker.¹

1678 RAY *Prov.* 89 *A great Lie.* The dam of that was a whisker. 1681 HICKERINGILL *News fr. Colchester Wks.* (1716) I. 394 With what astonishment the People . . . were struck, when they read . . . this whusking Lye. [¹ something great, excessive.]

The danger (river) past and God forgotten.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 326 The river past, and God forgotten 1670 RAY *Prov.* 6 The danger past and God forgotten. a. 1685 T. JORDAN *Epigram in Epigram-malists* (1876) 261 The danger past, both are alike requited; God is forgotten, and the soldier slighted, 1721 KELLY *Scot. Prov.* 88 *Danger past and God forgotten.* In time of danger and affliction men will address themselves earnestly to God for relief; but too often when relieved forget to be thankful. 1853 ABP. TRENCH *Prov.* iii (1894) 71 *The river past, and God forgotten.* . . . He whose assistance was invoked . . . in the moment of peril, is remembered no more, so soon as by his help the danger has been surmounted.

The darkest hour is that before the dawn.

1650 FULLER *Pisgah Sight* ii. xi. It is always darkest just before the day dawneth. 1649 C. BRONTË *Shirley* xx This is a terrible hour, but it is often that darkest point which precedes the rise of day. 1900 J. MCCARTHY

Hist. Own Times v. 41 Ayoub Khan now laid siege to Candahar . . . As so often happens in the story of England's struggles in India, the darkest hour proved to be that just before the dawn. 1906 ALEX. MACLAREN *Expos. Deut* —1 Sam 270 The darkest hour is that before the dawn; and that silent sanctuary, with the . . . half-blind priest . . . may stand for . . . the state of Israel.

The dasnell¹ dawcock² sits among the doctors.

1639 J. CLARKE *Paræm.* 297 The dasnell Dawcock sits among the Doctors. 1659 HOWELL *Eng. Prov.* 15/2 The dosnell dawcock comes dropping in among the Doctors [¹ stupid, clownish. ² jack-daw, *i.e.* simpleton]

The date of the devil.

[Is opposed to the date of our Lord.] 1362 LAGLAND *P. Pl.* A ii. 81 In pe Date of pe deucl pe Deede was a-selet ¹ a. 1529 SKELTON *Sp. Parrot* 439 Yet the date of ower Lord And the date of the Devyll dothe shrewdlye accord. [¹ sealed, signed.]

The daughter of the horse-leech.

[1560 GENEVA BIBLE (1586) *Prov* xxx 15 The horse leache hath two daughters, *which crye, Give give.*] 1662 FULLER *Worthies, Staffs.* (1840) iii. 133 These two wicked instruments, who, with the two 'daughters of the horse-leech', were always crying, Give give. 1823 SCOTT *Peveril* xxxviii Such . . . were the moaning attendants of the Duke of Buckingham—all genuine descendants of the daughter of the horse-leech, whose cry is 'Give, give'. 1882 BESANT *All Sorts* xxviii The habit of demanding remained, because the reformer is like the daughter of the horse-leech, and still cries for more.

The day has eyes, the night has ears.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 The day hes cyne, the night hes ears. 1721 KELLY *Scot. Prov.* 336 The day hath eyes, and the night hath ears.

The day is short, and the work is much.

c 1400 *Beryn* (Chauc Soc.) l. 3631 The day is short, the work is long. 1678 RAY *Adag. Hebr.* 414 The day is short, and the work is much. *Ars longa vita brevis.*

The day of France's ruin is the eve of the ruin of England.

1626 SIR T. OVERBURY *Obs. Trav.* Wks. (1890) 245 Now the only entire body in Christendom that makes head against the Spanish monarchy, is France; and therefore they say in France, that the day of the ruine of France, is the eve of the ruine of England.

The day that you do well there will be seven moons in the lift,¹ and one in the midden.²

1721 KELLY *Scot. Prov.* 327 The day that you do well there will be seven moons in the lift, and one in the midding. Intimating that such a one will never do well. 1732 T. FULLER

Gnom. 191 The Day that you do a good Thing, there will be seven new Moons. [¹ sky. ² dung hill]

The deaf gains the injury.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 359.

The death of a bairn is not the skail-ing¹ of a house.

1721 KELLY *Scot. Prov.* 329 *The death of a bairn is not the skailing of a house.* The death of a child bears no proportion to the death of a husband or wife. [¹ breaking up]

The death of a young wolf doth never come too soon.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 370.

The death of the first wife makes such a hole in the heart, that all the rest slip through.

1721 KELLY *Scot. Prov.* 324 *The death of the first wife makes such a hole in the heart, that all the rest slip thro'.* It is supposed that he who has lost the wife of his youth and love, will easily bear the loss of a second or third, who are commonly married rather for convenience than love.

The death of wolves is the safety of the sheep.

1578 FLORIO *First Fruits* f. 31 The death of the wolfe, is the health of the sheepe. 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 367 The death of wolves is the safety of the sheep. 1913 A. C. BENSON *Along Road* 270 The Ouseleys have a very curious motto, '*Mors lupi agnis vita*', 'The death of the wolf is life to the lambs'.

The descent to Avernus¹ is easy.

[L. VIRGIL *Æneid* vi. 126 *Facilis descensus Averno*] 1697 DRYDEN tr. *Æneid* vi. 192-3 The gates of hell are open night and day; smooth the descent, and easy is the way. 1922 DEAN INGE *Outspoken Ess.* 58 If ever a Church alienates from itself not only the best intellect but the best conscience of the nation, . . . the descent to Avernus is easy and the return very difficult. [¹ the entrance to the infernal regions.]

The devil always leaves a stink behind him.

a. 1591 HY. SMITH *Serm.* (1866) II. 36 Into every shop he [*i.e.* the devil] casts a short measure, or a false balance. . . . Thus in every place where he comes . . . he leaves an evil savour behind him. 1650 FULLER *Pisgah-sight* Pal. iv. vii (1869) 552 The rabbins say he was represented as a he-goat. . . . Indeed, both devils and goats are said to go out in a stink.

The devil always tips at the biggest ruck.¹

1917 J. C. BRIDGE *Ches. Prov.* 113. [¹ heap.]

The devil among the tailors.

[= a row going on.] 1834 LD. LONDONDERRY *Let. 27 May in Court Will. IV & Victoria*

(1861) II. IV. 98 Reports are various as to the state of the enemy's camp, but all agree that there is the devil among the tailors.

The devil and all.

[= everything right or wrong, especially the wrong] 1543 BALE *Yet a Course* Baptized bells, bedes, organs . . . the devyll and all of soche idolatrous beggery. 1811 EARL GOWER 18 Dec. in *C. K. Sharpe's Corr.* (1858) I. 508 I begin to fear that the rheumatism has taken possession of your right arm . . . which would be the devil and all, as the vulgar would say.

The devil (and all) to do.

[= much ado] 1708 MOTTEUX *Rabelais* v. iii There was the Devil and all to do. 1712 ARBUTHNOT *John Bull* III v Then there was the devil and all to do; spoons, plates, and dishes flew about the room like mad.

The devil and his dam.

[*The devil's dam*: applied opprobriously to a woman.] 1393 LANGLAND *P. Pl. C.* xxi. 284 Rys vp ragamoffyn and reche me alle þe barres, That belaiþ by bel-syre beot with þy damme. 1528 BALE *Thre Lawes* 1070 The devyll or hys dam. c. 1590 MARLOWE *Fastus* II. ii *Luci.* Think on the Devil Belz. And his dam too. 1707 J. STEVENS tr. *Quevedor's Com. Wks.* (1709) 350 Such . . . Sayings are a Discredit to your self. As for Instance . . . the Devil and his Dam

1591-2 SHAKS. *I Hen. VI* I. v. 5 Devil, or devil's dam, I'll conjure thee: Blood will I draw on thee, thou art a witch. 1592-3 *Com. Err.* IV. iii. 51 *Ant.* It is the devil. *Dro. S.* Nay, she is worse, she is the devil's dam. 1593-4 *Tam. Shrew* III. ii. 159 Why, she's a devil, a devil, the devil's dam. 1598-4 *Titus Andron.* IV. ii. 66 *Aar.* What hath he sent her? *Nur.* A devil. *Aar.* Why, then she's the devil's dam: a joyful issue. 1600-1 *Merry W.* IV. v. 110 The devil take one party and his dam the other. 1604-5 *Othello* IV. i. 153 Let the devil and his dam haunt you. 1611-12 *Tempest* I. ii. 320 Thou poisonous slave, got by the devil himself Upon thy wicked dam, come forth!

The devil and John à Cumber.

1659 HOWELL *Eng. Prov.* 181 The Devil and John of Cumberland. 1660 TATHAM *Rump* iv. 1 (1879) 253 The devil and John à Cumber go with him.

The devil and the dean begin with ae letter; when the devil gets (has) the dean, the kirk will be the better.

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 100 The Devil and the Dean begins with a letter, when the Devil has the Dean, the Kirk will be the better. 1832 R. HENDERSON *Scot. Prov.* (1881) 12 The deil and the dean begin wi' ae letter:—When the deil gets the dean, the kirk will be the better.

The devil bides his day.

1721 KELLY *Scot. Prov.* 303 *The Dee'l bides his day.* Taken from a supposition that the Devil, when he enters into a covenant with a witch, sets her a date of her life which he

stands to. Spoken when people demand a debt or wages before it be due.

The devil can cite Scripture for his purpose.

c. 1592 MARLOWE *Jew of Malta* I. Whit, bring you Scripture to confirm your wrongs 1612-15 BR. HALL *Contempl.* II. III (1825) II 213 Let no man henceforth marvel to hear heretics or hypocrites quote Scriptures, when Satan himself hath not spared to cite them 1821 SCOTT *Kentiv* IV A sort of creeping comes over my skin when I hear the devil quote Scripture.

1586-7 SHAKS. *Merch.* V. I. III 99 The devil can cite Scripture for his purpose. An evil soul, producing holy witness, Is like a villain with a smiling cheek.

The devil dances in an empty pocket.

c. 1412 HOCCELEVE *De Regim. Princ.* (1860) 25 The feende, men seyne, may hoppe in a pouche, Whan that no crosse¹ therein may appeare. a. 1529 SKELTON *Bowge of Court* 365 The deuill myghte daunce theiſen for any crowche.² 1580 LYL Y. *Euph. & his E.* (Aib.) 238 My Barrell of golde . . . ranne so on the lees, that the Duell daunced in the bottome, where he found neuer a crosse. 1636 MASSINGER *Bash. Lov.* III. I. 16th The devil sleeps in my pocket; I have no cross To drive him from it. [¹ coins bore a cross on the reverse. ² cross.]

The devil divides the world between atheism and superstition.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 368

The devil gets up to the belfry by the vicar's skirts.

1659 HOWELL *Prov. Span.-Eng.* 20 By the skirts of the Vicar the Devil climes up to the Steeple. 1732 T. FULLER *Gnom.* 192.

The devil go with thee down the lane.

1546 J. HEYWOOD *Prov.* (1867) II. VII 68 I pray god the deuſel go with the, downe the lane.

The devil goes (The deil's gane) ower Jock Wabster.

1725 A. RAMSAY *Gent. Shep.* I. II The 'Deil gae ower Jock Wabster', hame grows hell, When Pate misca's ye waur than tongue can tell. 1818 SCOTT *Rob Roy* XXVI They will turn desperate—five hundred will rise that might hae sitten at hame—the deil will gae ower Jock Wabster. 1857 DEAN RAMSAY *Remin.* V (1911) 196 *The deil's gane ower Jock Wabster* . . . expresses generally misfortune or confusion, but I am not quite sure . . . who is represented by Jock Wabster.

The devil hath cast a bone to set strife.

1546 J. HEYWOOD *Prov.* (1867) II. II. 47 The duell hath cast a bone (said I) to set stryfe betwene you.

The devil is a busy bishop in his own diocese.

1648 LATIMER *Serm. of Plough* (Parker Soc.) 70 Who is the most diligent bishop and prelate in all England . . . ? . . . It is the devil He is the most diligent preacher of all other, he is never out of his diocese 1641 D. FLORUS-SON *Scot. Prov.* (Beveridge) 96 The Devil is a busy Bishop in his awn diocse 1857 DEAN RAMSAY *Remin.* V (1911) 196 *The deil's a busy bishop in his awn diocse* Bad men are sure to be active in promoting their own bad ends.

The devil is an ass.

1631 JONSON *Devil is an Ass* ProL. THE DEVIL IS AN ASS . . . that is, to-day, The name of what you are met for, a new play. 1891 A. LANG *Ess. in Little* 186 Then best plan (in Bunyan's misery) is to tell Apollyon that the Devil is an ass 1905 ALAN MACLAREN *Matthew* I. 83 The title . . . would be coarse if it were not so true, 'The Devil is an Ass'.

The devil is at home.

1620 MIDDLETON *World Tost at Tennis* Wks. (Bullen) VII. 185 Why, will he have it in's house, when the proverb says, The devil's at home? 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 333 Col. I must needs go home for half an hour Miss Why, colonel, they say the devil's at home 1810 CRABBE *Borough* XIX (Oxf.) 181 A foolish proverb says, 'the devil's at home', But he is here and tempts in every room.

The devil is busy in a high wind.

1790 BURNS *Tam O' Shanter* The wind blew as 'twad blawn its last; . . . That night, . . . The Deil had business on his hand. 1825-6 PEACOCK *A Mood of Mind* 'The devil in a gale of wind is as busy as a bee'. 1866 BLACKMORE *Craddock* N. XXVI The parlour chimney-stack had fallen . . . Miss Rosedew . . . was reading . . . the 107th Psalm . . . as the devil is ever so busy in a gale of wind.

The devil is dead.

a. 1529 SKELTON *Col. Cloude* 36 The deuill, they say, is dede. 1546 J. HEYWOOD *Prov.* (1867) II. IX. 75 The duell is dead wife (quoth he) for ye see, I looke lyke a lambe in all your wordis to me. 1670 RAY *Prov.* 80 In the mouths of the French and Italians. . . . The Devil is dead [signifies] that a difficulty is almost conquered, a journey almost finished, or as we say, The neck of a business broken 1709 BRIT. *Apollo* II. No. 56. 3/2 At Play 'tis often said, When Luck returns—*The Devil's dead*. 1861 H. KINGSLEY *Ravenshoe* XI I will have my say when I am in this temper. . . . The devil is not dead yet. . . . Why do you rouse him?

The devil is dead, and buried in Kirkcaldy.

1837 *Tales of the Borders* III. 379 But the deil's no buried i' Kirkcaldy, if I wadna hae a blink through Cubby Grindstane's skylight. 1842 R. CHAMBERS *Pop. Rhymes Scot.* 72 A JACOBITE RHYME. Some say the deil's dead, and buried in Kirkcaldy!

The devil is God's ape.

1629 T. ADAMS *Serm.* (1562) I 206 Observe how the devil is God's ape, and strives to match and parallel him, both in his words and wonders. 1639 FULLER *Holy War* IV. xxi These took . . . the name and habit of *Pastorelli*, poor shepherds; in imitation be-like (as the devil is God's ape) of those in the gospel. 1905 ALEX. MACLAREN *Matthew* II 236 'The devil is God's ape'. His work is a parody of Christ's.

The devil is good (kind) to his own.

1606 DAY *Isle of Gulls* III. II You were worse than the devil els, for they say hee helps his Servants. 1721 KELLY *Scot. Prov.* 316 *The Dee's ay good to his own.* . . . Spoken when they whom we affect not, thrive and prosper in the world; as if they had their prosperity from the Devil. 1738 SWIFT *Pol. Conversat.* II. Wks. (1556) II. 350 *Lady A.* The fondest father in the world. *Lady S. Av.* madam, that's true; for they say, the devil is kind to his own. 1837 F. CHAMIER *Saucy Areth.* XIV Weazel was the only mudshipman saved besides myself. the devil always takes care of his own.

The devil is good to some (somebody).

1659 HOWELL *Eng Prov* 16/2 The Devil is good to some body. 1678 RAY *Prov.* 70 The Devil is good to some.

The devil is good when he is pleased.

1639 J. CLARKE *Param.* 214 The Devil is good when he is pleased. 1684 BUNYAN *Seasonable Counsel* Wks. (Offor) II. 707 The devil, they say, is good when he is pleased. But Christ and his saints, when displeased. 1721 KELLY *Scot. Prov.* (333) *The Dee's good when he's pleas'd.* Spoken to people who readily take every thing amiss. 1732 T. FULLER *Gnom.* 75 He is good as long as he's pleased, and so is the devil 1738 SWIFT *Pol. Conversat.* II. Wks (1856) II 343 *Smart.* She is very good-humoured. *Never Ay*, my lord; so is the devil when he's pleased.

The devil is in the dice.

1678 RAY *Prov.* 70.

The devil is never far off.

1642 D. ROGERS *Matr. Hon.* 335 The divell is never faire off: but presents this butter in so Lordly a dish, that the soule spies not the hammer and naile in his hand.

The devil is never nearer than when we are talking of him.

1670 RAY *Prov.* 80.

The devil is not always at one door.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 318.

The devil is not so black as he is painted.

1596 LODGE *Margarite Amer.* 84 Devils are not so black as they be painted. . . nor women so wayward as they seem. 1642 HOWELL *For. Trav.* XIV (Arb.) 65 *The Devil is not so black as he is painted*, no more are these Noble

Nations and Townes as they are tainted. 1820 SCOTT *Monast.* XXIV Answer . . . whatever the Baron asks you . . . and . . . show no fear of him—the devil is not so black as he is painted. 1833 MARRYAT *Peter S.* XXIX Fear kills more people than the yellow fever. . . . The devil's not half so black as he's painted—nor the yellow fever half so yellow, I presume.

The devil is not so ill as (no worse than) he's called.

1721 KELLY *Scot. Prov.* 306 *The Dee'l is no uorse than he's called.* Apply'd to those who speak worse of bad men than they deserve. 1815 SCOTT *Guy Man.* XXXII 'Well', said the deacon . . . 'the deil's no see ill as he's ca'd. It's pleasant to see a gentleman pay the regard to the business o' the county that Mr. Glossin does.'

The devil is subtle, yet weaves a coarse web.

1853 ABP. TRENCH *Prov.* III (1894) 57 The ways of falsehood and fraud are so perplexed and crooked, that . . . the wit of the cleverest rogue will not preserve him from being entangled therein. . . . *The devil is subtle, yet weaves a coarse web.*

The devil knows many things because he is old.

1586 PETTIE *Guazzo's Civ Conv* II 79 Young men for lack of years and experience, cannot be wise: and thereof cometh the Proverbe, That the Divell is full of knowledge, because he is olde. 1871 C. KINGSLEY *At Last* VII It may have taken ages to discover the Brinvilliers, and ages more to make its poison generally known . . . 'The devil knows many things, because he is old.'

The devil loves no holy water.

1576 LAMBARDE *Peramb. Kent* (1826) 301 The olde Proverbe how well the Divell loveth holy water. 1629 T. ADAMS *Serm.* (1802) I. 165 You wrong Rome's holy water, to think it the devil's drink, when the proverb says, the devil loves no holy water. 1678 RAY *Prov.* 287 To love it as the Devil loves holy water. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 346 I own I love Mr. Neverout as the devil loves holy water.

The devil lurks (sits) behind the cross.

1620 SHELTON *Quiz.* I VI (1908) I 35 Then was another book opened, . . . *The Knight of the Cross* . . . Quoth the curate, ' . . . it is a common saying, "The devil lurks behind the cross"; wherefore let it go to the fire'.

The devil made askers.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 347 *Smart.* Sir John, will you taste my October? . . . Sir J. My lord, I beg your pardon; but they say, the devil made askers.

The devil makes his Christmas-pies of lawyers' tongues and clerks' fingers.

1591 FLORIO *Second Fruits* 179 Of three things the Deuill makes his messe, Of

Lawyers tongues, of Scimeners fingers, you the third may gesse. [i.e. women] 1629 i. ADAMS *Serm.* (1862) II. 482 Corrupt and conscienceless lawyers you will confess to be sharp and wounding brambles. The Italians have a shrewd proverb against them: 'The devil makes his Christmas-pies of lawyers' tongues and clerks' fingers' 1669-96 J. AUBREY *Brief Lives* (1898) i. 422 Sir Robert Pye, attorney of the court of wards, . . . happened to die on Christmas day: the news being brought to the serjeant, said he 'The devil has a Christmas pie'.

The devil never assails a man except he find him either void of knowledge, or of the fear of God.

1651 HERBERT *Jac. Prud. Wks* (1859) I. 372.

The devil never sent a wind out of hell, but he would sail with it.

1721 KELLY *Scot. Prov* 333 *The Dee'l never sent a wind out of hell, but he would sail with it.* Spoken of trummers and time-servers.

The devil owed me a good turn.

1665 J. WILSON *Projectors* v (1874) 267 *Mrs Gotam* I was finely helpt up when I married you. . . . But the devil ow'd me a good turn!

The devil rides on (upon) a fiddle-stick.

[= here's a fine commotion.] a. 1625 BEAUM. & FL. *Hum. Lieut.* iv. iv Wks (C.U.P.) II. 349 *Leo* For this is such a gig, for certain, Gentlemen, The Fiend rides on a Fiddle-stick 1597-8 SHAKS. *I Hen. IV* II. iv 542 Heigh, heigh! the devil rides upon a fiddle-stick! what's the matter? 1612-13 *Hen VIII* I. iii. 42 *Low.* A French song and a fiddle has no fellow. *Sunds.* The devil fiddle 'em!

The devil run through thee booted and spurred with a scythe at (on) his back.

a. 1625 BEAUM. & FL. *Wom. Prize* v. iii Wks. (C.U.P.) VIII. 85 *Jaq.* A Sedgely¹ curse light on him, which is, Pedro; The Fiend ride through him booted, and spurr'd, with a Sythe at 's back. [¹ near Dudley, Staffs.]

The devil sets his foot (casts his club) on the blackberries on Michaelmas-day.

1727 C. THRELKELD *Synop. Stirp. Hibernicarum* RUBUS MAJOR . . . The Fruit of the Bramble is reputed infamous, for causing sore Heads; . . . but I look upon this as a vulgar Error, and that after Michaelmas the D— casts his Club over them, which is a Fable. 1852 SIR W. R. WILDE *Irish Pop. Super.* 14 It is a popular belief—kept up probably to prevent children eating them when over ripe—that the *pooca*, as he rides over the country, defiles the blackberries at Michaelmas and Holly-eve. 1902-4 LEAN *Collect.* i. 488 The devil sets his foot on the blackberries on Michaelmas-day. In the Midlands children won't touch them after, because then they are 'gubby', . . . i.e. flies have deposited their eggs in the ripe fruit.

The devil take mocking.

1599-1600 SHAKS. *A. Y. L.* III ii. 227 Nay, but the devil take mocking

The devil take the hindmost.

1608 BEAUM. & FL. *Philas.* v. i (C.U.P.) I 136 *Thras* What if . . . they run all away, and cry the Devil take the hindmost. 1725 DUFOR *Everybody's Bus.* Wks (Bohn) II. 513 In a few years the navigation . . . will be entirely obstructed . . . Every one of these gentlemen-watermen hopes it will last his time, and so they all cry, The devil take the hindmost. a. 1797 NELSON in *SOUTHEY Life* (1813) iii 'From that moment, not a soldier stayed at his post—it was the devil take the hindmost. Many thousands ran away who had never seen the enemy'. 1906 G. W. E. RUSSELL *Social Silh.* xlv He starts in life with a definite plan of absolute and calculated selfishness. . . . His motto is *Extremum occupet scabies*!—the devil take the hindmost. [¹ HORACE *De Aric Poet* 417 *Occupet extremum scabies.*]

The devil tempts all, but the idle man tempts the devil.

1840 MRS. CARLYLE *Let* (Autumn) to Mrs C. I am always as busy as possible; on that side at least I hold out no encouragement to the devil. 1887 LD AVIBURY *Pleas. Life* i. vi There is a Turkish proverb that the devil tempts the busy man, but the idle man tempts the Devil.

The devil to pay.

[Supposed to refer to alleged bargains with Satan, and the inevitable payment to be made to him in the end.] c. 1500 *MIS. Douce 104* in *Reliq. Antiq.* (1811) I 257 Beit wer he at tome for ay, Than her to serve the devil to pay. 1711 SWIFT *Jrnl. to Stella* 28 Sept. The Earl of Stratford is to go soon to Holland, and let them know what we have been doing; and then there will be the devil and all to pay. 1820 BYRON in *MOORE Life & Lett.* (1833) iii. 63 There will be the devil to pay, and there is no saying who will or who will not be set down in his bill.

The devil to pay and no pitch hot.

[Alluding to the difficulty of 'paying' or caulking the seam near a ship's keel called the devil.] 1821 SCOTT *Pirate* xxxvi If they hurt but one hair of Cleveland's head, there will be the devil to pay and no pitch hot. 1872 BLACKMORE *Maid of Sker.* xlviii Her pet dog Snap is in the sand, 'with the devil to pay, and no pitch hot', if we take long to get him out again.

The devil was sick, the devil a monk would be; the devil was well, the devil a monk was he.

[Med. Lat. *Ægrolavit demon, monachus tunc esse volebat; Dæmon convaleuit, dæmon ut ante fuit.*] 1629 T. ADAMS [*Serm.* (1862) i. 111 God had need to take what devotion he can get at our hands in our misery, for when prosperity returns, we forget our vows. . . . 'The devil was sick, the devil a monk would be; The devil was well, the devil of monk was

he.' 1692 SIR R. L'ESTRANGE *Fables* cxi (1735) 127 *The Dev'l was sick, the Dev'l a Monk would be; The Dev'l was well, the Dev'l a Monk was he.* . . . This . . . applies . . . to those that promise more in their adversity than they either intend, or are able to make good in their prosperity. 1881 D. C. MURRAY *Joseph's C.* xvii A prisoner's penitence is a thing the quality of which it is very difficult to judge until you see it . . . tried outside. 'The devil was sick.'

The devil will not come into Cornwall, for fear of being put into a pie.

1787 GROSE *Provinc. Glos., Cornw.* (1811) 160 The devil will not come into Cornwall, for fear of being put into a pie. The people of Cornwall make pies of almost every thing eatable, as squab-pie, herby-pie, pilchard-pie, mugetty-pie, &c.

The devil wipes his tail with the poor man's pride.

1678 RAY *Prov.* 191.

The devil would have been a weaver but for the Temples.

1678 RAY *Prov.* 91.

The devil's child (children) the devil's luck.

1678 RAY *Prov.* 126 The Devils child the Devils luck. 1721 KELLY *Scol. Prov.* 333 *The Dee's barns have Dee's luck.* Spoken enviously when ill people prosper. 1798 NELSON in *SOUTHEY Life* v He . . . obtained everything which he wanted at Syracuse. . . 'It is an old saying', said he in his letter, 'that the devil's children have the devil's luck.' 1841 F. CHAMIER *Tom Bowl.* xlix The luck of the fellow! . . . not a leg or an arm missing. . . The devil's children have the devil's luck.

The devil's cow calves twice a year.

1721 KELLY *Scol. Prov.* 310 *The Dee's cow calves twice a year.* Spoken when they whom we affect not, thrive and prosper in the world; as if they had their prosperity from the Devil.

The devil's guts.

1678 RAY *Prov.* 72 The Devils guts *i.e.* The surveyours chain.

The devil's meal is all (half) bran.

1611 J. DAVIES *Scourge Folly, Prov.* 222 Wks. (Grosart) II. 46 'The meal of the devil turns all to bran'. 1639 J. CLARKE *Paræm.* 336 The Devils meal is half bran. 1670 RAY *Prov.* 80 The Devils meal is half bran. La farine du diable n'est que bran, or s'en va moitié en bran. *Gall.* 1853 ASP. TRENCH *Prov.* vi (1894) 151 *The devil's meal is half bran; or all bran,* as the Italians more boldly and more truly proclaim it; 'unrighteous gains are sure to disappoint the getter. [¹ La farina del diavolo se ne va in semola.]

The die is cast.

[= the decisive step is taken; it is beyond recall.] [*L. Alea jacta est* The die is cast,

founded upon *Jacta alea esto* (SUETONIUS *Cæs.* I. 92. Let the die be cast! said to have been uttered by Cæsar, at the Rubicon, 49 B.C.] 1634 SIR T. HERBERT *Trav.* A m b Is the die cast, must At this one throw all thou hast gaud be lost? 1712 SWIRT *Jrnl. to Stello* 31 May. I never wished so much as now that I had stayed in Ireland; but the die is cast. 1887 S. COLVIN *Keats* 181 He writes . . . 'I should like to cast the die for Love or Death' . . . It was for death that the die was cast.

The difference between Tweedledum and Tweedledee.

[Used originally of two rival musicians, and now in reference to differences held to be insignificant.] 1725 BYRON *Handel & Bononcini Poems* (1773, i. 344 Strange all this Difference should be, 'Twixt Tweedle-dum and Tweedle-dee' 1851 THACKERAY *Eng. Hum.* v (1876) 304 Swift could not see the difference between tweedle-dee and tweedle-dum. 1911 *Chr. Endeavour Times* 10 Aug. 724/1 A . . . war of words over tweedledees of subtle doctrinal differences and tweedledums of Church polity.

The difference is wide / that the sheets will not decide.

1678 RAY *Prov.* 201.

The diligent spinner has a large shift.

1659 HOWELL *Moral Prov.* (Spanish) 11 Who spins well hath a large smock. 1758 FRANKLIN *Poor Rich. Alm.* in ARBER *E. Garner* v. 581 Industry gives comfort, and plenty, and respect. . . . *The diligent spinner has a large shift.*

The dirt-bird (dirt-owl) sings, we shall have rain.

1678 RAY *Prov.* 80 The dirt-bird (or dirt-owl) sings, we shall have rain. When melancholy persons are very merry, it is observed that there usually follows an extraordinary fit of sadness; they doing all things commonly in extremes.

The doctor is often more to be feared than the disease.

1621 BURTON *Anat. Mel* II. iv. i (1651) 364 As he said of Adman, . . . a multitude of physicians hath killed the emperor; *Plus a medico quam a morbo periculi*; more danger there is from the physician, than from the disease. 1680 W. SECKER *Nonsuch Prof.* II (1891) 257 Most that perish, it is not their disease which kills them but their physician. They think to cure themselves, and thus leaves them incurable. 1861 C. READE *Cloister & H.* lxxiii Paupers got sick and got well as Nature pleased; but woe betided the rich in an age when, for one Mr. Malady killed three fell by Dr. Remedy.

The dog bites the stone, not him that throws it.

1546 W. HUGH *Troub. Man's Med.* (1831) 5 I would not have thee . . . [ascribe] worldly miseries to the stars, to fate and fortune; playing therein the part of the dog, which

bites the stone that is hurled at him . . . ; but rather imitate . . . David, who blamed not Shimei . . . but imputed his despite unto the Lord. 1580 *LYLY Euph. & his E. (Arb.)* 223 They . . . wil[1] not stick to teare Euphues, because they do cunne Lyly : Wherein they resemble angry Dogges, which bite the stone, not him that throweth it.

The dog returns to his vomit.

c 1400 *Rom. Rose C.* 7285 He is the hound, . . . That to his castynge goth ageyn. 1534 *TINDALE II Peter ii.* 22 It is happened vnto them according to the true proverbe : The dogge is turned to his vomit agayne 1580 *LYLY Euph. & his E. (Arb.)* 319 With what face *Euphues* canst thou returne to thy vomit, seeming with the greedy hounde to lap vp that which thou diddest cast vp. 1332-8 s. WARREN *Diary of Late P.* xxi His infatuated wife belook herself—like the dog to his vomit . . . —to her former . . . extravagance and dissipation.

1597-8 SHAKS. 2 *Hen. IV* I. iii. 99 Thou common dog . . . now thou wouldst eat thy dead vomit vp. 1598-9 *Hen. V* III. vii 68 Le chien est retourne à son propre vomissement.

The dog that fetches, will carry.

1830 FORBY *Vocab. E. Anglia* 429 'The dog that fetches will carry'—i. e. A talebearer will tell tales of you, as well as to you.

The dog that is idle barks at his fleas, but he that is hunting feels them not.

1894 DEAN HOLE *More Mem.* xi Honest work is the best cure for all the ills that flesh is heir to, because, according to the Chinese proverb, 'the dog that is idle barks at his fleas, but he that is hunting feels them not'.

The dog that licks ashes trust not with meal.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 336.

The dog who hunts foulest, hits at most faults.

1659 HOWELL *Eng. Prov.* 1/2.

The dogs bark, but the caravan goes on.

1930 *Times* 4 July 17/4 I was struggling to explain the situation to an old Moor. . . . After thinking it over he murmured: 'Dogs bark but the caravan goes on.'

The door that is not opened to him that begs our alms, will be opened to the physician.

1678 RAY *Adag. Hebr.* 407.

The darty¹ dame may fa² in the dirt.

1832 A. HENDERSON *Scot. Prov.* (1881) 89. [¹ saucy to her suitors. ² fall.]

The ducks fare well in the Thames.

1670 RAY *Prov.* 83.

The dunder do gally the beans.

1678 RAY *Prov.* 317 The dunder do gally [afright] the beans. *Somets* Beans shoot up fast after thunder-storms.

The dust raised by the sheep does not choke the wolf.

1732 T. FULLER *Gnom.* 192. 1865 ABP. TRENCH *Poems; Proverbs* xxii. 303 There is no ointment for the wolf's sore eyes, Like clouds of dust which from the sheep arise

The early bird catches the worm.

1636 CAMPDEN *Rem.* 307 The early bird catcheth the worme. 1670 RAY *Prov.* 84 The early bird catcheth the worm. 1859 H. KINGSLY *Geof Ham* xxxi A man comes into your room at half-past seven, on a hot morning, . . . and informs you that the 'early bird gets the worm'. 1891 J. L. KIPLING *Beast & Man* 125 Where we should say 'The early bird catches the worm', the Indian rustic says, 'who sleeps late gets the bull-calf, he who rises early the cow-calf'—which is more valuable.

The earthen pot must keep clear of the brass kettle.

[= the weaker must avoid a collision with the stronger] 1586 GENEVA BIBLE, APOCRYPHA *Ecclesiasticus* xiii 2 For howe agree the kettle and the earthen pot together. for if the one be smitten against the other, it shalbe broken. 1612-15 DR. HALL *Contempl.* xxi. v (1825) II 133 Now see, what it is for thine earthen pitcher to knock with brass. Now, where is the man that would needs contest with Haman? 1732 T. FULLER *Gnom.* 192 The earthen pot must keep clear of the brass kettle. 1822 SCOTT *Nigel* xi Buckingham is Lord of the Ascendant . . . ; You are the vase of earth; beware of knocking yourself against the vase of iron. 1909 *Spectator* 8 May 745 A dispassionate explanation of the unfortunate consequences that would inevitably happen should the cracked earthen pot [Russia] come into contact with the iron vessel [Germany].

The ebb will fetch off what the tide brings in.

1587 CHURCHYARD *Traq. Card. Wolsey* (Dent) 283 Men . . . think all is their own they have in hold. Well, let them say and think what thing they please, This weltering world both flows and ebbs like seas. 1670 RAY *Prov.* 26 The tide will fetch away what the ebb brings. 1732 T. FULLER *Gnom.* 192 The ebb will fetch off what the tide brings in.

The effect speaks, the tongue needs not.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 350.

The Eleventh Commandment: Thou shalt not be found out.

1860 WHYTE-MELVILLE *Holmby II.* xiv Who wink . . . at the infraction of every commandment in the Decalogue, provided you are scrupulous to keep the eleventh, . . . which says, 'thou shalt not be found out!' 1894

DEAN HOLE *More Mem.* XII They stand in awe of but one commandment, 'Thou shalt not be found out'.

The Emperor of Germany is the King of kings; the King of Spain, king of men; the King of France, king of asses; the King of England, the king of devils.

1647 WARD *Simple Cobler* 51 There is a quadrobular saying, which passes current in the Western World, That the Emperour is King of Kings, the Spaniard, King of Men, the French, King of Asses, the King of England, King of Devils. 1788 J. WOLCOT (P. Pindar) *Louiad* III. Wks. (1816) I. 191 I do not wish myself more greater evils—A king of Englis be a king of defils.

The end crowns all (or, the work).

[*L. Finis coronat opus.*] 1592 KYD *Span. Trag.* II. vi *Rev.* Thou talk'st of harvest, when the corn is green : The end is crown of every work well done 1614-16 *Times Whistle* (E.E.T.S.) 130 Successe by the event is knowne, the end Doth every action praise, or discommend.

1590-1 SHAKS. 2 *Hen. VI* V. ii. 28 *La fin couronne les œuvres.* 1601-2 *Tr. & Cr* IV. v. 223 The end crowns all, And that old common arbitrator, Time, Will one day end it. 1602-8 *All's Well* IV. iv. 35 *All's well that ends well:* still the fine's the crown; What e'er the course, the end is the renown.

The end justifies the means.

[1650 JESUIT HERMANN BUSENBAUM *Medulla theol.* Cum finis est licitus, etiam media sunt licita.] 1721 PRIOR *Hans C.* (1858) 88 What if to spells I had recourse, 'Tis but to hinder something worse! The end must justify the means. 1820 SCOTT *Abbot* XII It is in the cause of Heaven that I command them to embrace, . . . the end, sister, sanctifies the means we must use. 1897 C. C. KING *Story Brit. Army* 341 The districts annexed, and righteously governed, had recently . . . been 'huge cockpits of slaughter'. The end here unquestionably justified the means. 1907 W. H. C. THOMAS *Genesis I-XXV* 198 How frequently this remarkable combination of good motive and bad conduct occurs in history and daily life! The end does not justify the means, whatever people may say.

The end makes all equal.

1611 J. DAVIES *Scourge Folly*, *Prov.* 66 Wks. (Grosart) II. 43.

The end of fishing is not angling, but catching.

1732 T. FULLER *Gnom.* 193 The end of fishing is not angling, but catching. 1910 *Spectator* 5 Nov. 723 Mr. Sheringham recognizes that the business of fishing is to catch fish if possible.

The end of passion is the beginning of repentance.

1828 O. FELTHAM *Resolves* VII (Dent) 18 It often falls out, that the end of passion is the beginning of repentance.

3950

The end tries all.

c. 1390 GOWER *Conf. Amanus* VI. 2853 An ende proveth every thing. 1597 WIT'S *Commonwealth* 129 The end of every thing is the tryall of the action.

1597-8 SHAKS. 2 *Hen. IV* II. II. 52 Let the end try the man.

The English are a nation of shopkeepers.

[1778 ADAM SMITH *Wealth Nat.* IV. VII (1828), III. 41 To found a great empire for the sole purpose of raising up a people of customers, may at first sight appear a project fit only for a nation of shopkeepers.] 1898 'H. S. MERRIMAN' *Floresam* IX We are shopkeepers. . . . But at times we . . . put up the shutters and lock the door—and then there is usually the devil to pay. 1911 *Times*, *Wkly.* 17 Feb. Napoleon . . . described the English as a nation of shopkeepers. Uttered in a sneering spirit, it embodied . . . the profound truth that our prosperity is based upon our trade.

The English are the swearing nation.

1713 DEFOE *Reasons agst. Suc. of H. Hanover* Wks. (Bohn) VI 518 Nay, have we not been called in the vulgar dialect of foreign countries 'the swearing nation'?

The English never know when they are beaten.

1853 G. J. WHYTE-MELVILLE *Digby G.* IV The name of Englishman [is] a type of all that is resolute, daring, and invincible. We have a high authority in the expression of Napoleon, that 'they never know when they are beaten'. 1911 J. H. A. MACDONALD in *Spectator*, 30 Sept. 489 The British subject has a reputation for not knowing when he is beaten, and it is a valuable quality for a martial race. . . . But it has often been an injurious hindrance where the question was [one] . . . of progress in things practical, especially in mechanical developments.

The Englishman Italianate is a devil incarnate.

[*Ital. Inglese italianato è un diavolo incarnato.*] 1570 ASCHAM *Scholemaster* (Arb.) 78 The Italian sayth of the English Man, . . . *Englese Italianato, e un diavolo incarnato*, that is to say, you remaine men in shape and facion, but becume devils in life and condition. 1591 GREENE *Disc. Coosnage* (N.) I am Englishe borne, and I have English thoughts; not a Devill incarnate because I am Italianate. 1659 HOWELL *Lex. Tetragl.* Ital. *Prov.* An Englishman Italianat is a Devill Incarnat. 1873 J. R. GREEN *Let.* 7 Feb. Don't think I am getting 'Italianate', which according to Ascham is pretty much the same as 'a devil incarnate'.

The Englishman weeps, the Irishman sleeps; but the Scottishman gangs while¹ he gets it.

1721 KELLY *Scol. Prov.* 323 The Englishman weeps, the Irishman sleeps; but the Scottishman gangs while he gets it. A pretended account of the behaviour of these three nations, when they want meat. [¹ till.]

The envious man shall never want woe.

1636 CAMDEN *Rem.*, *Prov.* 307.

The escaped mouse ever feels the taste of the bait.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 319.

The evening brings all home.

1857 DEAN RAMSAY *Remin.* v. (1911) 200 *The evening brings a' home* is an interesting saying, meaning that the evening of life, or the approach of death, softens many of our political and religious differences.

The evening crowns (praises) the day.

1612-15 BP. HALL *Contempl.* XIX. v. (1825) I. 633 The evening praises the day, and the chief grace of the theatre is in the last scene. 'Be faithful to the death, and I will give thee a crown of life.' 1692 R. L'ESTRANGE *Fables* cccxiv (1738) 307 'Tis matter of humanity . . . to be tender one of another: for no man living knows his end, and 'tis the evening crowns the day. 1721 KELLY *Scot. Prov.* 336 *The evening crowns the day.* For as our success appears then, it is good or bad.

The evening praises the day, and the morning a frost.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 347.

The evils we bring on ourselves are the hardest to bear.

1902-4 LEAN *Collect.* IV. 119 The evils we bring on ourselves are the hardest to bear. *Bien est malheureux qui est cause de son malheur.*—CORD., 1538.

The exception proves the rule.

1662 J. WILSON *Cheats To Rdr* Wks. (1874) II. I think I have sufficiently justified the brave man even by this reason, that the exception proves the rule. 1827-48 HARE *Guesses at Truth* II. (1859) 510 *The exception proves the rule* . . . has often been greatly abused. As it is usually brought forward, the exception in most cases merely proves the rule to be a bad one. 1896 W. W. SKEAT *Stud. Pastime* 78 'Exceptio probat regulam' . . . means, 'The exception tests the rule' . . . The older English equivalent, 'The exception proves the rule', had once the same significance, the use of *prove* for *test* being familiar to all readers of the Bible.

The eye is a shrew.

a. 1591 HY. SMITH *Serm.* (1806) I. 283 It is a true proverb, The eye is a shrew; although it shew light, yet it leadeth many into darkness. If Eve had not seen, she had not lusted. 1678 RAY *Prov.* 354 The eye is a shrew.

The eye is bigger than the belly.

1580 LYLY *Euph. & his Eng.* (Arb.) 327 Thou art like the *Epicure*, whose bellye is sooner filled then his eye. 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 364 The eye is bigger than the belly. 1726 SWIFT *Gulliver* II. viii. Wks. (1856) I. 40 The captain . . . replied with the old English proverb, 'That he doubted mine eyes

were bigger than my belly'. 1738—*Pol. Conversat.* II. Wks. (1856) II. 317 Miss I thought I could have eaten this wing of a chicken; but my eye's bigger than my belly.

The eye of the master will do more work than both his hands.

1758 FRANKLIN *Poor Rich. Alm.* in ARBER *Eng. Garner* v. And again, *The Eye of the master will do more work than both his Hands.* 1876 MRS. BANKS *March Man* XIV She was wont to say, 'The eye of a master does more work than both his hands', accordingly in house or warehouse her active supervision kept other hands from idling.

The eye sees only what it has the power of seeing.

1906 G. W. E. RUSSELL *Soc. Silh.* xlvii The difference is not in our circumstances but in ourselves. 'The eye sees in all things that which it brought with it the power to see.'

The eye that sees all things else sees not itself.

a. 1591 HY. SMITH *Serm.* (1806) I. 284 As the eye seeth all things and cannot see itself; so we can see other men's faults, but not our own. 1594 NASH *Unf. Trav.* (1920) Ded. 3 How wel or ill I have done in it, I am ignorant' (the eye that sees round about it selfe, sees not into it selfe).

The eye will have his part.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 339.

The eyes have one language every where.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 361.

The face is the index of the heart (mind).

[*L. Vultus est index animi*.] 1614-16 *Times Whistle* II. 630-2 Man is to man a subject of deceit; And that olde saying is vnttrue, 'the face is index of the heart'. 1837 LOVER *Rory O'More* xliii 'Your brow and your mouth are playing at cross purposes; for while gloom sits on the one, mirth is twitching at the other.' 'The face is the index of the mind . . . it is a true saying.'

The fair lasts all the year.

1546 J. HEYWOOD *Prov.* (1867) II. II. 136 The fayre lasth all the yere. 1611 J. DAVIES *Scourge Folly, Prov.* I Wks. (Gros.) II. 41 'The Faire lasts all the yeare.'

The fairer the hostess, the fouler the reckoning.

1659 HOWELL *Eng. Prov.* 2/1.

The fairer the paper, the fouler the blot.

1732 T. FULLER *Gnom.* 193.

The fairest rose at last is withered.

1591 FLORIO *Sec. Frutes* 105 The fairest and the sweetest Rose, In time must fade and beauty lose. 1623 CAMDEN *Rem.* 279 The

fairest rose in three dayes is withered. 1670 RAY *Prov.* 138 The fairest rose at last is withered

The fairest silk is soonest stained.

1579 LYLY *Euphues* (Arb.) 39 The fairest silke is soonest soyled. 1639 J. CLARKE *Parcem* 83 The fairest silke is soonest stained. 1670 RAY *Prov.* 88 The fairest silk is soonest stained. . . . The handsomest women are soonest corrupted, because they are most tempted. It may also be applied to good natures, which are more easily drawn away by evil company.

The falling out of lovers is the renewing of love.

[L. TERENCE *Andria* III 3. 23 *Amanium iræ amoris integratio est*] 1520 WHITTINTON *Vulgaria* (E.E.T.S.) 39 The varuance of louers (sayth Terence) is the renuyng of loue 1578 R. EDWARDES *Parad D Deuses* 49 *Amanium iræ amoris redintegratio est*. . . I have found, this prouerbe true to proue, The falling out of faithfull frends, renuing is of loue 1621 BURTON *Anat. Mel.* III II. III. IV (1651) 459 She would . . . pick quarrels upon no occasion, because she would be reconciled to him again. *Amanium iræ amoris redintegratio*, . . . the falling out of lovers is the renewing of love. 1753 RICHARDSON *Grandison* III XVIII (1812) 229 'The falling out of lovers,' says lie, . . . 'is the renewal of love' Are we not now better friends, than if we had never differed? 1801-2 SHAKS. *Troil. & Cres* III. i 112 Falling in after falling out may make them three.

The farmer should have on Candlemas Day, / half his stover¹ and half his hay.

1869 HAZLITT *Eng. Prov.* 367. [¹ fodder]

The farther in, the deeper.

1721 KELLY *Scot. Prov.* 324 *The farrer in the deeper*. Spoken to people engag'd into an intricate business: the more they struggle the more they are entangled. 1824 D. M. MOIR *Mansie W.* XX This astonished us more and more, and . . . I thought there surely must be some league and paction with the Old One; but the further in the deeper.

The farthest way about is the nearest way home.

1635 QUARLES *Emblems* IV. II. 2 The road to resolution lies by doubt. The next way home's the farthest way about. 1642 FULLER *H. & P. State* IV ix. 11 When . . . he privately tells his prince of his faults, he knows, by Nathan's parable, to go the nearest way home by going far about. 1670 RAY *Prov.* 95 The furthest way about's the nearest way home. What is gained in the shortness, may be lost in the goodness of the way. 1905 ALEX. MACLAREN *Matthew* i. 166 The longest way round is sometimes the shortest way home.

The fat flits from (a man's) beard.

[i.e. he lets go the advantage he has gained.] 1546 J. HEYWOOD *Prov.* (1867) 7 Blame me not to haste, for feare mine ere be blerde. And therby the fat cleane flit fro my berde.

The father buys, the son bigs,¹ the grandchild sells, and his son thigs.²

1721 KELLY *Scot. Prov.* 312 *The father buys, the son biggs, the grandchild sells, and his son thigs*. A proverb much used in *Louthian*, where estates stay not long in one family. 1862 A. HISLOP *Prov. Scot.* [ed. 3] 280 The grandsire buys, the father bigs, the son sells, and the grandson thigs [¹ builds. ² begs.]

The father to the bough, the son to the plough.

1662 FULLER *Worthies, Kent* (1840) II. 124 'The father to the bough, The son to the plough.' That is, though the father be executed for his offence, the son shall nevertheless succeed to his inheritance 1787 GROSE *Provinc. Glos., Kent* (1811) 152 The father to the bough. The son to the plough . . . One of the privileges of gavel-kind, . . . whereby . . . only the goods and chattels but not the lands, are forfeited to the crown, on the execution of a criminal.

The fault is as great as he that is faulty.

1840 HERBERT *Oull. Prov. Wks.* (1859) I. 335.

The fault of the ass must not be laid upon the pack-saddle.

1620 SHELTON *Quil.* II LXVI (1908) III. 286 According to the opinion of wise men, the fault of the ass must not be laid upon the pack-saddle.

The fault of the horse is put on the saddle.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 328.

The faulty stands on his guard.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 353.

The feet of the (avenging) deities are shod with wool.

[L. *Di laneos lubent pedes*.] 1853 ABP. TRENCH *Prov.* VI (1894) 148 *The feet of the (avenging) deities are shod with wool*. Here . . . is introduced—the noiseless approach and advance of these judgments, as noiseless as the steps of one whose feet are wrapped in wool.

The fewer his years / the fewer his tears.

1855 BOHN *Handbk. Prov.* 504.

The filth under the white snow the sun discovers.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 341.

The fire is never without heat.

1611 J. DAVIES *Scourge Folly, Prov.* 220 Wks. (Gros.) II. 46.

The fire of London¹ was a punishment for gluttony.

1787 GROSE *Provinc. Glos., London* (1811) 206 The fire of London was a punishment for gluttony. For Ironmonger-lane was red-

fire-hot, Milk-street boiled over; it began in Pudding-lane, and ended at Pye-corner. [1666.]

The fire which lights (warms) us at a distance will burn us when near.

c. 1374 CHAUCER *Troilus* i. 449 And ay the ner he was, the more he brende For ay the ner the fir, the hotter is. 1580 LYL Euph. & his E. (Aib.) 351 Fire gueth lyght to thynge faire off, and burneth that which is next to it. The Count smyth to me that come not there, but syngeth those that dwell there. 1584 — *Campaspe* iv iv *Camp.* The love of kings is like . . . fire, which warmeth afar off, and burneth near hand. 1869 HAZLITT *Eng. Prov.* 368 The fire which lighteth us at a distance will burn us when near.

The first and last frosts are the worst.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 361.

The first blow is as much as two.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 359.

The first blow is half the battle.

1773 GOLDSMITH *She Stoops to C.* II i Mar. I have been thinking, George, of changing our travelling dresses. . . . *Hast.* . . . The first blow is half the battle. I intend opening the campaign with the white and gold. 1790 BURNS *Prol. at Dumfries* He bids you mind, amid your thoughtless rattle, That the first blow is ever half the battle.

The first blow makes the wrong, but the second makes the fray.

1597 BACON *Col. of G. & E.* 10 (Aib.) 154 In such cases the second degree seems the worthiest, as . . . *The second blow makes the fray.* a. 1631 DONNE *Serms* xi (Alford) 306 The first blow makes the Wrong, but the second makes the Fray. 1676 HALE *Contempl.* i 242 It is a true Proverb, It is the second blow makes the fray. 1898 A. J. C. HARE *Shropshire* viii. 257 'It takes two blows to make a battle', is a local proverb.

The first breath / is the beginning of death.

1732 T. FULLER *Gnom.* 194.

The first chapter of fools is, to hold themselves wise.

1578 FLORIO *First Fruits* f. 29 The first chapter of foolies, is to count them selues wise. 1659 HOWELL *Eng. Prov.* 1/1.

The first chapter of fools themselves magnifies.

1611 J. DAVIES *Scourge Folly*, *Prov.* 61 Wks. (Gros.) II. 42.

The first cock of hay / frights the cuckoo away.

1846 DENHAM *Prov.* (Percy Soc.) 52.

The first cut, and all the loaf besides.

1862 FULLER *Worthies*, *Kent* (1840) II. 122

Kent and Christendom (parallel to Rome and Italy) is as much as the first cut, and all the loaf besides.

The first degree of folly is to hold one's self wise, the second to profess it, the third to despise counsel.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 339.

The first dish is aye best eaten.

1721 KELLY *Scot. Prov.* 336.

The first dish pleaseth all.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 352

The first fuff¹ of a fat haggis is the bauldest (worst).

1721 KELLY *Scot. Prov.* 301 *The first fuff¹ of a fat haggish is the worst* If you wrestle with a fat man, and sustain his first onset, he will soon be out of breath. 1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III 195 *The first fuf o' a fat haggis is the bauldest* [¹ puff]

The first glass for thirst, the second for nourishment, the third for pleasure, and the fourth for madness.

1586 VERTIE *Guazzo's Civ. Conv.* 195 A certaine wise man was wont to saie. That the first cup of Wine was of thirst. The second of merimesse. The third of temptation. The fourth of foolishnesse. 1621 BURTON *Anal. Mel. Democ.* to Rdr. (1651) 44 The first pot quencheth thirst (so Panyasis the poet determines in Athenaus) *secunda Gratias, Horis, et Dionysis*—the second makes merry: the third for pleasure *quarta ad insaniam*, the fourth makes them mad.

The first of the nine orders of knaves is he that tells his errand before he goes it.

1721 KELLY *Scot. Prov.* 318 *The first of the nine orders of knaves is he that tells his errand before he goes it.* . . . This is spoken to a boy who being bid to go on an errand, will pretend to tell how he'll speed before he goes.

The first pig, but the last whelp of the litter, is the best.

1678 RAY *Prov.* 53 *Primo porco, ultimo cane.* i e. *The first pig, but the last whelp of the litter is the best.*

The first point of hawking is hold fast.

c. 1450 *Booke of Hawkyng in Reliq. Antiq.* (1841) I. 296 In the begynnynge of termes of hawkyng. . . . The first is holde fast when abatith. 1546 J. MEYWOOD *Prov.* (1807) II. IV. 52 The fyrst point of hawkyng is holde fast. And holde ye fast I red you. 1685 J. WILSON *Projectors* II. i *Suok.* 'Tis the first point of falconry to hold fast; and if the young master has that good quality, I dare trust him for the rest.

The first service a child doth his father is to make him foolish.

1640 HERBERT *Outl. Prov. Wks.* (1559) I. 330.

The first thing a bare gentleman calls for in a morning is a needle and a thread.

1721 KELLY *Scot. Prov.* 322 *The first thing a bare gentleman calls for in a morning is a needle and a thread. Viz. To sew up the rents that are about him*

The first wife is matrimony, the second company, the third heresy.

1855 BORN *Handbk. Prov.* 505 *Ital.*

The first year let your house to your enemy; the second, to your friend; the third, live in it yourself.

1869 HAZLITT *Eng. Prov.* 352.

The flag protects the cargo.

1902-4 LEAN *Collect.* iv. 122 *The flag protects the cargo.—(Sea). Le pavillon couvre la marchandise.*

The flesh is aye fairest that is farthest from the bone. [*But cf. The nearer the bone the sweeter the flesh on p. 454.*]

1721 KELLY *Scot. Prov.* 325 *The flesh is ay fairest that is farthest from the bone. Spoken to them who are plump and look well.*

The flock follow the bell-wether.

1655 FULLER *Ch. Hist.* iv. ii (1868) I. 567 *I am little moved with what T. Walsingham writes, (whom all later authors follow, as a flock the bell-wether). 1709 SWIFT in* *Tatler* No. 66 *Daniel can . . . grow fat by voluntary subscription, while the parson of the parish goes to law for half his dues. Daniel will tell you, it is not the shepherd, but the sheep with the bell, which the flock follows. 1898 H. S. MERRIMAN' Floissam XXIII. Others soon followed her ladyship, . . . for most women are like sheep in their visits, especially if the bell-wether carries a title.*

The fly sat upon the axletree of the chariot-wheel and said, What a dust do I raise!

1586 PETTIE *Guazzo's Civ. Conv.* 71 *According to the example of the Flye, which sitting vpon a cart that was driven on the waye, sayde, he had rayssed a very great dust. 1612 BACON* *Ess., Vain-glory* (Arb) 462 *It was pretly deused of Æsop, The Flie sate vpon the Axletree of the Chariot wheele, and said, What a dust doe I raise! So there are some vaine persons, that whatsoeuer goeth alone, or moues vpon greater meanes, they thinke it is they that carry it. a. 1721 PRIOR* *The Flies* (Says t' other, perched upon the wheel) *Did ever any mortal Fly Raise such a cloud of dust as I! 1823 SYD. SMITH* *Speech at Thrusk 24 Mar. 'Here we are, a set of obscure country clergymen, . . . like flies on the chariot-wheel; perched upon a question*

of which we can neither see the diameter, nor control the motion, nor influence the moving force.'

The fly that playeth too long in the candle, singeth his wings at last.

a 1591 HY SMITH *Serm.* (1806) i. 279 *As the fly, by often dallying with the candle, at last scorseth her wings with the flame; so taking, he¹ was taken, and at last was drunk. ¹Noah]*

1598-7 SHAKS *Merch. Ven.* II. ix. 79 *Thus hath the candle sing'd the moth.*

The folly of one man is the fortune of another.

1607 BACON *Essays* 'Fortune' in *Wks.* (1858) VI 472 *The folly of one man is the fortune of another. 1855 BORN* *Handbk. Prov.* 505.

The fool asks much, but he is more fool than grants it.

1640 HERBERT *Outl. Prov. Wks.* (1559) I. 330.

The fool doth think he is wise, but the wise man knows himself to be a fool.

1599-1600 SHAKS *A Y L. V. i. 35* *I do now remember a saying, 'The fool doth think he is wise, but the wise man knows himself to be a fool.'*

The fool of the family: make a parson of him.

1905 J. OXENHAM *White Fire* ix *I was at Eton with B—and at Oxford. He always was a fool. . . . He ought to have gone into the Church*

The fool saith, Who would have thought it?

1616 DRAXE *Anc. Adag.* 13 *It is the part of a foole to say, I had not thought. 1639 J. CLARKE* *Param.* 820 *Who would have thought it? 1732 T. FULLER* *Gnom.* 195.

The fool wanders, the wise man travels.

1732 T. FULLER *Gnom.* 195 *The fool wanders, the wise man travels. 1887 LD. AVEBURY* *Pleas. Life* i. vii *'He that would make his travels delightful must first make himself delightful' (Seneca). According to the old proverb, 'the fool wanders, the wise man travels.'*

The foot on the cradle and hand on the distaff is the sign of a good housewife.

1670 RAY *Prov.* 14 *The foot on the cradle and hand on the distaff is the sign of a good housewife. Hispan. 1721 KELLY* *Scot. Prov.* 307 *The foot at the cradle, and the hand at the roke¹ is the sign of a good housewife. Spoken jocosely when we see a woman spinning, and rocking the cradle with her foot. 1737 A. RAMSAY* *Scot. Prov. Wks.* (1819) III. 195 *The foot at the cradle an¹ the hand at the reel, is a sign o¹ a woman that means to do weel. [¹ distaff.]*

The fork is commonly the rake's heir.1732 T. FULLER *Gnom.* 195.**The Four Eights.**

1886 FROUDE *Oceana* xiv The good people of Auckland . . . had little to complain of . . . The four eights, that ideal of operative felicity, are here a realized fact! (Note. Eight [hours] to work, eight to play, eight to sleep, and eight shillings a day) [¹ New Zealand]

The four wheels of Charles's¹ Wain, / Grenville, Godolphin, Trevannion, Slanning slain.

[1643] 1911 CROSSING *Folk Rhymes of Devon* 97 The four wheels of Charles's Wain, Grenville, Godolphin, Trevannion, Slanning slain. [In] the contest at Bristol, between the Royalists and the troops of the Parliament, . . . Sir Nicholas Slanning and Colonel Trevannion were slain, Sir Bevil Grenville and Sidney Godolphin having fallen in previous engagements . . . Charles[s] . . . wain' made no real progress when the 'wheels' were gone. [¹ Charles I]

The fowler's pipe sounds sweet till the bird is caught.1732 T. FULLER *Gnom.* 195.**The fox fares best when he is banned (cursed).**

1592 CHETILE *Kind-hartes Dreame* (1871) 70 But I perceive you fare as the Fox, the more band, the better hap. 1602 Thomas Ld. Cromwell ii. iii (*Shaks. Apoc.*) 173 Præue thy worst, The Fox fares better still when he is curst. 1614 CAMDEN *Rem.* 312 The Fox fareth well when he is cursed 1655 FULLER *Ch. Hist.* iii. v (1868) I. 411 These Caurines¹ were generally hated for their extortions. . . [They] cared not what they were called, being akin to the cunning creature, which fareth best when cursed. 1721 KELLY *Scot. Prov.* 331 *The tod never fares better than when he's ban'd.* Spoken when we are told that such people curse us, which we think the effect of envy, the companion of felicity. The fox is cursed, when he takes our poultry. [¹ Lombards.]

The fox is known by his brush (furred tail).

1545 BRINKLOW *Compl.* xxiv As y^e mayest knowe a foxe by his furred taile. 1607 WALKINGTON *Opt. Glass* 38 A fox is known by his brush.

The fox knows much, but more he that catcheth him.1640 HERBERT *Oull. Prov. Wks.* (1859) I. 330.**The fox may grow grey, but never good.**

1721 KELLY *Scot. Prov.* 361 *You breed of the tod, you grow gray before you grow good.* Spoken to old gray headed sinners who will not reform their lives. 1749 FRANKLIN *Poor Rich. Alm.* 1749 Mar. Many foxes grow grey, but few grow good. 1855 BOHN *Handbk. Prov.* 505 The fox may grow grey, but never good.

The fox preys farthest from home.

1629 T. ADAMS *Serm.* 986 The fox seldom preys near home, nor doth Satan meddle with his own. 1659 HOWELL *Eng. Prov.* 2/2 The Fox preyes furthest from home. 1670 RAY *Prov.* 92 The fox preys furthest from's hole. Crafty thieves steal far from home.

The fox smells his own stink first.

1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 339 Col. Here's a very bad smell Miss. . . The fox is the under. 1914 K. F. PURDON *Folk of Furry F* vii 'Dan Grennan . . . had a great deal to say . . . about a bullock that is missing. But I can't help thinking of a saying . . . how that the fox always smells his own smell!'

The fox was sick, and he knew not where: / he clapped his hand on his tail, and swore it was there.

1678 RAY *Prov.* 71 The Fox was sick, and he knew not where. He clap't his hand on his tail, and swore it was there. 1738 SWIFT *Pol. Conversat.* II Wks. (1856) II. 345 Miss. I have cut my finger . . . this finger no, 'tis this. I vow I can't find which it is. *Never.* Ay; the fox had a wound, and he could not tell where, &c. 1830 LYTON *Paul C.* xviii 'The fox had a wound, and he could not tell where'—we feel extremely unhappy, and we cannot tell *why*.

The fox's wiles will never enter the lion's head.

1580 LYLLY *Euph. & his F.* (Arb.) 337 The Foxes wiles shal neuer enter into ye Lyons head, nor Medeas charmes into Philautus heart.

The French would be the best cooks in Europe if they had got any butcher's meat.

1881 BAGEHOT *Diag. Stud.*, Guizot 358 Parisian literature . . . generally reminds its readers of the old saying, 'That the French would be the best cooks in Europe if they had got any butcher's meat'.

The friar preached against stealing, and had a goose (pudding) in his sleeve.

[Cf. the story of the friar in *Hundred Merry Tales* (Oesterley 1866) no. lxx. 120.] 1640 HERBERT *Oull. Prov. Wks.* (1873) I. 351 The Friar preached against stealing, and had a goose in his sleeve. 1659 HOWELL *Eng. Prov.* 2/1 The Friar preachit against stealing, when he had a pudding in his sleeve.

The frog / cannot out of her bog.1670 RAY *Prov.* 95.**The frog in the well knows nothing of the great ocean.**

1909 A. LLOYD *Every-day Japan* (1911) 147 The Japanese peasant has a narrow horizon. 'The frog in the well', says his proverb, 'knows nothing of the great ocean.'

The frog (toad) said to the harrow, Cursed be so many lords.

[c. 1290 *Wright's Polit. Songs* (Camd. Soc.) 166 *Dixit bufo crati* [sic], 'maledicti tot dominati'; c. 1380 *Wyclif Sermon* Sel. Wks. II. 280 Cristene men may seye, as þe poete seip in prouerbe—þe frogge seide to þe harwe, cursid be so many lordis 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 76 Many masters, quoth the poddock to the harrow, when everie tind took her a knock. 1721 *KELLY Scot. Prov.* 243 *Many masters, quoth the poddock to the harrow, when every tin gave her a tig.*¹ Spoken by those whom persons, inferior to their masters, presume to reprove, command, or correct. 1818 *SCOTT Rob Roy* xxvii Andrew was compelled to submit, only muttering between his teeth, 'Ower mony maisters,—ower mony maisters, as the paddock said to the harrow, when every tooth gae her a tig.' [¹ twitch.]

The frying-pan said to the kettle, 'Avaunt, black brows!'

1620 *SHELTON Quiz*. II. lxxvii (1905) III 293 'Methinks, sir, . . . you are like what is said that the frying-pan said to the kettle, "Avaunt, blackbrows"; you reprehend me for speaking of proverbs, and you thread up yours by two and two.'

The full moon brings fair weather.

1855 *BOHN Handbk. Prov.* 505.

The further we (you) go, the further behind.

1477 *RIVERS Dictes and Sayings* (1877) 144 He that goth owte of his weye, the more he goth, the ferther he is behunde. 1546 J. HEYWOOD *Prov.* (1867) II. viii. 72 Ye maie walke this wale, but sure ye shall fynde, The further ye go, the further behynde. 1659 *HOWELL Eng. Prov.* 5/2 The further we go, the further behind.

The gallants of Fowey.

1787 *GROSE Provinc. Glos., Cornwall* (1811) 161 The gallants of Foy The inhabitants of Foy were, in the time of King Edward IV, famous for their privateers, and their gallant behaviour at sea; whence they obtained that denomination. 1920 F. MUIRHEAD *England* 179 It was . . . one of the foremost seaports of the kingdom, and the achievements of the 'Gallants of Fowey' rank with those of the 'Sea-Dogs of Devon'.

The gallows groans for him (you).

1585-1616 *Shirburn Ballads* xxxxi (1907) 131 Thus, then he scaped hanging, And made no more moan; But yet for his presence the gallows did groan. 1738 *SWIFT Pol. Conversat.* I. Wks. (1856) II. 341 Miss. Well, go hang yourself in your own garters, for I'm sure the gallows groans for you.

The gallows will have its own at last.

1855 *BOHN Handbk. Prov.* 506.

The game is not worth the candle.

1603 *FLORIO tr. Montaigne* II. xvii (1897) iv. 153 The horror of a fall doth more hurt me, than the blow. The play is not worth the

candle. 1640 *HERBERT Ouil Prov.* Wks. (1859) I. 352 It is a poor sport that is not worth the candle. 1668 *COWLEY Esc.* x (1904) 165 When the light of life is so near going out, and ought to be so precious, *le jeu ne vaut pas la chandelle*, the play is not worth the expense of the candle. 1874 P. BAYNE in *Contemp. Rev.* Oct 700 The game would not be worth the candle.

The garb of old Gaul.

1889 E. B. TYLOR *Anthrop.* [ed 2] 251 Many ancient nations wore trousers, as . . . the Gauls and Britons, so that it is a mistake to call the present Highland costume the 'garb of old Gaul'.

The gate of horn.

[In Greek legend that through which true dreams came forth.] 1662 *FULLER Worthies, Cornw.* (1840) i. 302 'Dreams have two gates: one made (they say) of horn, By this port pass true and prophetic dreams' 1831 *MACAULAY Ess., Hampden* Wks. V. 557 [Archbishop Laud] dreamed that he had turned Papist, of all his dreams the only one, we suspect, which came through the gate of horn.

The gear that is gifted¹ is never so sweet as the gear that is won.

1875 *SMILES Thrift* 177 A penny earned honestly is better than a shilling given. A Scotch proverb says, 'The gear that is gifted is never as sweet as the gear that is won'. [¹ given.]

The gentle craft.

[= the trade of shoemaking.] a. 1592 *GREENE George-a-Greene* (1599) F4 b You shall be no more called Shoemakers. But you and yours to the worlds end. Shall be called the trade of the gentle craft. 1688 R. HOLME *Armoury* III. 99/1 A Man on a Seat [a Shooe-maker] . . . exercising of the Gentle Craft 1845 *LONGFELLOW Poems* 90 Hans Sachs, the cobbler-poet, laureate of the gentle craft.

The gentle hawk half mans herself.¹

1640 *HERBERT Ouil. Prov.* Wks. (1859) I. 318. [¹ i.e. becomes tractable.]

The gentleman that pays the rent.

[= the pig.] 1837 *LOVER Rory O'More* xxiii A pig wallows on a dunghill . . . until a starved cur . . . drives him for shelter into the house, whose mistress protects 'the gentleman that pays the rent'.

The German's wit is in his fingers.

1640 *HERBERT Ouil. Prov.* Wks. (1859) I. 318.

The gift of the gab.

[= fluency of speech.] 1695 *COLVIL Whigs Supplic.* To Rdr. A v [Pretended quot. from Z. Boyd]. There was a Man called Job, . . . He had a good gift of the Gob.¹ 1794 *GODWIN Caleb Williams* 29 He knew well enough that he had the gift of the gab. 1853 G. J. WHYTE-MELVILLE *Digby G.* x The sturdy yeoman has not . . . 'the gift of the gab'. [¹ mouth.]

The gist of a lady's letter is in the postscript.

1801 MARIA EDGEWORTH *Belinda* xx The substance of a lady's letter, it has been said, always is comprised in the postscript. 1887 BLACKMORE *Springhaven* liv Watching . . . the last communication of the sun, and his postscript (which, like a lady's, is the gist of what he means).

The glorious uncertainty of the law.

1848 PROS. MAYHEW *Image of his Father* xxv. 285 'Being a lawyer, I don't like to advise parties to go to law. I know the glorious uncertainty of it, as it's called.'

The glue did not hold.

1813 RAY *Prov* 196 The glue did not hold, i.e. You were baulked in your wishes. you missed your aim. 1855 BOHN *Handbk. Prov* 162.

The goat gives a good milking, but she casts it all down with her foot.

1721 KELLY *Scot. Prov.* 310 *The goat gives a good milking, but she casts it all down with her foot.* Spoken when they who do a piece of good service, by their after behaviour spoil the good grace of it.

The goat must browse (bleat) where she is tied.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 319 The goat must browse where she is tied. 1721 KELLY *Scot. Prov.* 313 *Where the buck is bound there he must bleat.* Men must bear these hardships to which they are bound, either by force or compact. 1852 F. FITZGERALD *Polonius* 59 'The goat must browse where she is tied'. Poverty . . . surrounds a man with ready-made barriers, which, if they do mournfully gall and hamper, do at least prescribe for him, and force on him, a sort of course and goal.

1599-1600 SHAKS. *A.Y.L. III* ii. 361 The coney, that you see dwell where she is kindled.

The golden age never was the present age.

1732 T. FULLER *Gnom.* 106 The golden age never was the present age. 1880 BLACKMORE *Mary Anerley* xlv She began . . . to contemplate the past as a golden age . . . and to look upon the present as a period of steel.

The golden calf.

[*Exodus xxxii*] 1732 T. FULLER *Gnom.* 203 The People will worship even a Calf, if it be a Golden one. 1827 HARE *Guesses at Truth* i (1859) 164 Millions . . . who fancy that happiness may be attained by riches, . . . may be numbered among the idolaters of the golden calf. 1902 G. W. E. RUSSELL *Col. & Recol.* 2 Ser. (1909) ii The worship of the Golden Calf is the characteristic cult of modern Society.

The golden mean.

c. 1200 *Ancrene R.* 336 Þe middel weie of mesure is euer guldene. a. 1591 H. SMITH *Serm.* (1866) i. 162 The golden mean is good for all things. Solomon doth not forbid to

eat honey, but eat not too much, lest thou suitest. 1642 MILTON *Apol. Smect.* Prose Wks (Bell) III. 161 If they, for lucre, use to creep into the church undiscernibly, . . . provide that no revenue there may exceed the golden mean. 1901 R. G. MOULION *Shaks. as Dram. Art.* 46 Proverbs like 'Grasp all, lose all', . . . express moral equilibrium, and the 'golden mean' is its proverbial formula.

The good horse must smell to a pixy.

1869 W. C. HAZITT *Eng. Prov.* 370 The good horse must smell to a pixy. *S. Devon* i.e. must know by smelling where the pixy (ignis fatuus), and therefore, the bog, is —SIMPLY.

The good is the enemy of the best.

1912 J. KELMAN *Thoughts on Things Eternal* 108 Every respectable Pharisee proves the truth of the saying that 'the good is the enemy of the best'. . . Christ insists that we shall not be content with a second-best, though it be good.

The goodman is the last who knows what's amiss at home.

1670 RAY *Prov.* 52 The goodman's the last knows what's amiss at home.

The good mother says not, Will you? but gives.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 339.

The goodness of a horse goes in at his mouth.

1861 G. J. WHYTE MILVILLE *Inside the Bar* iv The Arabs . . . have a saying, that 'the goodness of a horse goes in at his mouth', and it is incredible . . . what improvement may be made in the animal by . . . old oats and exercise.

The goose-pan¹ is above the roast.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 The goose pan is above the rost. [¹ a large stew-pan.]

The gown is his that wears it, and the world his that enjoys it.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 340.

The grace of a gray bannock is in the baking of it.

1721 KELLY *Scot. Prov.* 303 *The grace of a gray bannock is in the baking of it.* The setting out of an ordinary thing to best advantage will make it look well.

The grace of God is (gear) enough.

1377 LANGLAND *P. Pl.* B. IV. 176 And thanne gote 3e the grace of god, and good ynogh to lyue with. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 100 The grace of God is gear enough.

1596-7 SHAKS. *Merch. V. II. ii.* 166 The old proverb is very well parted between my master Shylock and you, sir: you have the grace of God, sir, and he hath enough.

The grace of God is worth a fair.

c. 1350 *MS. Douce 52* (ed. Förster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 41

The grace of God is better pen .in. feyrys. 1546 J. HEYWOOD *Prov.* (1867) i. xii 38 Though everyman may not syt in the chayre Yet alwaie the grace of God is worth a fayre. 1616 DRAXE *Anc. Adag.* S2 The grace of God is worth a faire.

The grapes are sour.

[Said proverbially with allusion to Æsop's fable of 'The Fox and the Grapes'.] 1484 CAXTON *Fables of Æsop* iv. 1 [The fox] sayd these raysyns ben sowre. 1629 T. ADAMS *Works* 69 The foxe dispraiseth the grapes he cannot reach. 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 323 The fox, when he cannot reach the grapes, says, They are not ripe 1721 KELLY *Scot. Prov.* 287 *Soure plumbs quoth the tod, when he could not climb the tree.* 1857 TROLLOPE *Barch. Tow.* xlvii Mr. S. . . . said, as plainly as a look could speak, that the grapes were sour [1 fox.]

1802-3 SHAKS. *All's Well* II. 1 73 O! will you eat no grapes, my royal fox? Yes, but you will my noble grapes an if My royal fox could reach them.

The gravest fish is an oyster; the gravest bird's an owl; the gravest beast's an ass; and the gravest man's a fool.

1737 A. RAMSAY *Scot. Prov. Wks.* (1819) III. 194.

The great and the little have need one of another.

1732 T. FULLER *Gnom.* 196.

The great cab' and the little cab go down to the grave.

1878 RAY *Adag. Hebr.* 399. [1 a Hebrew dry measure.]

The great fish eat up the small.

1509 BARCLAY *Shyp of Folys* (1874) i. 101 The wolfe etis the shepe, the great fysshe the small. 1616 DRAXE *Anc. Adag.* 143 The great fish eateth vp the small.

1608-9 SHAKS. *Per.* II. 1. 30 3 *Fish.* Master, I marvel how the fishes live in the sea. 1 *Fish.* Why, as men do a-land; the great ones eat up the little ones.

The great put the little on the hook.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 360.

The great unwashed.

1864 J. PAYN *Lost Sir Massingb.* i There were no such things as 'skilled workmen', or 'respectable artisans', in those days. The 'people' were 'the Great Unwashed'.

The great would have none great, and the little all little.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 360.

The greater the truth, the greater the libel.

c. 1787 BURNS *Lines &c. Wks.* (Globe) 150 Dost not know that old Mansfield, who writes like the Bible, Says the more 'tis a truth, sir, the more 'tis a libel? 1828 LYTON *Pelham*

xxv 'The greater the truth, the greater the libel', said Warburton, with a sneer. 1882 S. A. BENT *Fam. Short Say* (ed. 8) 371 The greater the truth, the greater the libel. A maxim of the law in vogue . . . while Mansfield presided over the King's Bench. . . The maxim is said to have originated in the Star Chamber. [1 1705-93]

The greatest burdens are not the gainfullest.

1670 RAY *Prov.* 4 The greatest burdens are not the gainfullest. 1721 KELLY *Scot. Prov.* 336 *The greatest burirens are not the gainfullest.* That is, they who labour sorest, have not the best wages.

The greatest calf is not the sweetest veal.

1636 CAMDEN *Rem.* 307 The greatest Calfe is not the sweetest veale. 1732 T. FULLER *Gnom.* 196 The greatest calf is not the sweetest veal. 1790 J. WOLCOT ('P. Pindar') *Benev. Ep.* to S.U. Wks. (1816) II. 89 Brudenall who bids us all the proverb feel, 'The largest calves are not the sweetest veal'.

The greatest clerks be not the wisest men.

[Med. L. *Magis magni clerici non sunt magis sapientes* The greatest scholars are not the wisest men] c. 1386 CHAUCER *Reeve's T.* A 4054 The gretteste clerkes ben noght wisest men, As whilom to the wolf thus spake the mare 1 1481 CAXTON *Reynard* xxvii (Arb.) 63 It is true that I long syth have redde and herde / that the best clerkes ben not the wysest men. a. 1603 Q. ELIZABETH IN CREIGHTON Q. *Eliz.* (1896) 284 When the Bishop of St. Davids preached . . . on . . . 'Lord teach us to number our days . . .', Elizabeth . . . told him that 'he might have kept his arithmetic for himself; but I see that the greatest clerks are not the wisest men'. 1655 FULLER *Ch. Hist.* III. 1 (1868) I. 331 Henry Beauclerc . . . crossed the common proverb, 'The greatest clerks are not the wisest men'; being one of the most profound scholars and most politic princes in his generation. [1 'The fable of the Wolf and the Mare is found in the Latin Esopean collections.' WRIGHT]

The greatest crabs be not all the best meat.

1546 J. HEYWOOD *Prov.* i. xi. 33 We had . . . a chéese very greате. But the greatest crabs be not all the best meate.

The greatest respect is due to children (youth).

[L. JUVENAL *Sat.* XIV. 47 *Maxima debetur puero reverentia.* The greatest reverence is due to a child.] 1892 H. P. LIDDON *Serm. Wds. Christ* 12 There is the warning . . . 'Maxima debetur pueris reverentia'. Children should be treated with the respect which is due to their innocence of the world.

The greatest step is that out of doors.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 339 The greatest step is that out of doors. 1655-62 GURNALL *Chrn. in Armour* (1865) 1.

206 The greatest step to heaven, is out of our own doors, over our own threshold. 1663 COWLEY *Ess.* x (1901) 105 Begin; the getting out of doors is the greatest part of the journey. Vairo¹ teaches us that Latin proverb, *portam itineri longissimam esse*. [¹ Lib. 1. Agric.]

The greatest talkers are (always) the least doers.

1614 CAMDEN *Rem.* 312 The greatest talkers are the least doers. 1670 RAY *Prov.* 147 The greatest talkers are always the least doers
1592-3 SHAKS. *Rich III* 1 in 350 Talkers are no good doers: be assur'd We go to use our hands and not our tongues.

The greatest tochers¹ make not the greatest testaments.²

1721 KELLY *Scot. Prov.* 333 The greatest toghers make not the greatest testaments. [¹ portion, dowry, ² will]

The greatest vessel hath but its measure.

1732 T. FULLER *Gnom.* 197.

The greatest wealth is contentment with a little.

1670 RAY *Prov.* 28.

The greedy man and the gileynour¹ are soon agreed.

1721 KELLY *Scot. Prov.* 307 *The greedy man and the gileynour are soon agreed.* The covetous man will be glad of a good offer, and the cheat will offer well, designing never to pay. [¹ cheat]

The grey mare is the better horse.

[= the wife rules the husband.] 1546 J. HEYWOOD *Prov.* (1867) 52 She is . . . bent to force you perforce To know, that the grey mare is the better hors. c. 1645 HOWELL *Lett.* 1. IV. IX To suffer the Gray-mare sometimes to be the better Horse. 1726 *Adv. Capt. R. Boyle* 2 She began to tyrannize over my master, . . . and soon prov'd, as the Saying is, The grey Mare to be the better Horse. 1847 TENNYSON *Princ.* v. 441 The gray mare is ill to live with, when her whinny shrills From tile to scullery.

The grief of the head is the grief of griefs.

1659 HOWELL *Eng. Prov.* 10/2.

The groat is ill saved that shames the master.

1670 RAY *Prov.* 23 The groat is ill saved that shames the master. 1853 ABP. TRENCH *Prov.* v (1894) 110 Others . . . forbid this frugality from degenerating into a sordid and dishonourable parsimony; such . . . as . . . *The groat is ill saved which shames its masler.*

The ground is not good enough for her (&c.) to walk on.

1864 BLACKMORE *Clara V.* XXXIX Mrs. Shelter (who had Irish blood in her veins) used to declare that the ground was not good enough for them to walk on.

The grounself¹ speaks not, save what it heard at (of) the hinges.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 331 The grounself speaks not, save what it heard at the hinges. 1670 RAY *Prov.* 12 The grounself speaks not save what it heard of the hinges. [¹ threshold.]

The gull comes against the rain.

1670 RAY *Prov.* 98.

The gunner to his linstock, and the steersman to the helm.

1748 SMOLLIET *Red Rand xlv* I meddle with nobody's affairs but my own, the gunner to his linstock,¹ and the steersman to the helm, as the saying is. 1894 SIR H. MAXWELL *Life W. H. Smith* 262 He . . . never showed any disposition to trespass on the province of science or literature. . . . There is sound sense in the adage, 'The cobbler to his last and the gunner to his linstock'. [¹ a staff with a forked head to hold a lighted match.]

The guts uphold the heart, and not the heart the guts.

1732 T. FULLER *Gnom.* 197.

The half is more than the whole.

[Gk. HESIOD *Works & Days* 40 *Πλέον ἤμισιν πάντος* L. *Dinidium plus toto*] 1550 LAURENCE *Serm. Stamford* (Parker Soc.) 277 There is a proverb . . . *Dinidium plus toto*; 'The half sometimes more than the whole.' The mean life is the best life and the most quiet life of all. 1791 L. DISRAELI *Cur. Lit.* (1858) III. 35 The admonition of the poet . . . to prefer a friendly accommodation to a litigious lawsuit, has fixed a paradoxical proverb . . . *Πλέον ἤμισιν πάντος*, 'The half is better than the whole' 1907 A. C. BENSON *From Coll. W.* (ed 4) 80 It is true of conversation as of many other things, that the half is better than the whole. People who are fond of talking ought to beware of being lengthy.

The hand that gives, gathers.

1659 HOWELL *Brit. Prov.* 34.

The handwriting on the wall.

[*Daniel v.* 5.] 1866 KINGSLEY *Hereward* xviii William went back to France. . . . But . . . the handwriting was on the wall, unseen by man; and he, and his policy, and his race, were weighed in the balance, and found wanting. 1878 J. PAYN *By Proxy* xxviii He stared at those pregnant words till . . . they seemed to be written, like Belshazzar's warning on the wall, in letters of fire.

The happy man cannot be harried.¹

1721 KELLY *Scot. Prov.* 313 *The happy man cannot be harried.* Spoken when a feared misfortune happened for the best. [¹ ruined.]

The hard gives more than he that hath nothing.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 329.

The hare always returns to her form.

1818 SCOTT *Ht. Midl.* XXXIV I have no thought of stirring from the house I was born in; like the hare, I shall be worried in the seat I started from.

The hasty bitch bringeth forth blind whelps.

[*L. Canis festinans cæcos parit catulos*] 1575 GASCOIGNE *Posies, Flowers* 68 The swiftest bitch brings forth the blyndest whelpes 1755 FRANKLIN *Poor Rich. Alm.* Mar. The hasty Bitch brings forth blind Puppies.

The 'haves' and the 'have nots'.

1620 SHELTON *Quix.* II. XX (1908) II. 325 An old grandam . . . was wont to say there were but two lineages in the world, Have-much and Have-little. 1911 W. F. BUTLER *Autobiog.* IX The have's and the have-not's were always face to face, ready to shoot down or to rush in 1927 *Daily Mail* 26 Apr. 8, 3 People . . . argue that society is divided by a kind of wicked, cunning provision into the 'haves' and the 'have nots'.

The head and feet keep warm, the rest will take no harm.

1670 RAY *Prov.* 39. 1832 A. HENDERSON *Scot. Prov.* (1851) 128 Keep the head and the feet warm, and the rest will take nae harm.

The healthful man can give counsel to the sick.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

The heart of an Englishman towards a Welshman.

1662 FULLER *Worthies, Cardig.* (1840) III. 519 'The heart of an Englishman' (whom they call Saxons) 'towards a Welchman'. It is either applied to such who are possessed with prejudice, or only carry an outward compliance without cordial affection. 1902-4 LEAN *Collect.* I. 233 Calon y Sais wrth Cymro The heart of an Englishman (or Saxon) towards a Welshman, i.e. open or secret hatred.

The heart of England.

1897 B. P. CREIGHTON *Story Eng. Shires* 309 It was not accidental that Warwickshire produced the greatest of Englishmen. 'The heart of England', as the county has been called, summed up all that was most purely English in its scenery and associations.

The heart's letter is read in the eyes.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 327.

The heathen, when they died, went to bed without a candle.

1732 T. FULLER *Gnom.* 197.

The helmet of Pluto.

1625 BACON *Ess., Delays* (Arb.) 525 For the *Helmet of Pluto*, which maketh the Politicke Man goe Inuisible, is, *Secrecy* in the Counsell, and *Celerity* in the Execution.

The hen egg goes to the ha',¹ to bring the goose egg awa'.

1721 KELLY *Scot. Prov.* 316 *The hen egg goes to the ha', To bring the goose egg awa.* Spoken when poor people give small gifts to be doubly repaid. [¹ hall, the great house]

The Hermit Kingdom (i.e. Korea).

1911 *Times, Lit. Sup.* 15 Sept. 330 The consequences . . . must eventually be the same in the Middle as in the Hermit Kingdom; and . . . Manchuria . . . must shortly share the fate which has overtaken Korea.

The higher standing, the lower fall.

c. 1430 LYDGATE *Minor Poems* (Percy Soc.) 24 Who sitteth highest moost like to fall soon. 1549 *Compl. of Scotland* (E.E.T.S.) 170 The mair eleuat that ane person be in superflue digniteis, his fal and ruuyn sal be the hauyur. Quanto gradus altior, tanto casus grauior. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 The higher up, the greater fall. 1670 RAY *Prov.* 102. 1721 KELLY *Scot. Prov.* 319 The higher up, the lower fall

1592-3 SHAKS. *Rich. III* I. iii 260 They that stand high . . . if they fall, they dash themselves to pieces.

The higher the ape goes, the more he shows his tail.

c. 1594 BACON *Promus* 309, no. 924 He doth like the ape that the higher he clymbes the more he shows his ars. 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 352 The higher the ape goes, the more he shows his tail. 1670 RAY *Prov.* 57 The higher the ape goes, the more he shows his tail. The higher beggars or base bred persons are advanced, the more they discover the lowness and baseness of their spirits and tempers. 1861 C. READE *Cloister & H. in Margaret* retorted '... Your speech betrays you. 'Tis not till the ape hath mounted the tree that she shows her tail so plain.'

The higher the hill, the lower the grass.

1721 KELLY *Scot. Prov.* 330 *The higher the hill, the lower the grass.* People of the most greatest fortunes are not the most liberal.

The higher the plum-tree, the ripier (sweeter) the plum: / the richer the cobbler, the blacker his thumb.

1639 J. CLARKE *Paræm.* 88 The higher the plum-tree the sweeter the plumme. 1670 RAY *Prov.* 210 The higher the plum-tree, the ripier the plum / the richer the cobbler, the blacker his thumb.

The higher the tree the sweeter the plum, / the better the shoe, the blacker the thumb.

1659 HOWELL *Eng. Prov.* 17/2.

The highest branch is not the safest roost.

1855 BORN *Handbk. Prov.* 507.

206 The greatest step to heaven, is out of our own doors, over our own threshold 1668 COWLEY *Ess. x* (1904) 105 Begin; the getting out of doors is the greatest part of the journey. Varro¹ teaches us that Latin proverb, *portam itinere longissimam esse*. [¹ Lib. 1. Agric.]

The greatest talkers are (always) the least doers.

1614 CAMPDEN *Rem.* 312 The greatest talkers are the least doers. 1670 RAY *Prov.* 117 The greatest talkers are always the least doers 1592-3 SHAKS. *Rich. III* I iii. 350 Talkers are no good doers: be assur'd We go to use our hands and not our tongues

The greatest tochers¹ make not the greatest testaments.²

1721 KELLY *Scot. Prov.* 393 The greatest loghgers make not the greatest testaments [¹ portion, dowry, ² will.]

The greatest vessel hath but its measure.

1732 T. FULLER *Gnom.* 197.

The greatest wealth is contentment with a little.

1670 RAY *Prov.* 28.

The greedy man and the gileynour¹ are soon agreed.

1721 KELLY *Scot. Prov.* 307 *The greedy man and the gileynour are soon agreed.* The covetous man will be glad of a good offer, and the cheat will offer well, designing never to pay. [¹ cheat]

The grey mare is the better horse.

[= the wife rules the husband.] 1546 J. HAYWOOD *Prov.* (1867) 52 She is . . . bent to force you perforce To know, that the grey mare is the better hors. c. 1645 HOWELL *Letf.* i. iv. ix To suffer the Gray-mare sometimes to be the better Horse. 1726 *Adv. Capt. R. Boyle* 2 She began to tyrannize over my master, . . . and soon prov'd, as the Saying is, The grey Mare to be the better Horse. 1847 TENNYSON *Princ.* v. 441 The gray mare Is ill to live with, when her whinny shrills From tile to scullery.

The grief of the head is the grief of griefs.

1659 HOWELL *Eng. Prov.* 10/2.

The goat is ill saved that shames the master.

1670 RAY *Prov.* 23 The goat is ill saved that shames the master. 1853 ABP. TRENCH *Prov.* v (1894) 110 Others . . . forbid this frugality from degenerating into a sordid and dishonourable parsimony; such . . . as . . . *The goat is ill saved which shames its master.*

The ground is not good enough for her (&c.) to walk on.

1864 BLACKMORE *Clara V.* xxxix Mrs. Shelper (who had Irish blood in her veins) used to declare that the ground was not good enough for them to walk on.

The groundsel¹ speaks not, save what it heard at (of) the hinges.

1640 HERBLIT *Oull. Prov. Wks* (1859) I. 331 The groundsel speaks not, save what it heard at the hinges. 1670 RAY *Prov.* 12 The groundsel speaks not save what it heard of the hinges. [¹ threshold]

The gull comes against the rain.

1670 RAY *Prov.* 98.

The gunner to his linstock, and the steersman to the helm.

1748 SMOLLETT *Rod. Rand.* xlii I meddle with nobody's affairs but my own; the gunner to his linstock,¹ and the steersman to the helm, as the saying is 1894 SIR H. MAXWELL *Life W. H. Smith* 262 He . . . never showed any disposition to trespass on the province of science or literature . . . There is sound sense in the adage, 'The cobbler to his last and the gunner to his linstock'. [¹ a staff with a forked head to hold a lighted match.]

The guts uphold the heart, and not the heart the guts.

1732 T. FULLER *Gnom.* 197.

The half is more than the whole.

[Gk. HESIOD *Works & Days* 40 *Πλέον ἥμισυ παντός.* L. *Dimidium plus toto.*] 1550 LATIMER *Serm. Stamford* (Parker Soc.) 277 There is a proverb . . . *Dimidium plus toto*; 'The half sometimes more than the whole' The mean life is the best life and the most quiet life of all. 1791 I. DISRAELI *Cur. Lit.* (1858) iii 35 The admonition of the poet . . . to prefer a friendly accommodation to a litigious lawsuit, has fixed a paradoxical proverb . . . *Πλέον ἥμισυ παντός*, The half is better than the whole¹ 1907 A. C. HENSON *From Coll. W.* (ed. 4) 80 It is true of conversation as of many other things, that the half is better than the whole. People who are fond of talking ought to beware of being lengthy.

The hand that gives, gathers.

1659 HOWELL *Brit. Prov.* 34.

The handwriting on the wall.

[*Daniel* v. 5.] 1866 KINGSLEY *Hereward* xviii William went back to France. . . . But . . . the handwriting was on the wall, unseen by man; and he, and his policy, and his race, were weighed in the balance, and found wanting. 1878 J. PAYN *By Proxy* xxxviii He stared at those pregnant words till . . . they seemed to be written, like Belshazzar's warning on the wall, in letters of fire.

The happy man cannot be harried.¹

1721 KELLY *Scot. Prov.* 313 *The happy man cannot be harried.* Spoken when a feared misfortune happened for the best. [¹ ruined.]

The hard gives more than he that hath nothing.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 329.

The hare always returns to her form.

1818 SCOTT *Ht. Midl.* xxxiv I have no thought of stirring from the house I was born in; like the hare, I shall be worried in the seat I started from.

The hasty bitch bringeth forth blind whelps.

[*L. Canis festinans cæcos parit catulos*] 1575 GASCOIGNE *Posies, Flowers* 68 The swiftest bitch brings forth the blyndest whelps 1755 FRANKLIN *Poor Rich. Alm.* Mar. The hasty Bitch brings forth blind Puppies.

The 'haves' and the 'have nots'.

1620 SHELTON *Quæz.* II. XX (1908) II 325 An old grandam . . . was wont to say there were but two lineages in the world, Have-much and Have-little. 1911 W. F. BUTLER *Autobiog.* ix The have's and the have-not's were always face to face, ready to shoot down or to rush in. 1927 *Daily Mail* 26 Apr. 8/3 People . . . argue that society is divided by a kind of wicked, cunning provision into the 'haves' and the 'have nots'.

The head and feet keep warm, the rest will take no harm.

1670 RAY *Prov.* 39 1832 A. HENDERSON *Scot. Prov.* (1881) 128 Keep the head and the feet warm, and the rest will take nae harm

The healthful man can give counsel to the sick.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

The heart of an Englishman towards a Welshman.

1662 FULLER *Worthies, Cardig.* (1840) III. 519 'The heart of an Englishman' (whom they call Saxons) 'towards a Welchman'. It is either applied to such who are possessed with prejudice, or only carry an outward compliance without cordial affection 1902-4 LEAN *Collect.* i. 233 Calon y Sais wrth Cymro. The heart of an Englishman (or Saxon) towards a Welshman, i.e. open or secret hatred.

The heart of England.

1897 SP. CREIGHTON *Story Eng. Shires* 309 It was not accidental that Warwickshire produced the greatest of Englishmen. 'The heart of England', as the county has been called, summed up all that was most purely English in its scenery and associations.

The heart's letter is read in the eyes.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 327.

The heathen, when they died, went to bed without a candle.

1732 T. FULLER *Gnom.* 197.

The helmet of Pluto.

1625 BACON *Ess., Delays* (Arb.) 525 For the *Helmet of Pluto*, which maketh the Politicke Man goe Inuisible, is, *Secrecy* in the Counsell, and *Celerity* in the Execution.

The hen egg goes to the ha',¹ to bring the goose egg awa'.

1721 KELLY *Scot. Prov.* 316 *The hen egg goes to the ha, To bring the goose egg awa.* Spoken when poor people give small gifts to be doubly repaid. [¹ hall, the great house]

The Hermit Kingdom (i.e. Korea).

1911 *Times, Lit. Sup.* 15 Sept 330 The consequences . . . must eventually be the same in the Middle as in the Hermit Kingdom; and . . . Manchuria . . . must shortly share the fate which has overtaken Korea.

The higher standing, the lower fall.

c. 1430 LYDGATE *Minor Poems* (Percy Soc.) 24 Who sitteth highest moost like to fall soon. 1549 *Compl. of Scotland* (E.E.T.S.) 170 The mar eleuat that ane person be in superfleu digniteis, his fal and ruuyn sal be the hauyar. Quanto gradus altior, tanto casus grauior. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 The higher up, the greater fall. 1670 RAY *Prov.* 102. 1721 KELLY *Scot. Prov.* 319 The higher up, the lower fall

1592-3 SHAKS *Rich. III* I. iii. 260 They that stand high . . . if they fall, they dash themselves to pieces.

The higher the ape goes, the more he shows his tail.

c. 1594 BACON *Promus* 309, no. 924 He doth like the ape that the higher he clymbes the more he shows his ars. 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 352 The higher the ape goes, the more he shows his tail. 1670 RAY *Prov.* 57 The higher the ape goes, the more he shows his tail The higher beggars or base bred persons are advanced, the more they discover the lowness and baseness of their spirits and tempers 1861 C. READE *Cloister & H.* in *Margaet* retorted ' . . . Your speech betrays you. 'Tis not till the ape hath mounted the tree that she shows her tail so plain.'

The higher the hill, the lower the grass.

1721 KELLY *Scot. Prov.* 330 *The higher the hill, the lower the grass.* People of the most greatest fortunes are not the most liberal.

The higher the plum-tree, the riper (sweeter) the plum: / the richer the cobbler, the blacker his thumb.

1639 J. CLARKE *Paræm.* 88 The higher the plum-tree the sweeter the plumme. 1670 RAY *Prov.* 210 The higher the plum-tree, the riper the plum / the richer the cobbler, the blacker his thumb.

The higher the tree the sweeter the plum, / the better the shoe, the blacker the thumb.

1659 HOWELL *Eng. Prov.* 17/2.

The highest branch is not the safest roost.

1855 BOHN *Handbk. Prov.* 507.

The highest tree hath the greatest fall.

c 1374 CHAUCER *Troilus* II 1380-6 When that the sturdy ook, Receyved hath the happy falling strook, The mete swergh doth it come al at ones. . . For swifter coms com'th thing that is of wighte, When it descendeth, than don thinges lighte. 1639 J. CLARKE *Paran* 122

The highway is never about.

1639 J. CLARKE *Paran* 202

The hindmost (foremost) dog may catch (catches) the hare.

1580 LYLIE *Euph.* & *his E.* (Arb.) 419 The last dogge oftentimes catcheth the Hare, though the fleetest turne him. 1635 QUARLES *Div. Emb.* iv. iv Be wisely patient; . . . The hindmost hound oft takes the doubling hare. 1659 HOWELL *Eng. Prov.* 16/1 The hindmost hound may catch the hare. 1662 FULLER *Worthies, Derb.* (1810) i. 373 As the last dog most commonly catcheth the hare which other dogs have turned and tired before; so such who succeed in dangerous and difficult enterprises, generally reap the benefit of the adventures of those who went before them. 1870 RAY *Prov* 10 The foremost dog catcheth the hare. 1721 KELLY *Scot. Prov.* 306 *The foremost hound grips the hare. Recommending diligence and industry.*

The hobgoblin reads his own writing.

1853 ABP. TRENCH *Prov.* III (1894) 59.

The hog is never good but when he is in the dish.

1587 MASCALL *Govt. Cattle* (1627) 270 Wherefore the common saying is, the hog is never good but when he is in the dish.

The hog never looks up to him that threshes down the acorns.

1654 FULLER *Comment. on Ruth in Sermon*. (1891) i. 9 In prosperity, we are commonly like hogs feeding on the mast, not minding his hand that shaketh it down. 1732 T. FULLER *Gnom.* 198 The hog never looks up to him that threshes down the acorns.

The hogs to the honey pots.

1678 RAY *Prov.* 354.

The hole calls the thief.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 326.

The horse next the mill carries all the grist.

1623 CAMDEN *Rem.* 270 The horse next the mill, carries all the gryst. 1670 RAY *Prov.* 121.

The horse that draws after him his halter, is not altogether escaped.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369 The horse that draws after him his halter, is not altogether escaped. 1853 ABP. TRENCH *Prov.* vi (1894) 147 *The horse which draws its halter is not quite escaped; . . . so long as any remnant of a sinful habit is retained by us, so long as we draw this halter, we make but an idle boast of our liberty.*

The horseshoe that clatters wants a nail.

1855 BOHN *Handbk Prov* 508. *Span*

The house is a fine house when good folks are within.

1640 HERBERT *Outl. Prov Wks* (1859) I. 361.

The house shows the owner.

1640 HERBERT *Outl. Prov Wks.* (1859) I. 317

The hunchback does not see his own hump, but sees his companion's.

1648 HERRICK *Hesper*, *Our own sinnes Wks.* (1921) 248 Other mens sins we ever beare in mind; *None sees the fardell¹ of his faults behind* 1758 FRANKLIN *Poor Rich. Alm.* Mar. Happy Tom Crump ne'er sees his own Hump. 1905 ALEX. MACLAREN *Expos. Matthew* i. 327 Every body can see the hump on his friend's shoulders, but it takes some effort to see our own. [¹ burden]

The hungry forties.

1911 *Times*, *Whly.* 25 Aug. 683 A . . . complete refutation of the legend that the food-prices of the 'hungry forties' were immediately reduced by the abolition¹ of the Corn Laws. [¹ 1846.]

The ignorant hath an eagle's wings and an owl's eyes.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 358.

The Inner Temple rich, the Middle Temple poor; Lincoln's Inn for law, and Gray's Inn for a whore.

1813 RAY *Prov.* 237 Inner Temple rich, Middle Temple poor, Lincoln's Inn for lawyers, and Gray's Inn for a whore.

The Irishman for a hand, the Welshman for a leg, the Englishman for a face, and the Dutchman for a beard.

1630 DEKKER *Honest Whore, Pt. II.* i. 1 (Merr.) 195 *Lod.* There's a saying when they commend nations. It goes, the Irishman for his hand, the Welshman for a leg, the Englishman for a face, the Dutchman for a beard.

The iron entered into his soul.

[*L. Ferrum pertransit animam ejus*, Ps. civ (cv) 18 a mistranslation in the Vulgate of the Heb. (lit. 'his person entered into the iron'), i.e. fetters, chains]. c. 825 *Vesp.* Psalter civ. 18 Iron doth corde sawle his a. 1340 HAMPOLE Psalter Ps. civ. 17 Yryn passid thorgh his saule. 1539 BIBLE (Great) Ps. cv. 18 Whose fete they hurt in the stockes: the yron entred in to hys soule. 1768 SHERNE *Sent. Journ.* (1778) ii. 32 (*Captive*), I saw the iron enter into his soul. 1843 MACAULAY *Pess., Mad. D'Arblay* (1865) ii. 304/2 She was sinking into a slavery worse than that of the body. The iron was beginning to enter into the soul.

The Isle of Saints.

1875 KILLEN *Eccles. Hist. Ireland* i. 40 In the seventh century Ireland was known by the designation of 'The Isle of Saints'. . . Its missionaries laboured with singular success in France, Germany, Switzerland, and Italy, as well as in Great Britain.

The Isle of Wight hath no monks, lawyers, or foxes.

1586 CAMDEN *Britannia Hant.* (1722) i. 153 Isle of Wight. . . The inhabitants facetiously boast, how much happier they are than their Neighbours, since they never had either Monks, or Lawyers, or Foxes.

The Italians are wise before the deed, the Germans in the deed, the French after the deed.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 360.

The itch of disputing is the scab of the church.

[c. 1639] 1651 *Reliquiæ Woltoniana* (1672) i. 135 *Panegyrick to K. Charles*. Written in Latin. By Sir Henry Wotton . . . and now Englished. [p. 147] In my opinion (if I may have pardon for the phrase) *The Itch of disputing, will prove the Scab of Churches* 1651 HERBERT *Jac Prud. Wks.* (1859) I 370 The itch of disputing is the scab of the Church [transl. of the saying *Disputandi prurigo est ecclesiæ scabies*].

The ivory gate.

[In Greek legend that through which false dreams came forth] 1870 MORRIS *Earthly Par.* I. Apol., Let it suffice me that my murmuring rhyme Beats with light wing against the ivory gate.

The Jews spend at Easter, the Moors at marriages, the Christians in suits.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 328 The Jews spend at Easter, the Moors at marriages, the Christians in suits. 1651-3 JER. TAYLOR *Sunday Sermon*. xxi (1850) 585 Is it not a sad thing that . . . it should become a proverb that 'the Jew spends all in his passover, the Moor in his marriage, and the Christian in his lawsuits'?

The kick of the dam hurts not the colt.

1732 T. FULLER *Gnom.* 198.

The kid that keeps above is in no danger of the wolf.

1732 T. FULLER *Gnom.* 198.

The kiln calls the oven burnt-hearth.

1639 J. CLARKE *Parcem.* 192. 1853 ABP. TRENCH *Prov.* iii (1894) 67 We say . . . *The kiln calls the oven, Burnt house; . . . the Germans: One ass nicknames another, Long-ears — Ein Esel schimpft den andern, Langohr.*

The king and pope, the lion and the wolf.

1659 HOWELL *Eng. Prov* 12/2 The King and Pope, the Lion and the Wolf; *A Proverb used in King Johns time, in regard of the great exactions.*

The king can do no wrong.

1639 SELDEN *Table-Talk* (Arb) 61 The King can do no wrong, that is no Process can be granted against him. 1763 BOSWELL *Johnson* xvi (1848) 144 Goldsmith . . . disputed . . . against the well-known maxim of the British constitution, 'the King can do no wrong'. 1765 BLACKSTONE *Comm.* i. vii. 246 The king can do no wrong. . . The prerogative of the crown extends not to do any injury: it is created for the benefit of the people, and therefore cannot be exerted to their prejudice. 1908 E. M. SNEYD-KYNNERSLEY *H.M.I.* xix The Canons were appointed by the Crown. The King can do no wrong, but he may be misguided.

The king can (may) make a knight, but not a gentleman.

1639 SELDEN *Table-Talk* (Arb) 52 The King cannot make a Gentleman of Blood . . . but he can make a Gentleman by Creation. 1902-4 LEAN *Collect.* iv. 128 The king may make a knight, but not a gentleman.

The king can make a serjeant,¹ but not a lawyer.

1732 T. FULLER *Gnom.* 198. [¹ Serjeant-at-law]

The king goes as far as he can, and not so far as he would.

1855 BOHN *Handbk. Prov.* 508. *Span.*

The King is dead. Long live the King!

1859 LD. DUFFERIN *Letf. from High Lat.* (1895) 116 The last fiery segment had disappeared beneath the purple horizon, and all was over. 'The King is dead . . . the King is dead! Long live the King!' And up from the sea . . . rose the young monarch of a new day.

The King may come to Kelly yet, and when he comes he'll ride.

1721 KELLY *Scot. Prov.* 323 *The King may come to Kelly yet, and when he comes he'll ride.* . . . The time may come, that I may get my revenge upon such people; and then I will do it to purpose.

The king never dies.

[*L. Rex nunquam moritur.* Law Max.] 1760 H. WALPOLE *Let.* 25 Oct. I had already begun to think that the lawyers for once talked sense, when they said the *King never dies*. He¹ probably got his death . . . by viewing the troops. 1911 H. BROOM *Legal Max.* [ed. 8] 36 *The king never dies.* 'It is true', said Lord Lyndhurst, 'that the king never dies; the demise is immediately followed by the succession; . . . The sovereign always exists; the person only is changed.' [¹ Geo. II.]

The King of France and twenty thousand men went up the hill, and so came home again.

1649 J. TAYLOR (Water-P) *Wonders of West* (1872) 28 *In imitation of a mighty king, Whose warlike acts, good fellows often sing.* The King of France and twenty thousand men, Went up the hill, and so came home again.

The king of good fellows is appointed for the queen of beggars.

1636 CAMDEN *Rem.* 307.

The king over the water.

[= the representative of the exiled Stuart dynasty.] 1824 SCOTT *Redg. Let.* v He so far compromised his loyalty, as to announce merely 'The King', as his first toast. . . . Our guest made a motion with his glass so as to pass it over the water-decanter . . . , and added, 'Over the water'.

The king's cheese goes half away in parings.

1659 HOWELL *Eng. Prov.* 1/1 The King's cheese goes half away in parings, *niz among so many Officers.* 1709 O DYKES *Eng. Prov.* 209 The King's cheese goes away half in parings. . . . The courts of princes . . . are seldom free from pilferers, pick-pockets, and thieves . . . in places of trust. 1735 FRANKLIN *Poor Rich. Alm.* June The King's cheese is half wasted in parings, but no matter, 'tis made of the peoples milk.

The King's English.

1391 CHAUCER *Astrolabe Prol.* 65 And prete God save the King, that is lord of this langage. 1553 T. WILSON *Arte of Rhet.* (1909) 162 These fine English clerkes will say, they speake in their mother tongue, if a man should charge them for counterfeiting the Kings English 1876 MRS BANKS *Manx* *Man* xv In her attempt to appear . . . a lady, she 'clipped the King's English', and made almost as glaring errors as Mrs. Malaprop.

1600-1 SHAKS. *Merry W* I iv. 6 Abusing of God's patience, and the King's English.

The king's errand may come the cadger's¹ gate² yet.

1721 KELLY *Scot. Prov.* 311 *The King's errand may come the cadgers gate yet.* A great man may want a mean man's service. 1827 SCOTT *Let.* 30 Nov. in LOCKHART lxxiv Would to God the King's errand might lie in the cadger's gait, that I might have some better way of showing my feelings than merely by a letter of thanks. [¹ pedlar, gypsy, beggar. ² way.]

The kirk is aye greedy.

1721 KELLY *Scot. Prov.* 314 *The kirk is ay greedy.* Clergymen have perquisites and tithes due from every man in the parish, and because they demand these small sums they are called covetous.

The kirk is mickle, but you may say mass in one end of it.

1721 KELLY *Scot. Prov.* 314 *The kirk is mickle, but you may say mass in one end of it.* Spoken

when people say something is too much, intimating that they need take no more than they have use for. 1824 SCOTT *Redg. Let.* xiii 'Better have a wine-glass, Mr. Peebles, . . . 'If the kirk is ower muckle we can sing mass in the quire', said Peter, helping himself in the goblet out of which he had been drinking the small beer.

The labourer is worthy of his hire.

[1611 BIBLE *Luke* x. 7.] 1824 SCOTT *St. Romans* x Your service will not be altogether gratuitous, my old friend, the labourer is worthy of his hire. 1880 MAYNERS *Wordsworth* 100 Wordsworth . . . was far from expecting . . . to make a rapid fortune; but he felt that the labourer was worthy of his hire.

The lamb where it's tipped, and the ewe where she's clipped.

1721 KELLY *Scot. Prov.* 307 *The lamb where it's tipped, and the ewe where she's clipped* A proverbial rule about tithes, signifying that the lamb shall pay tithes in the place where the ewe was when she took the ram, but the old sheep where they were shorn.

The lame foot overtakes the swift one in the end.

1867-77 FROUDE *Short Stud.* II (1900) 43 The laws of Heaven are long-enduring. . . . But the lame foot, as the Greek proverb said, overtakes the swift one in the end, and the longer the forbearance the sharper the retribution when it comes.

The lame goes as far as your staggerer.

1640 HILBERT *Oull. Prov. Wks.* (1859) I. 342.

The lame tongue gets nothing.

1636 CAMDEN *Rem.* 307.

The lamentation of a bad market.

1678 RAY *Prov.* 315.

The land of cakes.

[Refers to the *outcaches* of Scotland and applied (originally in banter) to Scotland or the Scottish Lowlands.] 1669 SIR R. MORAY in *Lauderdale Papers* (1885) II. cxiv. 171 If you do not come out of the land of cakes before New Year's day c 1730 BURR *Let. N. Scotl.* (1760) II. xxiv. 271 The Lowlanders call their part of the Country the Land of Cakes. a. 1846 J. IMLAH *Song, Land o' Cakes*, An' fill ye up and toast the cup, The land o' cakes for ever.

The land of Nod.

[= sleep.] [A pun on the Biblical place-name, *Gen.* iv. 16.] 1738 SWIFT *Pol. Conversat.* Wks. (1856) II. 352 Col. I am going to the land of Nod. 1818 SCOTT *III. Mtd.* xxx There's queer things chanced since ye hae been in the land of Nod. 1863 MARR *Hard Cash* xviii [It] had my lady into the land of Nod in half a minute.

The lap of Delilah.

[Samson disclosed the secret of his strength while dallying with Delilah, a Philistine

woman. BIBLE *Judges* xvi. 4-20] 1616 T. GATACRE *Balm from Gilead* (1862) 99 Ease and prosperity slay some fools; wealth and heart's-ease, like Delilah, rock them asleep on her lap. 1872 G. J. WHYTE-MELVILLE *Salanella* xviii But who, since the days of Samson, was ever able to keep a secret from a woman resolved to worm it out? As the strong man in Delilah's lap, so was Bill in the boudoir of Mrs. Lushington

The lapwing cries farthest from her nest.

1580 LYLly *Euphues & his Eng* (Arb.) 214 In this I resemble the Lapping who . . . flyeth with a false cry farre from their nestes. 1592 GREENE *Art Conny Catching* II. 4 Who . . . cry with the Lapping farthest from their nest. 1607 CHAPMAN *Rev. of Bus.* V. i (1874) 210 Trust not his oath. He will lie like a lapwing, when she flies Far from her sought nest, still 'here 'tis', she cries. 1670 RAY *Prov.* 256 The lapwing cries most farthest from her nest. 1592-3 SHAKS. *Com. Err.* IV. ii. 27 Far from her nest the lapwing cries away: My heart prays for him, though my tongue do curse. 1604-5 MEAS. *for Meas.* I. iv. 31 'Tis my familiar sin With maids to seem the lapwing and to jest, Tongue far from heart.

The larks fall there ready roasted.

[Fr. 1640 OUDIN *Curios franç.* 10 *Les allouettes luy tomberont toutes rosties dans la bouche.*] 1659 HOWELL *Prov. Fr.-Eng.* 3 *He thinks that roasted larks will fall into his mouth; spoken of a sluggard.* 1855 BOHN *Handbk. Prov.* 168 The larks fall there ready roasted.

The lass in the red petticoat shall pay for all.

1662 J. WILSON *Cheats* i. ii *Afterwit.* Come—the red petticoat must piece up all. 1678 RAY *Prov.* 80 The lass i' th' red petticoat shall pay for all. Young men answer so when they are chid for being so prodigal and expensive, meaning, they will get a wife with a good portion, that shall pay for it.

The last drop makes the cup run over.

1655 FULLER *Ch. Hist.* xi. ii (1868) III. 449 When the cup is brimfull before, the last (though least) super added drop is charged alone to be the cause of all the running over. 1876 J. PAYN *Halves* x An application of her brother-in-law for a five-pound note . . . was the last drop that caused Mrs. Raeburn's cup of bitterness to overflow.

The last man that he killed, keeps hogs in Hinckley field.

1678 RAY *Prov.* 317 *Leicestershire.* *The last man that he kill'd keeps hogs in Hinckley field.* Spoken of a coward that never durst fight. 1881 A. B. EVANS *Leicest. Wds.* (E.D.S.) 301 'The last man that he kill'd keeps hogs in Hinckley field.' . . . It is now, and I imagine always was, applied rather to a boaster of the 'Ancient Pistol' type.

The last straw breaks the camel's back.

[1645 ABP. BRAMHALL *Wks.* IV. 59 in LEAN *Collect.* (1902-4) IV. 20 It is the last feather

that breaks the horse's back] 1848 DICKENS *Domby* ii As the last straw breaks the laden camel's back, this piece of underground information crushed the sinking spirits of Mr. Dombey. 1881 D. C. MURRAY *Joseph's Coat* iv Young Joe's resolve to emigrate . . . had been the last straw which broke the camel's back, and they were now irreconcilable. 1902 C. W. E. RUSSELL *Collect. & Rec.* (1909) 116 Palmerston's contumacy was the last straw, and he was . . . dismissed from the Foreign Office.

The last suitor wins the maid.

1670 RAY *Prov.* 15.

The law is not the same at morning and at night.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 358.

The law of the Medes and Persians.

[Often used, with allusion to Daniel vi 12, as the type of something unalterable.] 1382 WYCLIF *Dan.* vi. 15 The lawe of Medis and Persis. 1762 CHURCHILL *Ghost* ii. 657 For what his greatness hath decreed, Like laws of Persia and of Mede, . . . Must never of repeal admit. 1853 'C. BEDE' *Verdant Green* i. ii His word is no longer the law of the Medes and Persians, as it was at home.

The least boy always carries the greatest fiddle.

1670 RAY *Prov.* 112 The least boy always carries the greatest fiddle All lay load upon those that are the least able to bear it. For they that are least able to bear, are least able to resist the imposition of the burden.

The least foolish is wise.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 359.

The leeful¹ man is the beggar's brother.

1721 KELLY *Scot. Prov.* 315 *The leeful man is the beggar's brother.* Spoken when we have lent something that we now want, and must be forced to borrow. [¹ The man that is ready to lend.]

The less play the better.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98.

The lickerish¹ (liquorish¹) cat gets many a rap.

1670 RAY *Prov.* 4. [¹ lustful.]

The life of man is a winter way.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 359.

The life of man is a winter's day / and a winter's way.

1670 RAY *Prov.* 16.

The life of spies is to know, not to be known.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 366.

The life of the wolf is the death of the lamb.

1639 J. CLARKE *Parcem.*

The light is naught for sore eyes.

1580 LYLly *Euph. & his Eng* (Aib) 411 Why . . . suffer them to eate their meate by a candle that have sore eyes? 1639 CLARKE *Paræm.* 161 The light is naught for sore eyes. 1670 RAY *Prov.* 114 The light is naught for sore eyes. A l'œil malade la lumière nuit, *Gall.* He that doth evil hateth the light, &c.

The lion is known by his claws (paw).

[Gk. *Ἐκ τῶν ὀνύχων τὸν λέοντα γινώσκειν.* To judge of the lion from his claws. L. *Exunque leonem*] 1579-80 LODGE *Def Poetry* (Shaks. Soc.) 3 The Rubie is discerned by his pale rednes, and who hath not heard that the Lyon is known by hys clawes? 1639 J. CLARKE *Paræm.* 131 A Lion is known by his pawe. 1642 D. ROGERS *Naaman* 158 By the paw we may judge of the lion, and perceive how far sanctification lies above self. 1861 DEAN STANLEY *Eastern Ch.* iii Many more stories must be told of him [Spyridion], but (to use the words of an ancient writer who has related some of them) 'from the claws you can make out the lion'.

The lion is not so fierce as he is painted (as they paint him).

1639 FULLER *Holy War* v. xxx (1810) 300 But the lion is not so fierce as he is painted, nor this empire so formidable as fame giveth it out. 1640 HERBERT *Oull. Prov.* Wks. (1859) I. 330 The lion is not so fierce as they paint him. 1670 RAY *Prov.* 111 The lion's not half so fierce as he is painted . . . Things are represented at a distance . . . beyond their just proportion and merit. Fame is a magnifying glass.

1594-5 SHAKS *L.L.L.* IV i. 91 Thus dost thou hear the Nemean lion roar 'Gainst thee, thou lamb, that standest as his prey: Submissive fall his princely feet before, And he from forage will incline to play. 1601-2 *Troil. & Cres.* V. iii. 37 You have a vice of mercy in you, which better fits a lion than a man.

The lion kicked by an ass.

1874 SWINBURNE *Lit.* 23 Feb in *Times, Lit Sup.* 28 May, 1909; 196 The last . . . public voice that reached him [Landor] from England must have been . . . obloquy and insult. It is true that the lion at whom those asses' kicks were aimed was by no means maimed or clipped as to the claws and teeth.

The lion's mouth.

[1560 GENEVA BIBLE *Ps.* xxii 21 Save me from the Lyons mouth. 2 *Tim.* iv. 17 I was delivered out of the mouth of the Lion.] 1601 DENT *Pathw. Heaven* 63 What doth hee else, but (as it were) put his finger into the Lion's mouth 1726 CAVALLIER *Mem.* iv. 289 He would not lay down his Arms, saying it was better to die, than to run into the Lion's mouth.

The lion's provider.

[= jackal, *lit. & fig.*] [The jackal was formerly supposed to go before the lion and hunt up his prey for him.] 1672 W. DE BRITAIN *Dutch Usurp.* 33 They must not be like the Joe-caul, which provides food for the Lyon. 1808 SCOTT *Lit. to W. Gifford* 25 Oct. in LOCKHART

If you will accept of my services as a sort of jackal or lion's provider.

The lion's share.

1790 BURKE *Fr. Rev* Wks. V. 252 Nor when they were in partnership with the farmer . . . have I heard that they had taken the lion's share 1823 SCOTT *Peveril* xxi 'The good-man has . . . come to wait on you himself. He always does so when company drink wine.' 'That he may come in for the host's, that is, the lion's share. 1897 M. A. S. HUME *Raleigh* 42 The confiscated lands of the deputed Desmonds in Munster were to be scrambled for, and Raleigh naturally came in for the lion's share.

The litter is like to the sire and the dam.

1546 J. HEYWOOD *Prov* (1867) I xi 27 Commonly all thyng shewth fro whens it camme. The litter is lyke to the syre and the damme.

The little cannot be great unless he devour many.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 359.

The little gentleman in black velvet.

[= a mole] [A Jacobite phrase, referring to the belief that the death of William III was caused by his horse's stumbling over a mole-hill.] 1814 SCOTT *Wav* xi 'The little gentleman in black velvet who did such service in 1702. 1923 *Times* 11 Oct. 19/6 One may recognize him as 'the little gentleman in black velvet' of Jacobite toasts, whose hallock gave William III his fatal fall from his horse.

The little smith of Nottingham, / who doth the work that no man can.

1609 C. BUTLER *Fem. Monarchie* 133 The little smith of Nottingham (whose art is thought to excel art of man). 1662 FULLER *Worthies, Notts.* (1840) ii. 570 'The little smith of Nottingham, who doth the work that no man can'. . . I . . . have cause to suspect that this . . . is a periphrasis of *Nemo, Odis*, or a person who never was. And the proverb . . . is applied to such who, being conceited of their own skill, pretend to the achieving of impossibilities.

The little wimble¹ will let in the great auger.

1636 FEATLEY *Clavis Myst.* xxix. 377 As the wimble bores a hole for the auger. 1732 T. FULLER *Gnom.* 199 The little wimble will let in the great auger. [1 gimlet.]

The lone sheep is in danger of the wolf.

1639 J. CLARKE *Paræm.* 117.

The long and the short of it.

c. 1330 BRUNNE *Chron.* (Hearne) 222 To say longly or shorte, alle [that] arnes bare. 1589 NASHE *Death of Martin Mar-Prelate* in Wks. (Gros.) I. 185 This is the short and the long, and the somme of all. 1681 W. ROBERTSON

Phraseol. Gen. 837/2 *The LONG and the short of a business*; Summa rei.

1598-9 SHAKS. *Hen. V* III. ii. 130 That sal I suerly do, that is the breff and the long.

The long home.

[= the grave.] [1611 BIBLE *Eccles.* xii 5 Man goeth to his long home.] 1662 FULLER *Worthies, Warwickshire* (1840) III. 273 Some think she went her own pace to the grave, while others suspect a grain was given her, to quicken her in her journey to her long home.

The longer east, the shorter west.

1546 J. HEYWOOD *Prov.* (1867) I. xiii. 41 Alwaie the longer east the shorter west.

The longer forenoon, the shorter afternoon.

1546 J. HEYWOOD *Prov.* (1867) I. xiii. 41 The longer forenoone the shorter after noone.

The longer we live, the more farlies¹ we see.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 The longer we live, the mae farlies we see. 1721 KELLY *Scot. Prov.* 313 The longer welive the more farlies we see. [¹ wonders.]

The longer you look at it the less you will like it.

1872 G. J. WHYTE-MELVILLE *Saian* xxiii It's no use being shifty about it. You've got to jump, and the longer you look, the less you'll like it.

The longest day hath an (his) end (must have an end).

c. 1390 GOWER *Conf. Amantis* I 578 Both hou so that the dai be long, The derke nyht comth ate laste. 1612-15 BP. HALL *Contempl.* xx. v (1825) II. 33 The longest day must have his evening. Good Elisha, that had lived some ninety years, . . . is now cast upon the bed of his . . . death. 1614 CAMDEN *Rem.* 313 The longest day hath his end. 1659 HOWELL *Eng. Prov.* 10/1 The longest day hath an end. 1670 RAY *Prov.* 77 The longest day must have an end. 1721 KELLY *Scot. Prov.* 337 *The longest day will have an end.* Spoken when men now in power oppress us, signifying that there may be a turn. 1841 CHAMIER *Tom Boul.* II The longest day will have an end, and though it's cloudy in the morning, the sun may shine bright enough at noon.

1599-1600 SHAKS. *Jul. Caes.* V. i. 125 But it sufficeith that the day will end. 1606-7 *Ani. & Cleop.* IV. xii. 85 The long day's task is done, And we must sleep.

The longest night will have an end.

1613 WITHER *Abuses* I. xvi. Sorrow Calmes doe the roughest stormes that are attend, And th' longest night that is will haue an end.

The love of money and the love of learning rarely meet.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 372. 3950

The love of the wicked is more dangerous than their hatred.

1732 T. FULLER *Gnom.* 199.

The low (An ill) stake standeth long (longest).

1614 CAMDEN *Rem.* 313. 1670 RAY *Prov.* 14 An ill stake standeth longest.

The lower mill-stone grinds as well as the upper.

1678 RAY *Prov.* 172.

The lower stone can do no good without the higher.

1519 HORMAN *Vulgaria* (1530) xv. e. i The lower stone cā do no good without the hyer.¹ [¹ e. the upper millstone]

The lucky¹ thing gives the penny.

1721 KELLY *Scot. Prov.* 334 *The lucky thing gives the penny.* If a thing be good, the bulkier the better; an apology for big people. [¹ bulky.]

The mad dog bites his master.

1732 T. FULLER *Gnom.* 200.

The magician mutters, and knows not what he mutters.

1678 RAY *Adag.* Hebr. 409 The Magician mutters, and knows not what he mutters. This is proverbially used against those who pray in an unknown Tongue, or do any thing which they do not understand.

The malt-man comes on Monday.

? 1622 J. TAYLOR (Water-P.) *Trav. Twelvepence* (1630) 70 The Malt-man came on Munday, & would haue me. 1659 HOWELL *Eng. Prov.* 9/2 The malt-man comes on munday.

The man of God is better for having his bows and arrows about him.

1659 HOWELL *Eng. Prov.* 2/1.

The man who has not been flogged is not educated.

[Gk. MENANDER *Monosticha* 422 'Ο μὴ δαπέλς ἀνθρώπος οὐ παιδεύεται. The man that has never been flogged has never been taught.] 1929 *Times* 29 June 13/5 I hailed with delight the letter . . . in defence . . . of punishing boys . . . with the rod. . . As the Greek poet said of old, 'A man who has not been flogged is not educated'.

The March sun causeth dust, and the wind blows it about.

1670 RAY *Prov.* 17.

The March sun raises, but dissolves not.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 346.

The market is the best garden.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 351 The market is the best garden. 1670 RAY

Prov. 17 The market is the best garden. At London they are wont to say, Cheapside is the best garden.

The master absent and the house dead.

1640 HERBERT *Oull. Prov Wks* (1859) I. 360.

The master's eye fattens the horse, and his foot the ground.

1537 R WHILFORD *Werke for Housholders sig F 5* The steppe of the husbände maketh a latte donghyll and the eye of the mayster a latte horse 1640 HERBERT *Oull. Prov Wks.* (1859) I. 340.

The master's eye maketh the horse fat.

[Gk. PLUTARCH *Morals*, Bk. I Οὐδὲν οὕτω παίνει τὸν ἵππον ὡς βασιλέως ὀφθαλμός. Nothing fattens the horse so much as the master's eye.] 1552 LATIMER *5th Serm. Lord's Prayer* (Parker Soc.) 394 A fellow asked a philosopher . . . 'How is a horse made fat?' The philosopher made answer, . . . 'With his master's eye' . . . meaning . . . that the master should . . . take heed to the horse-keeper, that the horse might be well fed. 1579 LILLY *Euphues* (Arb.) 104 It is the eye of the master that fatteneth the horse, and the loue of the woeman, that maketh the man 1631 BRAITHWAITE *Whimzies* (1859) 69 The masters eye feeds his horse, but the ostlers starves him.

The master's footsteps fatten the soil.

1648 HERRICK *Hesper.*, *Country Life* 23 Wks. (1921) 226 The best compost for the Lands Is the wise Masters Feet, and Ilands 1659 HOWELL *Eng. Prov* 10/2 The masters footsteps fatten the soyl. 1721 KELLY *Scot. Prov.* 308 The master's foot is the best foulzie¹ . . . The other asked, what was the best gooding² for ground? and was answered, The master's foot. . . The care and concern of a man will make his business prosper. [¹ manure.]

The mayor of Altrincham and the mayor of Over; the one is a thatcher, the other a dauber.¹

1678 RAY *Prov.* 301 Cheshire The Maior of Altringham and the Maior of Over. The one is a thatcher the other a dauber. These are two petty Corporations whose poverty makes them ridiculous to their neighbours.² 1917 J. C. BRIDGE *Chesh. Prov.* 115 The Mayor of Altrincham³ and the Mayor of Over. The one is a thatcher, the other a dauber.² A good thatcher was a very skilled workman. . . . The Mayoralty of Altrincham (. . . created by Charter in 1290) has been held by members of the best families in the district. [¹ a plasterer, builder of clay walls. ² In 1920 the population of Altrincham was 18,000.]

The mayor of Altrincham lies in bed while his breeches are mending.

1678 RAY *Prov.* 301 Cheshire. The Maior of Altringham lies in bed while his breeches are mending. 1787 GROSE *Provinc. Glos., Chesh.* (1811) 157 The mayor of Altringham lies in

bed whilst his breeches are mending As the mayor of every other town must do, if he had but one pair, as is said to have been the case with this worshopful magistrate. 1818 SCOTT *III. Mudd* xlv 'I was like the Mayor of Altringham, who lies in bed while his breeches are mending, for the girl did not bring up the tight bundle to my room till she had brought up all the others by mistake'

The mayor of Northampton opens oysters with his dagger.

1602 FULLER *Worthies, Northants* (1810) II. 500 'The mayor of Northampton opens oysters with his dagger.' This town being eighty miles from the sea, sea-fish may be presumed stale therein

The meal cheap and the shoon dear, quoth the souters wife, that would I hear.

1721 KELLY *Scot. Prov* 317

The men of Kent.

1662 FULLER *Worthies, Kent* (1810) II. 122 'A man of Kent'. This may relate either to the liberty or to the courage of this county men. 1787 GROSE *Provinc. Glos., Kent* (1811) 181 All the inhabitants of Kent, east of the river Medway, are called Men of Kent, from the story of their having retained their ancient privileges, particularly those of gavel-kind, by meeting William the Conqueror, at Swanscomb-bottom . . . The rest of the inhabitants of the county are stiled Kentish-men 1861 G. BIRD *New Rector* x 104 The 'Men of Kent', you know, were never conquered! 1926 *Times* 5 July 21/7 Handley Cross Spa . . . lay . . . in the heart of the country of Men of Kent and Kentish Men.

The merry month of May.

1412-20 LINDGATE *Troy Br* I. 1293 And May was com, be monyth of gladnes. 1579 SPENSER *Shep. Cal.* May Wks. (Globe) 458 Is not thilke the mery moneth of May. 1598 BARNFIELD *Ode* As it fell vpon a Day, In the merrie Month of May.

The Michaelmas moon / rises aye alike soon.

1721 KELLY *Scot. Prov.* 334 The Michaelmas moon rises ay alike soon. The moon . . . rising more northerly, rises more early. My country people believe it to be a particular providence of God that people may see to get in their grain.

The mill cannot grind with the water that is past.

1616 DRAXE *Anc. Adaq.* 151 The water that is past, cannot make the mill goe. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 324 The null cannot grind with the water that's past. 1865 ABP. TRENCH *Poems, Proverbs* xix 303 Oh seize the instant time; you never will With waters once passed by unpeel the mill.

The mill gets by going.

1651 HERBERT *Jac. Prud.* 8 The Mill gets by going. 1897 'H. S. MARRIMAN' *In Kedar's T.*

xxx 'The mill gains by going, and not by standing still,' he said, and added, . . . 'But it is always a mistake to grind another's wheat for nothing'

The mill stands that wants water.

1636 S. WARD *Serm* (1862) 128 Such mercenary lawyers . . . only keep life in the law so long as there is money in the purse, and when this golden stream ceaseth the mill stands still. 1659 HOWELL *Brit. Prov* 23. 1732 T. FULLER *Gnom.* 146 Mills will not grind, if you give them not water.

The mill that is always going grinds coarse and fine.

1910 P. W. JOYCE *Eng. as We Speak* 115 A person who talks too much cannot escape saying things now and then that would be better left unsaid.—'The mill that is always going grinds coarse and fine.'

The miller got never better moulted¹ than he took with his own hands.

1721 KELLY *Scot. Prov* 313 *The miller got never better moulted than he took with his own hands.* Spoken to them who have a thing at their own taking. [¹ toll]

The miller grinds more men's corn than one.

1596 NASHE *Saffron* IV (1870) To Reader 18 O! good brother *Timothie*, rule your reason; the miller gryndes more mens corne than one.

The miller's boy said so.

1830 FORBY *Vocab. E. Anglia* 431 'The miller's boy said so'.—i.e. It was matter of common report.

The mind is the man.

[L. CICERO *Rep.* vi 24, 26 *Mens curusque* is *est quisque* Each man's mind is himself.] 1642 D. ROGERS *Naaman* 163 'The mind of every man is the man the spirit of the miser, the mind of the drunkard . . . they are more precious to them than life itself'

The miserable man maketh a penny of a farthing, and the liberal of a farthing sixpence.

1640 HERBERT *Oull. Prov.* Wks (1859) I. 326.

The mob has many heads, but no brains.

1732 T. FULLER *Gnom* The mob has many heads, but no brains. 1747 FRANKLIN *Poor Rich. Alm.* Nov. A mob's a monster, heads enough but no brains.

The modern Athens (i.e. Edinburgh).

1822 SCOTT *Nigel* (*Introd. Epist.*) I think our Modern Athens much obliged to me for having established such an extensive manufacture. 1905 J. OXENHAM *White Fire* II Her husband had been a professor in Edinburgh, and the society he and she had enjoyed in the modern Athens, thirty years before, was her standard of what society ought to be. 1911 *Spectator* 25 Nov. 903 Some of the

'Modern Athenians' look on their unfinished temple on Calton Hill . . . as making the architecture of Edinburgh even more like that of fallen Athens than it would otherwise have been.

The modern Babylon (i.e. London).

1835 J. M. WILSON in *Tales of Borders* I. 355, 6 I proceeded to London . . . and . . . found myself . . . in a wilderness . . . Months passed away, and I was still a wanderer upon the streets of the modern Babylon.

The moon does not heed the barking of dogs (wolves).

[*L. Laetantem curatne alta Diana canem?* Does Diana on high care for the dog that barks at her?] 1580 LYLLY *Euph. & his Eng.* (Arb.) 386 Eager Wolves bark at ye Moone, though they cannot reach it. 1621 BURTON *Anat. Mel* II. III. VII (1651) 358 Doth the moon care for the barking of a dog? They detract, scoffe, and raile (saith one), and bark at me on every side, but I . . . vindicate myself by contempt alone. 1660 W. SECKER *Nonsuch Prof* II (1891) 74 Believers resemble the moon, which emerges from her eclipse by keeping her motion; and ceases not to shine because the dogs bark at her.

The moon's not seen where the sun shines.

1576 PETTIL *Petite Pall.* (Gollancz) II. 109 When sun shineth, the light of the stars is not seen. 1616 DRAKE *Anc. Adag* 128 Where the Sunne shineth, the Moone hath nought to doe. 1678 RAY *Prov.* 178

1594-5 SHAKS. *L.L.L.* IV. III. 230 My love, her mistress, is a gracious moon; She, an attending star, scarce seen a light.

The more careless, the more modish.

1738 SWIFT *Pol. Conversat.* I. Wks (1856) II. 338 *Lady S.* She wears her clothes as if they were thrown on her with a pitchfork. . . . *Never.* Well, that's neither here nor there; for, you know, the more careless the more modish.

The more cost, the more honour.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 The mair cost, the mair honour. 1721 KELLY *Scot. Prov.* 317 *The more cost the more honour.* Spoken to them that propose an expensive thing, when a cheaper would do. 1821 SCOTT *Pirate* XI 'Ay, ay, brother, . . . that's spoken like your wise sell. The mair cost the mair honour—that's your word ever mair.'

The more dirt, the less hurt.

1832 A. HENDERSON *Scot. Prov.* (1881) 13 The mair dirt, the less hurt.

The more haste, the less (worse) speed.

c 1350 MS. *Douce 52* (ed. Forster) in *Festschr. z. xii. Deutschen Neuphilologentage*, no. 86 The more hast, the worse speede. c. 1430 LYDGATE *Minor Poems* (Percy Soc.) 75 The slower paas, the further in rennyng; The more I renne, the more wey I lese. 1546 J. HEYWOOD *Prov.* (1867) I. II. 5 Moste times

he seeth, the more haste the lesse speede
1595 *Loerine* i ii (*Shaks. Apoc*) 13 *Strum*
 My penne is naught, gentlemen, lend me a
 knife. I thinke the more haste the worst
 speed. **1611** J. DAVIES *Sourge Folly*, *Prov.*
 48 Wks (Gros) II 42 'The more haste, the
 worse speede.' **1887** BLACKMORE *Spring-*
haven lvii Some days had been spent by
 the leisurely Dutchman in providing fresh
 supplies, and the stout bairn's favourite
 maxim seemed to be, 'the more haste the
 less speed' **1894** L.D. AVEBURY *Use of*
Life xii (1901) 77 Do nothing in a hurry.
 Nature never does. 'Most haste, worst
 speed.' **1896** SKELAR *Stud Pastime* 79 'The
 more haste, the worse speed.' . . . When we
 remember that *speed* really meant *success* in
 Old English, the sense becomes 'The more
 haste, the worse success', which is a perfectly
 wise and sensible saying

1594-5 SHAKS *L.L.L.* II 237 His tongue,
 all impatient to speak and not see, Did
 stumble with haste in his eyesight to be.
1594-5 *Rom. & Jul.* II. iii. 94 Wisely and
 slow; They stumble that run fast *Ibid.* II. vi.
 15 Too swift arrives as tardy as too slow.
1593 *Venus & Adon* 909 Hei more than
 haste is mated with delays

**The more haste, the worse speed,
 quoth the tailor to his long thread.**

1721 KELLY *Scot. Prov.* 313

**The more hazelnuts, the more
 bastard children.**

1844 NORTHALL *Folk-phrases* (E.D.S.) 21.
Glouc.

**The more (worse) knave, the better
 luck.**

1636 CAMDEN *Rem.* 307 The more knave the
 better luck. **1660** TATHAM *The Rump* iv. i
 (1879) 250 What says Pluck?—The worsen
 knave, the better luck!

**The more knaves, the worse com-
 pany.**

1519 *Four Elements* in HAZLITT *O E P.* (1874)
 I. 35 What, art thou here? I see well, I,
 The mo knaves the worse company. **1546** J.
 HEYWOOD *Prov.* (1867) i. xi 29 But the mo
 knaues the worse company to gréete.

**The more laws, the more offenders
 (sins).**

[L. TACITUS *Annals* III. 27 *Corruptissima*
republica plurimæ leges. The more corrupt
 the state, the more numerous the laws.] **1667**
 MILTON *Par. Lost* xii. 283 So many Laws
 argue so many sins Among them. **1732**
 T. FULLER *Gnom.* 201 The more laws, the
 more offenders.

**The more light a torch gives, the
 shorter it lasts.**

1732 T. FULLER *Gnom.* 201 The more light a
 torch gives, the less while it lasts.

The more mischief the better sport.

1721 KELLY *Scot. Prov.* 337 *The more mischief*
the better sport. A common, but wicked and

foolish saying. **1747** L.D. LOVAT in CHAMBERS
Hist. Rebel. Scot. (1828) II. xii. 265 When
 informed . . . that a scaffold had fallen near
 the place of execution, by which many
 persons were killed . . . , he only remarked,
 'The man mischief, the better sport'

The more Moors, the better victory.

1678 RAY *Prov.* 351 The more Moors, the
 better victory **1813** — *Prov.* 110 A saying
 used by the Spaniards, when the Moors were
 in Spain

The more noble, the more humble.

1670 RAY *Prov.* 19

**The more the camomile is trodden
 on, the faster it grows.**

1576 PLINIL *Petite Pall* (Gollancz) I. 36 As
 the herb camomile the more it is trodden
 down the more it spreadeth abroad, so virtue
 and honesty the more it is spited the more it
 sprouteth **1637** SHIRLEY *Hyde Ph.* III. ii
Mist C. For ne'er was simple camomile so
 trod on, Yet still I grow in love.

1597-8 SHAKS. *I Hen IV* II. iv 446 Though
 the camomile, the more it is trodden on the
 faster it grows, yet youth, the more it is
 wasted the sooner it wears.

**The more the carle riches, he
 wretches.**

1853 ABB. TRULNICH *Prov.* v (1891) 111 Mam-
 mon . . . given sometimes . . . that under its
 fatal influence they may grow worse and
 worse, for *The more the carle riches, he wretches.*

**The more the merrier; the fewer the
 better cheer (fare).**

1546 J. HEYWOOD *Prov.* (1867) II. vii. 65
 The mo the merier, we all daie here and
 sée. Ye, but the fewer the better fare (said
 hée) **1614** JONSON *Barth Fair* i i *Litt Ay*,
 and Solomon too, Win, the more the merrier.
1629 T. ADAMS *Serm.* (1862) i. 214 The
 company is . . . all the patriarchs, prophets,
 saints . . . Here, the more the merrier, yea,
 and the better cheer too **1738** SWIFT *Pol.*
Conversat II. Wks. (1856) II. 314 *Lady S.*
 Sir John, I beg you will sit down; come,
 the more the merrier. *Sir J Ay*; but the fewer
 the better cheer. **1855** KINGSLEY *Westw.*
Ho! xliii 'The more the merrier: but the
 fewer the better fare.' I think we will do
 without our red friends for this time.

**The more there's in it, the more
 there's of it.**

1738 SWIFT *Pol. Conversat.* i. Wks. (1856)
 II. 337 *Never.* There's some dirt in my
 teacup. *Miss.* Come, come, the more there's
 in't, the more there's on't.

**The more thy years, the nearer
 (nigher) thy grave.**

1614 CAMDEN *Rem.* 313 The more thy years,
 the nigher thy grave's. **1639** J. CLARKE
Param. 308 The moe thy yeares, the nearer
 thy grave.

The more wicked, the more fortunate (lucky).

1552 LATIMER *Serm. Lincolnsh.* i (1562) 68
And therefore there is a common sayinge
The more wicked, the more lucky.

**The more women look in their glass,
the less they look to their house.**

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 328.

The more you heap, the worse you cheap.

1670 RAY *Prov.* 102 The more you heap, the worse you cheap The more you rake and scrape, the worse success you have.

**The more you rub a cat on the rump,
the higher she sets up her tail.**

1678 RAY *Prov.* 109 The more you rub a cat on the rump, the higher she sets up her tail.
1853 ABP. TRENCH *Prov.* (1894) IV. 78 No need . . . of adulation or flattery to quicken [fools] to a ranker growth, for. *The more you stroke the cat's tail, the more he raises his back.*

The more you stir it (a turd), the worse it stinks.

1546 J. HEYWOOD *Prov.* (1867) II. VI. 63 Let him pake, for we thinke, The more we stir a tourde, the wurs it will stynke. 1620 SHELTON *Quire* II. XIII (1908) II. 266 'I have spoken, . . . but let it alone; the more it is stirred, the more it will stink. 1639 J. CLARKE *Paræm.* 200 The more you stirre it, the worse it stinkes. 1670 RAY *Prov.* 194. The more you stir, the worse you stink.

The more you tramp on a turd, the broader it grows.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 The maier ye tramp in a turde, it growes the breader. 1721 KELLY *Scot. Prov.* 316 *The longer you tread on a turd, it will be the broader.* Spoken when people make a great stir about scandalous words which they are supposed to have deserv'd.

The morning hour has gold in its mouth.

1853 ABP. TRENCH *Prov.* V (1894) 121 *The morning hour has gold in its mouth;*¹ . . . the earlier hours given to toil will yield larger and more genial returns than the later, . . . [and it] is true in respect of moral no less than mental acquisitions. [¹ Morgenstund' hat Gold im Mund.]

The morning sun never lasts a day.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 335 The morning sun never lasts a day. 1754 FRANKLIN *Poor Rich.* Alm. Nov. For age and want save while you may; No morning sun lasts a whole day.

**The most high God sees, and bears:
my neighbour knows nothing, and
yet is always finding fault.**

1813 RAY *Prov.* 324. *Per.*

The mother is a matchless beast.

1721 KELLY *Scot. Prov.* 332 *The mother is a matchless beast* Spoken of the tender affection of mothers

**The mother of mischief is no bigger
(more) than a midge's wing.**

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 The mother of mischief is na mair nor a midge wing. 1721 KELLY *Scot. Prov.* 310 *The mother of a mischief is no more than a midgewing* Spoken when a great quarrel has risen from a small occasion. 1796 EDGEWORTH *Par. Asst.*, 'Barring Out' (1903) 307 'The mother of mischief', says an old proverb, 'is no bigger than a midge's wing'. 1858 MRS. CRAIK *A Woman's Thoughts* 177 Fatal and vile as her progeny may be, 'the mother of mischief', says the proverb, 'is no bigger than a midge's wing.'

The mother's breath is aye sweet.

1721 KELLY *Scot. Prov.* 332 *The mother's breath is ay sweet.* Spoken of the tender affection of mothers.

The mother's (or woman's) side is the surest.

[1420 HENRY V] 1548 HALL *Chron.* (1809) 101 Was not my great grandmother . . . of the noble house of Valoys? . . . if the old and trite proverb be true that the woman's side is the surer side and that the child followeth the womb, . . . the surer part is French 1607 MIDDLETON *Mich. T.* I. 1 Wks. (1885) I. 222 Yet the mother's side Being surer than the father's, it may prove, Men plead for money best, women for love.

**The mother-in-law remembers not
that she was a daughter-in-law.**

1659 HOWELL *Brit. Prov.* 36 The mother in law doth not remember that she hath been a daughter in law by her lease. 1732 T. FULLER *Gnom.* 201.

**The mountains have brought forth
a mouse.**

[L. HORACE *De Arte Poet.* 139 *Parituriunt montes, nascetur ridiculus mus.* The mountains are in labour, a ridiculous mouse will be born. (An allusion to Æsop's fable of the Mountain in Labour)] c 1390 GOWER *Conf. Am.* VII, ll. 3553-75 For so it fell that ilke day, This hell[hull] on his childinge lay, . . . The nerth this hell was upon chance To taken his deliverance, The more unbuxumliche he cride; . . . And ate laste it was a Mous, The which was bore. 1549 LATIMER *1st. Serm. bef. Edw. VI* (Parker Soc.) 92 For all their boasts, little or nothing was done; in whom these words of Horace may well be verified, . . . 'The mountains swell up, the poor mouse is brought out.' 1589 NASHE *Pref. to Greene's 'Menaphon'* Wks. (McKerrow) III. 312 Let other men . . . praise the Mountaine that in seauen yeares bringeth forth a Mouse . . . ; but giue me the man whose extemporall veine . . . will excell our greatest Art-masters deliberate thoughts. 1835 D. C. MURRAY *Rainbow G.* III. 1 After the mountain has been in

labour, the kindest commendations the mouse can deserve can hardly be satisfactory to the mountain

The mouse that hath but one hole is quickly taken.

[L. PLAUTUS *Mus non uni fidel antro* The mouse does not trust to one hole only. KEMBLER *Salomon* 57 *Mus miser est antro qui tantum clauditur uno*] c. 1338 CHAUCEUR *Wife's Prol* 572-4 I holde a mouses herte nat worth a leek, That hath but oon hole for to sterte to, And if that faile, thanne is al y-do. 1651 HERBERT *Jac. Prud. Wks* (1859) I. 370 The mouse that hath but one hole is quickly taken. 1886 BLACKMORE *Crabock N.* xvii Biddy . . . took to her brogue as a tower of refuge. Bilingual races are up to the tactics of rats with a double hole. 1897 H. S. MERRIMAN *In Kedar's T.* xvii The house seemed to have two staircases of stone and two doors. There is a Spanish proverb which says that the rat which has only one hole is soon caught. Perhaps the architect . . . had built his house to suit his tenants.

The murder is out.

[Said when something is suddenly revealed or explained.] 1706 FARQUHAR *Recruit Off* III. 1 Now the murder's out. 1831 MACAULAY *Lett.* 29 June Barnes . . . pretended that all the best strokes were his. I believed that he was lying. . . And now the murder is out.

The name of an honest woman is mickle worth.

1721 KELLY *Scol. Prov.* 331 *The name of an honest woman is mickle worth.* A reason given for a woman, who has borne a bastard, for marrying an inferior person.

The nearer the bone the sweeter the flesh. [But cf. The flesh is aye fairest that is farthest from the bone on p. 437.]

1559 BALLADS (Percy Soc.) I. 21 The nigher the bone, the flesh is much sweeter. 1639 J. CLARKE *Parom.* 163 The nearer the bone the sweeter is the flesh. 1662 FULLER *Worthies, Wales* (1840) III. 480 As the sweetest flesh is said to be nearest the bones, so most delicious valleys are interposed betwixt these mountains. 1824 LAMB *Lond. Mag.* Nov. in *Elia*, 'Capt. Jackson' (1921) 255 Sliding a slender ratio of Single Gloucester upon his wife's plate, . . . he would convey the remanent rind into his own, with a merry quirk of 'the nearer the bone', &c

The nearer the church, the farther from God.

c. 1303 BRUNNE *Handl. Synne* I. 9242 Tharfor men seye, an weyl ys trowed, 'þe nere þe cherche, þe fyrþer fro God'. c. 1350 MS. *Douce* 52 (ed. Förster) in *Festschr. z. 50. Deutschen Neuphilologentage* no. 15. The nerer the chyrche the ferþer fro Crist. 1546 J. HEYWOOD *Prov.* (1867) I. ix. 17 The nere to the church, the fether from God. 1579 SPENSER *Shep. Cal.* Jul. Wks. (Globe) 467 To Kerke the narre, from God more farre, Has bene an old-sayd sawe. 1611 TOWNSEUR

Ath. Trag. I. iv *Bel* Come, set forward to the church . . . Seb. And verily the proverb—The nearer the church the further from God. 1630 SHUTRON *Quit* II. xlvii (1908) III. 142 Eat nothing of all this meat . . . for this dinner was presented by muns, and it is an old saying, 'The nearer the church, the farther from God'. 1641 D. THOMSON *Scol. Prov* (Beveridge) 82 Nearer the kirk, farther fra God

The net of the sleeper catches fish.

[Gk. *Εὐδορία κύπτος αἰρεῖ* L. *Dormienti rete trahit*] 1553 ABP. TRENCH *Prov.* v (1891) 119 The following [is] often quoted or alluded to by Greek and Latin authors. *The net of the sleeping (fisherman) takes.*

The Netherlands are the cockpit of Christendom.

1612 HOWELL *For. Trav.* xiii (Arb.) 60 For the Netherlands have been for many yeares, . . . the very Cockpit of Christendome, the Schoole of Armes, and Rendezvous of all adventurous Spirits.

The night cometh, when no man can work.

1526 RINDALL *John* ix. 4 The nyght cometh, when no man can worke. 1791 BOSWELL *Johnson* xxi (1817) 193 I observed upon the dial-plate of his watch a short Greek inscription . . . *Νύξ γὰρ ἔρχεται*, . . . 'the night cometh when no man can work'. 1902 FAIRBAIRN *Philos. Chin. Rel.* (ed. 2) I. iv. 143 Men thought of themselves more worthily and of their deeds more truly when they saw that a night came when no man could work.

The night is no man's friend.

1853 ABP. TRENCH *Prov.* III (1891) 45 The old German proverb *The night is no man's friend* (Die Nacht ist keines Menschen Freund) . . . rests . . . on the wide-spread feeling in the northern mythologies of the night as an unfriendly and, indeed, hostile power to man.

The nightingale and cuckoo sing both in one month.

1639 J. CLARKE *Parom.* 106.

The noblest vengeance is to forgive.

1580 LYLLY *Euph. & his E.* (Arb.) 452 Thinking no revenge more princely, then to spare when she might spill. 1666 TORRIANO *Ital. Prov.* 202 To pardon, is a divine revenge. 1853 ABP. TRENCH *Prov.* I (1891) 13 *The noblest vengeance is to forgive*; here is the godlike proverb on the manner in which wrongs should be recompensed.

The noise is greater than the nuts.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366.

The noise is so great, one cannot hear God thunder.

1853 ABP. TRENCH *Prov.* vi (1891) 135 The divine voices . . . being drowned for too many by the deafening tumult and hubbub of the world. *The noise is so great, one cannot hear God thunder.* (Le bruit est si fort, qu'on n'entend pas Dieu tonner.)

The north for greatness, the east for health; the south for neatness, the west for wealth.

1682 FULLER *Worthies, Dorset* (1840) i. 453 The houses of the gentry herein are built rather to be lived in, than to be looked on. Indeed the rhyme holds generally true of the English structures, 'The north for greatness, the east for health; The south for neatness, the west for wealth'.

The north of England for an ox, the south for a sheep, and the middle part for a man.

1662 FULLER *Worthies, Wills.* (1840) iii. 314 I have heard a wise man say, that an ox . . . would, of all England, choose to live in the north, a sheep in the south . . . , and a man in the middle betwixt both

The nun of Sion, with the friar of Sheen.

1659 HOWELL *Eng. Prov.* 17/1 The Nun of Sion with the Friar of Sheen, Went under the water to play the quean. 1787 GROSE *Provinc. Gloss, Middlesex* (1811) 209 The nun of Sion, with the friar of Sheen. A saying, meant to express birds of a feather. Although the river Thames runs between these two monasteries, there is a vulgar tradition that they had a subterraneous communication.

The nurse is valued till the child has done sucking.

1732 T. FULLER *Gnom.* 202

The nurse's tongue is privileged to talk.

1670 RAY *Prov.* 19.

The offender never pardons.

1640 HERBERT *Ouill. Prov. Wks.* (1850) I. 343 The offender never pardons. 1666 TORRIANO *Ital. Prov.* 176 (18) Who offends, ne'er forgives [pardon-]. 1672 DRYDEN *Conq. Gran.* Pt. 2 i. 11 Zul. Forgiveness to the injur'd does belong, But they ne'er pardon who have done the wrong. 1876 MRS. BANKS *March. Man* xiv He was of Mrs. Ashton's mind that, 'as offenders never pardon', Augusta needed a friend.

The offspring of those that are very old, or very young, lasts not.

1640 HERBERT *Ouill. Prov. Wks.* (1850) I. 358.

The old Adam.

[= the fallen nature inherited from Adam c. 456 SIDONIUS APOLLINARIS *Op.* p. 561 *Veteremque novus . . . Adam*] 1642 D. ROGERS *Naaman To Rdr.* Corrupt self . . . is (upon point) no other then old Adam; the depravedness and disorder of the appetite before spoken of. 1852 E. FITZGERALD *Polonius* 92 Let him who would know how far he has changed the old Adam, consider his dreams. 1910 G. W. E. RUSSELL *Skech. & Snap.* 62 As time goes on, we find the old Adam in Manning's nature reasserting itself.

1598-9 SHAKS *Hen. V* i. 1. 29 Consideration like an angel came, And whipp'd the offending Adam out of him

The old brown cow laid an egg.

1917 J. C. BRIDGE *Chesh. Prov.* 117 The old brown cow laid an egg. Used as an answer to importunate questioners.

The old horse must die in some man's hand.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 60 In some mens aught¹ mon the auld horse die. 1721 KELLY *Scot. Prov.* 312. [¹ownership]

The old lady of Threadneedle St.

[= the Bank of England] 1864 J. PAYN *Lost Sir Massingb.* xxvii I trust you are not come about any fresh wrongs against the Old Lady of Threadneedle Street. I never see your face but I think of an invitation bank-note.

The old withy tree would have a new gate hung at it.

1678 RAY *Prov.* 184.

The older the crab-tree, the more crabs it bears.

1856 ADP. WHATELY *Annot. on Bacon's Ess.* 42 (1876) 452 'The older the crab-tree, the more crabs it bears', says the proverb. Unless a correcting principle be *engrafted*, though a man may, perhaps, outgrow the vices and follies of youth, other vices, and even worse, will come in their stead

The older the Welshman, the more madman.

1659 HOWELL *Brit. Prov.* 31.

The orange that is too hard squeezed yields a bitter juice.

1732 T. FULLER *Gnom.* 202

The owl was a baker's daughter.

1600-1 SHAKS *Hamlet* IV. v. 42 They say the owl was a baker's daughter. Lord! we know what we are, but know not what we may be. [She was transformed, according to a story 'among the vulgar in Gloucestershire', for begrudging bread to Christ]

The ox is never woe, till he to the harrow go.

1523 FITZHERB. *Husb.* § 15 It is an olde sayinge, The oxe is neuer wo, tyll he to the harowe goo.

The ox when weariest treads surest.

[L. a. 420 JEROME *Bos lassus fortius figit pedem.*] 1539 TAVERNER *Erasm. Prov.* (1552) 3 *Bos lassus fortius figit pedem.* An old beaten ox fasteneth his foot the stronger. Jerome used this proverb writing to S. Augustine to fear him that he a young man should not provoke S. Jerome at that time old. 1678 RAY *Prov.* 186 The ox when weariest treads surest.

The oyster is a gentle thing, and will not come unless you sing.

1776 HERD *Scot. Songs*, 'The Dreg Song' II. 165 The oysters are a gentle kin, They winna tak unless you sing. 1816 SCOTT *Antiq. XI* Elspeth chanting . . . 'But the oyster loves the dredging sang, For they come of a gentle kind'. 1869 HAZLITT *Eng. Prov.* 381 The oyster is a gentle thing, and will not come unless you sing.

The paleness of the pilot is a sign of a storm.

1594 GRIFFIN *Looking-Glass* IV. 1 (Merr.) 130 *Mast*. Our bark is batter'd by encountering storms, . . . The steersman, pale and careful, holds his helm. 1666 TORRIANO *Ital. Prov.* 169 (31). The paleness of the Pilot, is the true sign of a storm.

The parings of a pippin are better than a whole crab.

1732 T. FULLER *Gnom.* 202

The parish priest forgetteth that ever he hath been holy water (parish) clerk.

1548 HALL *Chron.* (1809) 387 But when he was once crowned King . . . he cast aside his old odious . . . verbiage ye old proverbe, honours change maners, as the parishe prest remembreth that he was neuer parishe clerk. 1546 J. MEYWOOD *Prov.* I. XI. 31 And now nought he setteth By poore folke, For the paryshe priest forgetteth That ever he hath bene holy water clurke. 1599 PORTER *Angry Wom. Abingd.* II. 1 (Merr.) 120 Hark, mother, hark! The priest forgets that e'er he was a clerk. The priest were at my years, . . . Your mind was to change maiden-head for wife.

The parson (priest) always christens his own child first.

1670 RAY *Prov.* 129 'Tis good christening a man's own child first. 1721 KELLY *Scot. Prov.* 310 *The priest christens his own bairn first*. An apology for serving ourselves before our neighbours. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 335 *Never*. Miss, will you be so kind as to fill me a dish of tea? Miss . . . I'm just going to fill one for myself; and, you know, the parson always christens his own child first. 1927 E. V. LUCAS in *Times* 15 Mar. 18/1 *Jamaican proverbs* . . . I quote a few . . . 'Parson christen him own piccanny first'.

The peacock hath fair feathers, but foul feet.

1618 DRAKE *Anc. Adag.* 10.

The peerage is the Englishman's Bible.

1850 CARLYLE *Lat.-Day Pam.* No. 7 (1885) 241 Collins's old Peerage-Book . . . is properly all we English have for a Biographical Dictionary;—nay, . . . for a National Bible. 1883 W. BATES *Maelise Port.-Gallery* 68 That bulky volume which has been called the Englishman's Bible—*Burke's Peerage*.

The people of Clent¹ are all Hills, Waldrons, or devils.

1894 NORTHALL *Folk-phrases* (E D S.) 24 The people of Clent are all Hills, Waldrons, or devils. *Worc.* . . . Before 1600, 30 entries of Hills, 18 of Waldron, . . . are registered in the parish books. Afterwards the Hills and Waldrons multiplied exceedingly. [¹ Clent Hills, near Birmingham.]

The persuasion of the fortunate sways the doubtful.

1640 HILBERT *Oull. Prov. Wks.* (1859) I. 317.

The physician owes all to the patient, but the patient owes nothing to him but a little money.

1640 HILBERT *Oull. Prov. Wks.* (1859) 359

The pigeon never knoweth woe, / but when she doth a-benting go.

1611 *Melismata* in LILIAN *Collect.* (1902-4) I. 432 The pigeon is never woe Till a-benting she doth go. 1670 RAY *Prov.* 41 The pigeon never knoweth wo, But when she doth a benting go. 1750 W. ELLIS *Mod. Husbandman* II. 131 At this time of the year . . . the pigeons have had hardly any other field-meat besides, except the seed of bent-grass; which occasioned the old verse. The pigeon never knows more woe, Than when he does a-benting go.

The pigs (shots¹) overgo the old swine.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 The shots overgoes the old swine. [¹ half-grown swine.]

The pine wishes herself a shrub when the axe is at her root.

1692 R. L'ESTRANGE *Fables* CCXXXVII (1738) 253 'Tell me, however, when the carpenter comes next with the axe into the wood, to fell timber, whether you had not rather be a bramble than a fir tree'. 1732 T. FULLER *Gnom.* 203 The pine wishes herself a shrub when the axe is at her root

The piper wants mickle that wants the nether chaft(s).¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 The piper wants meikle that wants the nether chaft. 1721 KELLY *Scot. Prov.* 310 *The piper wants mickle that wants the under chafts*. Spoken when a thing is wanting that is absolutely necessary. [¹ lower jaw.]

The pitcher (pot) goes so often to the well (water), that it is broken at last.

1340 *Agenb.* 206 Zuo longe gep pot to pe wetere, pet hit comp to-broke hom. c. 1350 *MS. Douce* 52 (ed. Förster) in *Festschr.* z. zii. *Deutschen Neuphilologenlage*, no. 88 The pot goth so longe to the water pat he comyth broke homie. a. 1450 *Knt. de la Tour* 82 It is a trew proverbe, that 'the pottle may goo so longe to water, that atte the laste it is broken'.

1546 J. HEYWOOD *Prov.* (1867) II. vii 67 The pot so long to the water gothe. Tyll at the laste it comthe home broken. 1591 GREENE *Ari Conny Catch.* II (1592) 15 Yet at last so long the pitcher goeth to the brooke, that it commeth broken home c. 1645 HOWELL *lett. I. i. v* That the Pot which goes often to the water, comes home crack'd at last. 1670 RAY *Prov.* 131 The pitcher doth not go so often to the water, but it comes home broken at last. 1826 SCOTT *Woods.* XII The pitcher goes oft to the well —. 1883 *Pall Mall G.* 3 Oct. 3/2 The pitcher, however, has gone once too often to the well, and yesterday . . . the panorama caught fire in earnest, and was reduced to ashes.

The pitcher goes so often to the well, that it leaves its handle or its mouth.

1851 SIR A. HELPS *Compan. of Sol.* vi (1907) 65 The Spaniards . . . express it prettily. . . The little pitcher that goes often to the fountain, either leaves the handle, or the spout, behind some day. The dainty vase . . . kept under a glass case . . . , should not be too proud of remaining without a flaw, considering its great advantages.

The plough goes not well if the ploughman hold it not.

1639 J. CLARKE *Paræm.* 92.

The poor man is aye put to the worst.

[L. OVID *Fastorum* i. 218 *Pauper ubique jacet.* Everywhere the poor man is despised.] 1721 KELLY *Scol. Prov.* 314 The poor man is aye put to the worst.

The poor man pays for all.

1639 CLARKE *Paræm.* 99 The poor must pay for all. 1721 KELLY *Scol. Prov.* 323.

The poor man turns his cake, and another comes and takes it away.

1678 RAY *Adag. Hebr.* 402.

The poor man's shilling is but a penny.

1721 KELLY *Scol. Prov.* 337 *The poor man's shilling is but a penny.* Because he must buy everything at the dearest rate.

The poorer the church, the purer the church.

1869 HAZLITT *Eng. Prov.* 396.

The porpoise plays before a storm.

1605 CHAPMAN, ETC. *Eastw. Hoe* III. ii (1874) 469 *Dr.* There was a porpoise even now seen at London-bridge, which is always the messenger of tempests, he says a. 1613 OVERBURY *Newes* Wks. (1890) 198 That the wantonnesse of a peaceable common-wealth, is like the playing of the porpesse before a storme. 1623 WEBSTER *Duch Malft* III. iii (Merm.) 188 That cardinal . . . lifts up's nose, like a foul porpoise before a storm.

1608-9 SHAKS. *Pericles* II. i. 26 *1st Fish.* Alas! poor souls; it grieved my heart to hear

what pitiful cries they made to us to help them . . . *3rd Fish.* Nay, master, said not I as much when I saw the porpus how he bounced and tumbled?

The post of honour is the post of danger.

1624 J. FLETCHER *Rule a Wife* IV. i. Wks. (1905) III. 209 For I remembered your old Roman axiom, The more the danger, still the more the honour. 1670 RAY *Prov.* 117 The more danger, the more honour. 1832 A. HENDERSON *Scol. Prov.* (1881) 32 The post of honour is the post of danger. 1905 *Brit. Wkly.* 14 Dec. The Chancellorship of the Exchequer . . . is pre-eminently the post of danger, and therefore the post of honour in the new Government.

The postern door / makes thief and whore.

1611 J. DAVIES *Scourge Folly, Prov.* 71 Wks. (Gros.) II. 43.

The power behind the throne.

1905 VACHELL *The Hill* 198 It was his habit to consult his wife in emergencies. The chief cutter . . . said that Amelia was the power behind the throne. 1909 *Times, Lit. Sup.* 23 July 269 The Duc de Morny . . . far more than the . . . Empress, was the power behind the Throne.

The prayers of the wicked won't prevail.

1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 349 *Col.* I wish you may be wet to the skun. *Sir J. Ay;* but they say the prayers of the wicked won't prevail.

The pride of the morning.

1827 KEBLE *Christ. Yr., 25 S aft. Trin.* Pride of the dewy morning, The swan's experienced eye From thee takes timely warning Nor trusts the gorgeous sky. 1891 A. FORBES *Bar. Biv. & Bal.* (1910) 9 There had been a shower as the sun rose—the 'pride of the morning' the soldiers call the sprinkle—just sufficient to lay the dust.

The pride of the rich makes the labour(s) of the poor.

1616 BRETON *Cross. Prov.* Wks. (1879) II App. iii The pride of the rich makes the labour of the poor. 1639 J. CLARKE *Paræm.* 18 The pride of the rich makes the labours of the poor.

The proof of the pudding is in the eating.

1623 CAMDEN *Rem.* 266 All the prooffe of a pudding, is in the eating. 1682 N. O. tr. BOILEAU *Le Lutrin* 23 To spite his foes, yet for all's feating, The proof of th' pudding's seen i' th' eating. 1738 SWIFT *Pol. Conversat.* ii. Wks (1856) II. 345 *Lady A.* Do you love pudding? *Nev.* I love everything that is good; but the proof of the pudding is in the eating. 1830 G. COLMAN (Jr.) *Rand. Records*

r. 37 'The proof of the pudding is in the eating', which is a precept to trust only to absolute experience.

The properer man, the worse luck.

1633 JONSON *Tale of Tub* III iv (1901) 463 The properer man, the worse luck. 1670 RAY *Prov.* 131 The properer man (and so the honest) the worse luck.

The Protestant Rome.

[= Geneva] 1912 *Spectator* 27 Jan. 128 During the period of religious persecution the 'Protestant Rome' became a city of refuge into which flowed a constant stream of emigration from France. In the eighteenth century Geneva became something of a cosmopolitan centre.

The purest gold is the most ductile.

1620-8 FELTHAM *Resolves, Humility* (1901) 255 I will (in things not weighty) submit freely. The purest gold is most ductile it is commonly a good blade that bends well.

The race is got by running.

1732 T. FULLER *Gnom.* 204.

The race is not to the swift nor the battle to the strong.

[1560 GENEVA BIBLE *Ecl.* IX. 11 I saw under the sunne that the race is not to the swift, nor ye battell to the strong] 1621 BURTON *Anat. Mel.* II III VII (1651) 351 It is not honesty, learning, worth, wisdom, that prefers men, (the race is not to the swift, nor the battle to the strong) but . . . chance.

The rage of a wild boar is able to spoil more than one wood.

1639 J. CLARKE *Param.* 259.

The rain always comes out of Moberley hole.

1917 J. C. BRIDGE *Chesh. Prov.* 117 The rain always comes out of Moberley hole. [Wilmslow.] . . The direction from which an unpleasant wind or rain comes is almost invariably termed a 'hole'.

The rain comes scouth when the wind's in the south.

1862 A. HISLOP *Prov. Scot.* [ed. 3] The rain comes scouth when the wind's in the south. To rain scouth', is to rain abundantly or heavily.

The rath¹ sower never borroweth of the late.

1659 HOWELL *Eng. Prov.* 17/1. [¹ early.]

The reasons of the poor weigh not.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 347.

The receiver is as bad as the thief.

1662 FULLER *Worthies, Nolls.* (1840) II. 569 But, seeing the receiver is as bad as the thief, . . . the cheap pennyworths of plundered goods may in fine prove dear enough to their consciences. 1721 KELLY *Scot. Prov.* 15 A receiver is worse than a thief. If there were none to receive stol'n goods, thieves would

be discouraged. 1830 MARRYAT *King's Own* XI The receiver is as bad as the thief. . . If there were no demand there would be no supply

The red cock.

[= incendiarism. Probably taken from the German *roter Hahn* used already by H. Sachs in this sense] 1815 SCOTT *Guy Man.* III 'We'll see if the red cock craw not in his bonnie barnyard ae morning before day-dawning' . . . 'What does she mean?' . . . 'Fire-raising', answered the laconic Domine.

The redder's (redding)¹ stroke.

1721 KELLY *Scot. Prov.* 159 He who meddles with quarrels, gets the redding stroke. 1737 A. RAMSAY *Scot. Prov.* (1750) 45 He that meddles with toothes² comes in for the redding streak. 1816 SCOTT *Old Mort.* IV 'If they come to lounder ilk ither, . . . suldna I call on you?' 'At no hand, Jemmy; the redder gets aye the worst lick in the fray.' 1888 MRS OLIPHANT *Second Son* V After receiving this redding stroke, which is inevitably the recompense of the third party, Edmund drew back a little. 1900 LANG *Hist. Scot.* I 325 The Earl of Crawford was mortally wounded — 'got the redder's stroke' — in an attempt to stop the fighting. [¹ The redder is one who attempts to settle a dispute. ² quarrels.]

The remedy for injuries, is not to remember them.

1855 BOHN *Handbk. Prov.* 511 *Ital.*

The remedy for love is—land between.

1855 BOHN *Handbk. Prov.* 514. *Sp.*

The remedy is worse than the disease.

1607-12 BACON *Ess., Seditions* (Arb.) 414 Lett Princes . . . not be without some great person of Militarye vauw . . . for the repressing of seditions. . . . But lett such one, be an assured one, . . . or els¹ the remedy is worse then the disease. 1896 BROWN *Council of Trent* I. 5 Rebellion against an unjust and corrupt government may be a remedy worse than the disease. [¹ or else.]

The remembrance of past sorrow is joyful.

1639 CLARKE *Param.* 206 The remembrance of past sorrow is joyful.

1594-5 SHAKS. *Rom & Jul.* III v. 52 All these woes shall serve For sweet discourses in our time to come.

The resolved mind hath no cares.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 339.

The reverend are ever before.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 358.

The rich knows not who is his friend.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 357.

The riches of Egypt are for the foreigners therein.

1875 BURCKHARDT *Arab. Provs.* 83 *The riches of Egypt are for the foreigners therein.* Since

the time of the Pharaohs Egypt has never been governed by national rulers, but constantly by foreigners.

The robin (sparrow) and the wren are God's cock and hen: the martin and the swallow are God's mate and marrow.

a 1508 SKELTON *Phil. Sparrow* 598-601 Wks. (1843) I. 69 That Phyllip may . . . treade the prey wren. That is our Ladies hen. 1826 R. WILBRAHAM *Chesh. Glos* 105 The following . . . is common in Cheshire The Robin and the Wren Aie God's cock and hen, The Martin and the Swallow are God's mate and marrow. 1908 *Times, Whly.* 7 Feb. in The rhyme . . . which asserts that the robin and the wren 'are God's cock and hen' expresses a belief . . . that the robin and the wren are actually the male and female of one species.

The rotten apple injures its neighbours.

[*L. Pomum compunctum cito corrumpit sibi iunctum*] 1340 *Ayenbite* 205 A roted eppel amang þe holen, makeþ rotie þe y-ounde c 1386 CHAUCER *Cook's T.* 4406 Wel bet is roten appel out of hord Than that it rotie al the remenaunt 1736 FRANKLIN *Poor Rich. Alm.* July The rotten apple spoils his companion. 1855 BOHN *Handbk. Prov.* 514 The rotten apple injures its neighbour.

The rough net is not the best catcher of birds.

1546 J. HEYWOOD *Prov.* (1867) I. IX. 18 It hurtheth not the tounge to geue fayre wurdis. The rough net is not the best catcher of burdis. 1614 CAMDEN *Rem.* 313 The rough net is not the best catcher of birds.

The rush bush keeps the cow.

a 1542 SIR D. LINDSAY *Complayni to K.* 407-8 Wks. (1879) I. 57 Jhone Upeland bene full blyth, I trow, Because the rysche bus kepis his kow. [Note p. 256 James V¹ had made such an example of the thieves, . . . that it was a common saying, 'That he made the rush bush keep the cow'.—CHALMERS.] 1827-30 SCOTT *Tales Grandf.* xxvii James was said to have made 'the rush bush keep the cow'; that is to say, . . . cattle might remain on their pastures unwatched [¹ 1513-42]

The rusty sword and empty purse plead performance of covenants.

1670 RAY *Prov.* 23.

The sack is known by the sample.

1732 T. FULLER *Gnom.* 262 You may know by a Handful the whole Sack. 1869 HAZLITT *Eng. Prov.* 397.

The same heat (sunshine) that melts the wax will harden the clay.

1579 GASCOIGNE *Hemeles* Wks. (C.U.P.) II. 476 We see that one self same sunshine doth both harden the clay, and dissolve the wax. 1629 T. ADAMS *Serm.* (1861-2) II. 476 As by the heat of the sun wax is softened, and yet clay is hardened; so by the preaching of the

word the hearts of such as shall be saved are mollified; but the hearts of the lost are further obdurate 1660 SECKER *Nonsuch Prof.* II. (1891) 25 The same heat that melts the wax, will harden the clay.

The sandal tree perfumes the axe that fells it.

1853 ABP. TRENCH *Prov.* IV (1894) 75 This Indian [proverb], suggesting that good should be returned for evil: *The sandal tree perfumes the axe that fells it.* 1865 — *Poems* 302 The sandal tree, most sacred tree of all, Perfumes the very axe which bids it fall.

The scholar may waur¹ the master.

1721 KELLY *Scot. Prov.* 310 The scholar may war the teacher by a time. Lat. *Meliorum præsto magistro discipulum.*² [¹ be better than. ² Juvenal]

The schoolmaster is abroad.

1828 LD. BROUGHAM *Speech* 29 Jan. The schoolmaster is abroad! and I trust more to the schoolmaster . . . than to the soldier. 1841 MARRYAT *Poacher* XXXIII That is very polite for a mender of old kettles; but the schoolmaster is abroad, which, I presume, accounts for such strange anomalies.

The Scot will not fight till he sees his own blood.

1822 SCOTT *Nigel* I 'The Scot will not fight till he sees his own blood', said Tunstall, whom his north of England extraction had made familiar with all manner of proverbs against those who lay yet farther north than himself.

The Scotch ordinary.

1678 RAY *Prov.* 81 *The Scotch ordinary.* i.e. The house of office.

The sea and the gallows refuse none.

1703 NED WARD *Trip to New Eng.* Wks. II. 141 A man on Board cannot but be thoughtful on two Destinies, viz. Hanging and Drowning . . . It often put me in mind of the old Proverb, *The Sea and the Gallows* refuses none. 1866 BROGDEN *Lincolnsh. Words* 79 There is an old adage, that 'The Kirk-garth, like the gallows and the sea, receives all without asking questions'.

The sea complains it wanteth water.

1639 J. CLARKE *Paræm.* 6.

The sea refuses no river.

1605 *London Prodigal* I. i (Shaks. *Apoc.*) 193 *Vnck.* Brother, he is one that will borrow of any man. *Fath.* Why, you see, so doth the sea: it borrowes of all the smal currents in the world, to encrease himselfe. 1732 T. FULLER *Gnom.* 204 The sea refuses no river.

The second side of the bread takes less time to toast.

1837 BLACKMORE *Springhaven* xviii 'The second side of the bread takes less time to toast'. We must not let the first side of ours be toasted; we will shun all the fire of suspicion.

The second word makes the bargain.

1597 BACON *Col. of G. & E.* 10 (Arb.) 151 In such cases the second degree seems the worthiest, as . . . *The second word makes the bargain.*

The self-edge makes show of the cloth.

1670 RAY *Prov.* 141 1732 I. JULIER *Gnom.* 205 *The Selvidge sheweth the Cloth.*

The servant of a King is a king.

1678 RAY *Adag. Hebr.* 402 *The servant of a King is a king* 1911 A. COHEN *Anct. Jew. Prov.* 109 *The servant of a king is like a king.*

The seventh heaven.

[= a state of bliss.] [By the Jews seven heavens were recognized, the highest being the abode of God and the highest angels] 1824 SCOTT *St. Ronans* xxvi He looked upon himself as approaching to the seventh heaven. 1844 KINGLAKE *Eolhen* xvii The Sheik . . . rolled his eyes . . . between every draught, as though the drink . . . had come from the seventh heaven. 1883 RITA *After Long Grief* xxii Lady Ramsey was in the seventh heaven of delight.

The sexton has shaken his shoo¹ at him.

1917 J. C. BRIDGE *Chesh. Prov.* 120 *The sexton has shaken his shoo at him* Said of any one who is ill and not likely to get better. [¹ shovel or spade]

The ship of the desert.

[= the camel] 1844 KINGLAKE *Eolhen* xvii Gaza . . . bears towards [the desert] the same kind of relation as a seaport bears to the sea. It is there that you *charter* your camels ('the ships of the Desert') . . . for the voyage.

The shoe knows whether the stocking has holes.

1855 ABP. TRENCH *Prov.* iv (1894) S1 This too with its keen appreciation of the fact that our faults may be hidden from others, but scarcely from those with whom we are brought into the nearness of daily life, . . . comes . . . from a Creole source: *The shoe knows whether the stocking has holes.*

The shoe will hold with the sole.

1546 J. HEYWOOD *Prov.* (1807) ii v. 55 Folke say of olde, the shoe will holde with the sole. 1580 LYL *Euph. & his Eng.* (Arb.) 308 I will stick as close to thee, as the soale doth to the shoe.

The shortest answer is doing.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 343.

The sickness of the body may prove the health of the soul.

1855 BOHN *Handbk. Prov.* 514.

The sight of a man hath the force of a lion.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 346.

The Silent Highway.

[= the Thames] 1859 G. A. SALA *Twice Round Clock* (1878) 87 *The Silent Highway* has been their travelling route. On the broad bosom of Father Thames, they have been borne in swift, grimy little steamboats.

The simple man is the beggar's brother.

1832 A. HENDERSON *Scot. Prov.* (1881) 90

The singing man keeps his shop in his throat.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 359

The skeleton at the feast.

1651 JER. TAYLOR *Holy Dying* ii, § 1 (1850) 330 All the wise and good men of the world, . . . chose to throw some ashes into their chalices . . . Such was . . . the Egyptian skeleton served up at feasts 1839 MRS. CARLYLE *Let.* 20 May, Poor Mrs Edward Irving . . . in her weeds, . . . seemed to me . . . like the skeleton which the old Egyptians placed at table, in their feasts, to be a memorial of their latter end 1909 E. PHILLIPS *The Haven* i. in Dick . . . was a skeleton at the feast of life in Brixham.

The skeleton in the closet (cupboard).

[A secret source of shame or pain to a family or person] 1855 THACKERAY *Newcomes* iv Some particulars regarding the Newcome family, which will show us that they have a skeleton in their closets, as well as their neighbours. 1859 W. COLLINS *Q. of Hearts* (1875) 62 Our family had a skeleton in the cupboard 1884 'F. ANSTEE' *Giant's Robe* xxv His skeleton came out of the cupboard and gibbered at him. What right had he, with this fraud on his soul, to be admitted . . . to the . . . friendship of a high-minded girl? 1928 *Times* 20 Jan. 13/6 The skeleton of religious division . . . came out of its cupboard yesterday and rattled its bones in the Senate Chamber.

The skilfullest wanting money is scorned.

1670 RAY *Prov.* 18.

The skin of one's teeth.

[= narrowly, barely.] 1560 BIBLE (Geneva) *Job* xix. 20 I have escaped with the skinne of my tethes 1647 CLARENDON *Contempl. Ps. Tracts* (1727) 510 He reckoned himself only escaped with the skin of his teeth, that he had nothing left. 1894 SALA *Lond. Up to Date* 66 I got in by the skin of my teeth.

The sleeping fox catches no poultry.

1758 FRANKLIN *Poor Rich Alm.* in ARBER *E. Garner* v. 579 How much more than is necessary do we spend in sleep? forgetting that *the sleeping fox catches no poultry.*

The slothful is the servant of the counters.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 346.

The slothful man is the beggar's brother.

1721 KELLY *Scot. Prov.* 315.

The sluggard must be clad in rags.

1636 CAMDEN *Rem.* 307.

The sluggard's convenient season never comes.

1732 T. FULLER *Gnom.* 205.

The smaller the peas, the more to the pot; / the fairer the woman, the more the giglot.¹

c. 1350 MS. Douce 52 (ed. Forster) in *Festschr. z. zu Deutschen Neuphilologentage*, no. 99 The smaller pesun, the more to pott, the fayrer woman, the more gylott. c. 1470 *Harl. MS.* 3362, f. 7 b The smellere pesyn, be mo to pe pot c. 1470 *Slo. MS.* 1210, f. 134a in *Rel. Antiq.* II. 40 The smaller pese, the mo to the pott; the fayrere woman, the more gylott. 1541 *Schoolho. of Women* 558 in *HAZL. Early Pop. Poetry* iv. 126 The smaller pease, the mo to the pot, The fairer woman the more giglot. 1546 J. HEYWOOD *Prov.* (1867) i. v. 10 Who hath many pease maie put the mo in the pot. [¹ a wanton]

The smallest hair hath its shadow.

[L. PUB. SYRUS 138 *Ettam capillus unus habet umbram suam.*] 1596 LODGE *Wits Miserie Wks.* (1883) IV. 24 If you say that (as PUBLIUS MIMUS saith) the smallest haire hath his shadow (& with RABIN BEN-AZAI) that no man living is to bee contemned.

The smiles of a pretty woman are the tears of the purse.

1855 BOHN *Handbk. Prov.* 515. *It*

The smith and his penny both are black.

1640 HERBERT *Outland Prov. Wks.* (1859) I. 325 The smith and his penny both are black. 1655-62 GURNALL *Chrn. in Armour* (1865) i. 504 'The smith', we say, 'and his penny, both are black'. So wert thou with all thy duties and performances, while unreconciled in his eye. 1875 SMILES *Thrill* 178 'The smith and his penny are both black'. But the penny earned by the smith is an honest one.

The smith hath always a spark in his throat.

1678 RAY *Prov.* 90 The smith hath always a spark in 's throat. 1721 KELLY *Scot. Prov.* 334 *The smith has ay a spark in his haire.*¹ And they often take pains to quench it, but to no purpose. 1865 G. MACDONALD *Alec Forbes* lxix 'Jist rax down the bottle, gudewife' . . . 'Ye're a true smith, man: ye hae aye a spark i' yer throat.' [¹ throat.]

The smoke follows the fairest.

[Gk. Aristophon. *Fr.* 4 *Κονδύλους πλάττειν δὲ Τελαμών, τοὺς καλοὺς περὶ αὐτὸν καπνός.*] 1646 SIR T. BROWNE *Eng. into Vulg. & Common Err.* in *Wks.* (1835) III. 166 That smoke doth follow

the fairest, is an usual saying with us . . . yet is it the continuation of a very ancient opinion, as . . . observed from a passage in Athenæus; wherein a parasite thus describeth himself. . . . Like smoke unto the fair I fly. 1721 KELLY *Scot. Prov.* 314 *The reek follows the fairest* . . . This is in Aristophanes, and signifies that envy is a concomitant of excellency 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 335 *A puff of smoke comes down the chimney.* *Lady A.* . . . Does your ladyship's chimney smoke? *Col.* No, madam; but they say smoke always pursues the fair, and your ladyship sat nearest. 1832 A. HENDERSON *Scot. Prov.* (1881) 86 *Reek follows the fairest, bear witness to the crook.*¹ [¹ The chain and hooks by which vessels are hung over the fire.]

The smoke of a man's own country (house) is better than the fire of another.

[L. *Patruæ fumus igne alieno luculentior.* The smoke of our own country is brighter than the fire of another.] 1539 TAVERNER *Erasm. Prov.* (1552) 7 The smoke of a man's own country, is much dearer than the fire in a strange country 1632 MASSINGER *City Madam* v. i (Merm.) 483 *Anne.* We desire A. competence. *Mary* And prefer our country's smoke Before outlandish fire. 1670 RAY *Prov.* 20 The smoke of a mans own house is better then the fire of anothers. *Hispan.* 1721 KELLY *Scot. Prov.* 307 The reek of my own house is better than the fire of another's.

The snail slides up the tower at last, though the swallow mounteth it not.

1595 LOCRINE II. i. 1 (*Shaks. Apoc.*) 44 At length the snail doth clime the highest tops, Ascending vp the stately castle walls. 1732 T. FULLER *Gnom.* 205 The snail slides up the tower at last, though the swallow mounteth it not.

The snite¹ / need not the woodcock betwite.

1581 J. BELL *Haddon's Answ. Osorius* 374 III may the Snight the Woodcock twight, for his long bill 1678 RAY *Prov.* 344 The Snite need not the woodcock betwite.² *Som.* [¹ snipe. ² upbraid.]

The son full and tattered, the daughter empty and fine.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 327.

The soul is not where it lives, but where it loves.

1580 LVLV *Euph. & his E.* (Arb.) 266 I feare my friends sore, will breed to a *Fistula*: for you may perceiue that he is not where he lues, but wher he loues. 1682 FULLER *Worthies, Westmor.* (1840) III. 310 The proverb is, 'Homo non est ubi animat, sed amat' (One is not to be reputed there where he lives, but where he loves). 1732 T. FULLER *Gnom.* 205 The soul is not where it lives but where it loves. 1908 ALEX. MACLAREN *Expos.*, Acts i. 139 In the inmost depth of realty,

the soul that loves is where it loves, and has whom it loves ever with it

1599-1600 SHAKS *Twelfth N. IV* i 62 Beshrew his soul for me, He started one poor heart of mine in thee 1609 SONN. 22 5 For all that beauty that doth cover thee Is but the seemly rament of my heart. Which in thy breast doth live, as thine in me.

The soul needs few things, the body many.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 317

The souter gave the sow a kiss; Humph, quoth she, its for a birse.¹

1721 KELLY *Scot. Prov.* 338 *The souter gave the sow a kiss, Humph quoth she, its for a birse* Spoken of those whose service we suppose to be mercenary. 1815 SCOT. *Let to Dk. of Buc. in LOCKHART Life XXXVI* The following lines are . . . from an ancient Scottish canzonetta. . . 'The sutor ga'e the sow a kiss Grumph! quo' the sow, it's a' for my birss'. [¹ bustle]

The Spaniard is a bad servant, but a worse master.

1629 T. ADAMS *Serm.* (1861-2) I. 116 He that serves the *flesh* serves his fellow . . . We may say of him, as of the Spaniard, he is a bad servant, but a worse master.

The spear of Achilles.

[Telephus, king of Mysia, wounded by the spear of Achilles, was told by an oracle that he could only be cured by the weapon that gave the wound.] 1579 IN LY *Euphues* (Arb.) 107 Achilles' speare could as wel heale as hurt. 1621 BURTON *Anat. Mel.* III. II. VI. IV (1651) 672 Many fly to . . . philters, amulets, . . . which as a wound with the spear of Achilles, if so made and caused, must so be cured. 1900 C. BIGG in *The Church, Past & Pres.* 40 Evolution may be compared to the spear of Achilles; it heals at any rate some of the wounds which it causes . . . by telling . . . how . . . the lower must always prepare the way for the higher.

1590-1 SHAKS. 2 *Ilen. VI V.* i. 100 Like to Achilles' spear Is able . . . To kill and cure.

The spider lost her distaff, and is ever since forced to draw her thread through her tail.

1732 T. FULLER *Gnom.* 206

The spirit of building is come upon him.

1678 RAY *Prov.* 67.

The stick is the surest peacemaker.

1902-4 LEAN *Collect.* IV. 139 The stick is the surest peacemaker. Baston porte paix [1610 GRUTER *Prov.* 189.]

1590-1 SHAKS. 2 *Ilen. VI II.* i. 35 *K. Ilen.* I prithee, peace . . . For blessed are the peacemakers on earth. *Car.* Let me be blessed for the peace I make Against this proud protector with any sword!

The still sow eats up all the draff.

c. 1225 *Tyn MS. O II. 45* (ed. Forster) in *Eng. Stud.* 31 6 The stille sohge het, pare grumende, mete *Sus lachurna voral, dum garrula voce laborat* c. 1250 *Dugby MS.* 53 f. 8 in *Eng. Stud.* 31. 15 The stille sue at grumende hure mete c. 1400 *MS. Latin no. 394, J. Rylands Libr.* (ed. Pantin) in *Bull. J. R. Libr.* XIV. 29 The styll sowge etus alle pe draffe 1546 T. HOLYWOOD *Prov.* (1867) I. X. 22. Well the still sowe eats vp all the draffe. 1633 JONSON *T. Trib. III v Dume T.* I'll ne'er trust smooth-faced tileman for his sake. *Awd.* Mother, the still sow eats up all the draff. 1721 KELLY *Scot. Prov.* 313 *The still sow eats up all the draff* Spoken to persons who look demurely, but are roguish 1828 LYTTON *Pelham* II 'You won't bet, Mr. Pelham? close and shy . . . ; well, the silent sow sips up all the broth'

1600-1 SHAKS *Merry W. IV.* II. 109 'Tis old but true, Still Swine eats all the draugh.

The stillest humours are always the worst.

1670 RAY *Prov.* 25

The sting is in the tail.

[1534 TINDALE *Rev.* IX. 10 They had tayles lyke vnto scorpions, and there were stinges in their tayles.] 1657 in *Verney Mem.* (1907) II. 52 His letter to you I hope will be full of douceur without a stange at the taylor of it. 1926 *Times* 7 Sept. 17/5 But the sting of this book is in its tail.

1593-4 SHAKS. *Tam. Shrew* II. i. 211 Kath. If I be waspish, best beware my sting *Pet.* My remedy is, then, to pluck it out. *Kath.* Ay, if the fool could find out where it lies. *Pet.* Who knows not where a wasp does wear his sting? In his tail 1601-2 *Troil. & Cres.* V. x. 42 I'll merrily the humble-bee doth sing, Till he hath lost his honey and his sting, And being once subdu'd in armed taul, Sweet honey and sweet notes together fail.

The sting of a reproach is the truth of it.

1732 T. FULLER *Gnom.* 206 The sting of a reproach is the truth of it. 1909 *Times, Lit. Sup.* 17 Dec. 491 This merciless exposition of American military weakness will prove very unpleasant reading for American citizens. The sting . . . lies in its truth.

The stomach carries the feet (legs).

1620 SHELTON *Quill.* II XXXIV (1908) III. 63 The belly carries the legs, and not the legs the belly. 1911 A. COHEN *Anct. Jew. Prov.* 39 The stomach carries the feet . . . Similarly it is said 'The heart carries the feet'.

The stone that lies not in your gate breaks not your toes.

1721 KELLY *Scot. Prov.* 308 *The stone that lies not in your gate breaks not your toes.* Spoken against meddling in the business in which we have no concern. 1732 T. FULLER *Gnom.* 206 The Stone, that lieth not in your Way, need not offend you.

The stoutest beggar that goes by the way, / can't beg through Long¹ on a midsummer's day.

1869 HAZLITT *Eng Prov* 399 The stoutest beggar that goes by the way, can't beg through Long on a midsummer's day *Hugson's MSS Coll.*, 131. [¹ LEAN *Collect.* 181 Sharp (*British Gazetteer*, 1852) is doubtless right in assigning it to Longdon in Staffordshire, 'a village of some length']

The stranger is for the wolf.

1908 C. M. DOUGHTY *Wander. in Arabia* (1908) i. vii. 117 There is not . . . a man . . . had not slain thee. . . . The *stranger is for the wolf*! you heard not this proverb in your own country?

The stream cannot rise above its source.

1700 DRYDEN *Wife of Bath* 388-9 Then what can Birth, or mortal Men bestow, Since Floods no higher than their Fountains flow? 1732 FULLER *Gnom.* 206 The Stream can never rise above the Springhead. 1905 VACHELL *The Hill* 84 Clever chap, . . . but one is reminded that a stream can't rise higher than its source. 1921 T. R. GLOVER *The Pilgrim* 125 It is held that a stream cannot rise above its source, but . . . [a] river may have many tributaries, and one of them may change the character of what we call the main stream.

The stricken deer withdraws himself to die.

1583 MELBANCKE *Philol.* 167 The stricken Deare withdraws himself to die

1593-4 SHAKS. *Tit Andron.* III. i. 89 Seeking to hide herself, as doth the deer, That hath receiv'd some unrecuring wound. 1600-1 *Ham.* III. ii. 285 Why, let the stricken deer go weep, The hart ungalled play.

The strongest horse louns the dyke.¹

1721 KELLY *Scol. Prov.* 307 *The strongest horse louns the dyke.* Spoken often when we are playing at tables, and past the danger of blotting; meaning, that he that throws best will win the game. [¹ wall]

The style is the man.

[*L. Stylus virum arguit.* The style shows the man.] 1927-48 HARE *Guesses at Truth* (1859) II. 343 Shakespeare was always alive . . . to the truth of the maxim, *le style est l'homme même*. 1901 ALEX. WHYTE *Bib Char.*, Stephen &c. civ. 72 If the style is the man in Holy Scripture also, . . . we feel a very great liking for Luke.

The subject's love is the king's life-guard.

[*L. SENECA De Clementia* I. 19. 6.] c. 1386 CHAUCER *Melibeus* B^a 2529 For thus seith Tullius, that 'ther is a maner garmison that no man ne venquisse ne disconforte, and that is, a lord to be biloved of hise citezins and of his peple.' 1721 KELLY *Scol. Prov.* 338.

The submitting to one wrong brings on another.

[*L. Veterem injuriam ferendo, invitas novam.* By submitting to an old injury, you invite a new one.] 1692 L'ESTRANGE *Æsop's Fab.* cclxxxv (1738) 299 A snake . . . appealed to Jupiter . . . who told him . . . 'If you had but bit the first man that affronted ye, the second would have taken warning by't'. . . . *The putting up of one affront draws on another.* 1855 BOHN *Handbk. Prov.* 515 The submitting to one wrong brings on another.

The sun can be seen by nothing but its own light.

1732 T. FULLER *Gnom.* 206.

The sun does not shine on both sides of the hedge at once.

1879 R. JEFFERIES *Wild Life in South. County* xvii The hedge . . . forms the basis of many proverbs . . . such as, 'The sun does not shine on both sides of the hedge at once'.

The sun has set; no night has followed.

[a 1220 L. *Sol occubuit; nox nulla secula est.* GIRALDUS CAMBRENSIS.] 1860 RILEY *Dict. Lat. Quot.* 435 'The sun has set; no night has ensued'. A piece of flattery addressed to a son, and equally complimentary to his father . . . Ascribed to Giraldu, and refers to the succession of Richard on the death of Henry II.

The sun is never the worse for shining on a dunghill.

1303 BRUNNE *Handlyng Synne* l. 2299 The sunne, hys feyrnes neuer he tynes, pogh hyt on þe muk hepe shynes. c. 1386 CHAUCER *Parson's T* 911 Though that holy writ speke of horrible sinne, certes, holy writ may nat been defouled, na-more than the sonne that shyneth on the mixen. 1579 LYLIE *Euphues* (Arb.) 43 The Sunne shineth vpon the dounghil, and is not corrupted. 1633 FRYNNE *Histrio-Masix* II. 961 If any here reply . . . : That the sun shines on a dung-hill, and yet its beams are not defiled by it' . . . for unto the pure all things are pure.

1600-1 SHAKS. *Merry W. I.* III. 68 *Fal.* Sometimes the beam of her view gilded my foot, sometimes my portly belly. *Pist.* Then did the sun on dunghill shine. 1600-1 *Hamlet* II. ii. 182 The sun . . . being a good kissing carrion.

The sun may do its duty, though your grapes are not ripe.

1732 T. FULLER *Gnom.* 206.

The sun seeth all things and discovereth all things.

1564 UDALL *Erasm. Apoph.* (1877) 344 *Cicero* thought in his merie concepte, that foras-much as according to the prouerbe, *Sol omnia videt ac revelat*, the sunne seeth all thunges and discovereth all things, &c.

The sun shines upon all alike (everywhere).

1553 T. WILSON *Arte of Rhet.* (1909) 32 The Sunne shineth indifferently ouer all. 1580 LYL Y *Euph.* & *his Eng* (Arb.) 413 The Sunne when he is at his height shineth as wel vpon course carsie [Kersey] as cloth of tissue 1659 HOWELL *Span. Prov* 3 The sergeant and the sun are everywhere. 1882 BUNANT *All Sorts* vii The sun shines everywhere, even, as Mr. Dunker remarked, in an Alnshouse.

1595-6 SHAKS. *Rich. II* i. 145 This must my comfort be, That sun that warms you here shall shine on me, And those his golden beams to you here lent Shall point on me and gild my bannishment. 1598-9 *Hen V* IV. prol. 43 The sun his liberal eye doth give to every one, Thawing cold fear. 1599-1600 *Twelfth N.* III. i. 44 Foolery, sir, does walk about the orb like the sun, it shines everywhere. 1601-2 *Troil. & Cres.* I. iii. 89 The glorious planet Sol. . . whose med'cinable eye . . . Posts, like the commandment of a king, sans check, to good and bad. 1609-10 *Cymb* III. iv. 140 Hath Britain all the sun that shines? 1610-11 *Wint. T.* IV. iii. 457 The self-same sun that shines upon his court Hides not his visage from our cottage, but Looks on alike.

The swan sings when death comes.

[L. CICERO *Tusc. Disp.* I. xxx. 73 (*Commemorati ut*) *cigni* . . . *providentes quid in morte boni sit, cum cantu et voluptate morantur.* The swan, foreseeing how much good there is in death, dies with song and rejoicing.] c. 1382 CHAUCER *Parl. Foules* 342 The jalous swan, ayens his deith that syngeth. c. 1430 LYGATE *Against Self-love in Minor Poems* (Percy Soc.) 157 The yelwe swan famous and aggreable, Ageyn his dethe melodiously syngyng. 1650 SIR T. BROWNE *Pseud Ep* iii. xxvii (1891) 357 From great antiquity . . . the musical note of swans hath been commended, and that they sing most sweetly before their death. 1732 R. FULLER *Gnom.* 206 The swan sings when death comes.

1596-7 SHAKS. *K. John* V. vii. 21 I am the cygnet to this pale laint swan, Who chants a doleful hymn to his own death. 1604-5 *Olhelo* V. ii. 245 I will play the swan, And die in music. 1594 *Lucrece* 1611 And now this pale swan in her watery nest Begins the sad dirge of her certain ending. 1601 *Phoen. & Turtle* 13 Let the priest in surplice white That defunctive music can, Be the death-divining swan.

The Swine's gone through it.

1721 KELLY *Scol. Prov.* 330 *The Swine's gone through it.* Spoken when an intended marriage is gone back, out of a superstitious conceit, that if a swine come between a man and his mistress, they will never be married. 1809 SCOTT *Lett. to Ellis*. 23 Mar. in LOCKHART xviii (1860) 175 He suffered the pigs to run through the business, when he might in some measure have prevented them. 1823 GALT *Entail* ii. 30 'If it's within the compass o' a possibility, get the swine driven through't, or it may work . . . as his father's moonlight marriage did'.

The table robs more than a thief.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 347.

The tail doth often catch the fox.

1611 DAVIES *Scourge Folly, Prov.* 70 Wks. (Gros.) II. 43.

The tailor makes the man.

[L. *Vestis virum facit* The garment makes the man.] 1607 DEKKER *North Hoe* ii. 1 They say three Taylors go to the making vp of a man, but fine sure I had foure Taylors and a halfe went to the making of me thus 1625 JONSON *Staple of N. r.* 1 Believe it, sir, That clothes do much upon the wit, . . . and thence comes your proverb, The tailor makes the man. 1661 G. J. WHYLL-MILVILLE *Market Harbor* xxiv Dress works wonders, and the tailor, . . . doubtless helps to make the man.

1605-6 SHAKS. *Lea* II. ii. 60 A tailor made thee. *Cor.* Thou art a strange fellow, a tailor make a man? 1609-10 *Cymb* IV. ii. 81 *Clo.* Know'st me not by my clothes? *Gut.* No, nor thy tailor, rascal, Who is thy grandfather he made those clothes, Which, as it seems, make thee.

The tailor must cut three sleeves to every woman's gown.

1662 *Common Cries of London* in COLLIER *Rorb Ballads* (1847) 209 The weaver and the tailor, cozens they be sure, They cannot work but they must steal, to keep their hands in ure, For it is a common proverb thorowout the town, The tailor he must cut three sleeves to every woman's gown.

The tailor that makes not a knot, loseth a stitch.

1732 T. FULLER *Gnom.* 207.

The tale runs as it pleases the teller.

1732 T. FULLER *Gnom.* 206.

The tears of the tankard.

1678 RAY *Prov.* 82.

The ten commandments.

[= the ten finger-nails, esp. of a woman.] c. 1540 J. HEYWOOD *Four P's in Hazzl.* O.E.P. I. 381 I beseech him that high sits, Thy wife's ten commandments may search thy five wits. 1814 SCOTT *Wav.* xxx I'll set my ten commandments in the lace o' the first loon that lays a finger on him.

1590-1 SHAKS. *2 Hen. VII.* iii. 145 Could I come near your beauty with my nails, I could set my ten commandments in your face.

The thatcher said unto his man, Let us raise this ladder if we can; But first let us drink, master.

1721 KELLY *Scol. Prov.* 308 *The thatcher said unto his man, Let us raise this ladder if we can; But first let us drink, master.* Spoken when one proposes something to be done, and another proposes to take a drink before we begin.

The thief doth fear each bush an officer.

1583 MELBANCKE *Philot.* 166 Tush, thou art like a Thiefe, that thinkes cuerye Tree a

true man. 1594 NASHE *Unf. Trav* (1920) 114 A theefe, they saie, mistakes euerie bush for a true man

1590-1 SHAKS *3 Hen VI V. vi* 12 Suspicion always haunts the guilty mind, The thief doth fear each bush an officer.

The thief is sorry he is to be hanged, but not that he is a thief.

1732 T. FULLER *Gnom.* 207

The thin end of the wedge is to be feared.

1834 BLACKMORE *Tom. Upmore* xvii My father kept calling him . . . the thin end of the wedge, and telling dear mother . . . not to say a word to let him in. 1903 *Spectator* 15 Feb. 263 The Mission inserted the thin end of its wedge when it set up constant communications with a Legate from the Emperor.

The thing that's done is na to do.

1855 BOHN *Handbk. Prov ; Scot Prov.* 257.

The thing that's fristed¹ is not forgiven.

[*L. Quod deferitur non aufertur.* That which is deferred is not relinquished.] 1641 D. FERGUSSON *Scot Prov* (Beveridge) 94 The tlung that is fristed, is not forgiven. 1721 KELLY *Scot Prov* 305 The thing that's fristed is no forgiven. 1824 SCOTT *Redg* xii He was murdered in cold blood, with many a pretty fellow besides—Well, we may have our day next—what is fristed is not forgiven. [¹ delayed, or sold on credit]

The things of friends are in common.

[GK. PYTHAGORAS *Κοινὰ τὰ πᾶν φίλων.*] 1539 TAVERNER *Erasm. Prov.* (1552) 70 Amicorum omnia sunt communia Amongst friends all things be common. 1546 W. HUGH TROUB. *Man's Med.* (1831) i. 1. 3 As all things are common among them which are trusty and faithful friends, so, doubtless, are the very affections of the mind. 1853 ABP TRENCH *Prov.* vi (1894) 134 *The things of friends are in common* Where does this find its exhaustive fulfilment, but in the communion of saints . . . with Him, who is the Friend of all good men?

The things that are above us are nothing to us.

[*L. Quæ supra nos nihil ad nos.*] 1533 STUBBS *Anat.* (New Shaks. Soc.) ii. 1. 56 It is an olde saieng, . . . *Quæ supra nos, nihil ad nos*, Those things that are aboue our reach, conserne vs not, and therefore we ought not to enter into the bowels and secrets of the Lord 1616 GREENE *Mourn. Garm.* Wks. (Huth) IX. 185 His Aphorisms are too farre fetcht for me, and therefore, *Quæ supra nos, nihil ad nos*.

The things that are below us are nothing to us.

1860 RILEY *Dict. Lat. Quot.* 353 *Quæ infra nos nihil ad nos Prov.* 'The things that are below us are nothing to us'. We must look upwards.

3950

The third is a charm.

1721 KELLY *Scot. Prov.* 331 *The thurd is a charm.* Spoken to encourage those who have attempted a thing once and again to try a third time.

The third pays for all.

1575 HIGGINS *Mirr. for Magist.* i 'Q. Elstrude' st. 23 in *Brit. Bibliographer* 68 The third payes home, this prouerbe is to true. 1917 J. C. BRIDGE *Chesh. Prov* 120 The third time pays for all. Never despair.

1599-1600 SHAKS. *Twel N V. i.* 40 *Primo, secundo, tertio*, is a good play; and the old saying is, 'the third pays for all'.

The third time's lucky.

1862 A. HISLOP *Prov. Scot.* [ed. 2] 297.

The thorn comes forth with the point forwards.

1640 HERBERT *Ouil. Prov. Wks* (1859) I 328.

The thought hath good legs, and the quill a good tongue.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I 346.

The thread breaks where it is weakest.

1640 HERBERT *Ouil. Prov Wks.* (1859) I. 345.

The thrift of you, and the wool of a dog, would make a good web.

1721 KELLY *Scot. Prov.* 331 *The thrift of you, and the wool of a dog, would make a good web.* Spoken in jest to them that pretend to be thrifty.

The thrush when he pollutes the bough / sows for himself the seeds of woe.

[*L. Turdus ipse sibi malum cacat.* The thrush voids evil for itself] 1612-15 BP. HALL *Contempl.* ix. viii (1825) I. 248 The Shechemites . . . raised [Abimelech] unjustly to the throne, they are the first that feel the weight of his sceptre The foolish bird limes herself with that which grew from her own excretion. 1635 SWAN *Spec. Mundi* (1665) 246 The berries . . . voided out again in her excrements, grow into a bush, the bush bringeth forth berries, and of the berries the fowler maketh birdlime, wherewith after he taketh the thrush: and thus, *Turdus sibi cacat malum*.

The thunderbolt hath but his clap.

1639 J. CLARKE *Paræm* 166.

The tide keeps its course.

1659 HOWELL *Eng. Prov.* 10/1.

The tide never goes out so far but it always comes in again.

1864 N. & Q. 3rd Ser. VI. 494 Cornish Proverbs.—The tide never goes out so far but it always comes in again.

The tide stayeth (tarrieth) for no man.

c. 1440 *LYDGATE Fall of Princes* III, l 2801 The tid abyt nat for no maner man, Nor stynt his cours for no creature 1546 J. H. WOOD *Prov.* (1867) I III 6 The tide taryeth no man a. 1553 *WALL Roysler D* I II (Aib.) 13 Farewell . . . the tyme away dothe waste And the tide they say, taryeth for no man 1580 *RIVY Euph. & his P* (Aib.) 127 *Euphues* knowing the tyde would tarye for no man, . . . determined suddenly to departe. 1614 *CAMDEN Rem* 313

1502-3 *SHAKS. Com. Err.* IV, l 46 Both wind and tide stays for this gentleman 1594-5 *Two Gent.* II III 40 *Pant Away*, ass' you'll lose the tide if you tarry any longer

The tod¹ keeps his own hole clean.

1721 *KELLY Scot. Prov.* 320 *The tod keeps his own hole clean* Apply'd to batchelors who keep women servants, whom they ought not to meddle with. 1823 *SCOTT Pevert* IV Fear ye naething frae Christie; tods keep their an holes clean. [1 fox]

The tod never sped better than when he went his own errand.

1721 *KELLY Scot. Prov.* 311 *The tod never sped better than when he went his own errand.* Every man is most zealous for his own interest; spoken to advise a man to go about such a business himself

The tod's bairns (whelps) are ill to tame.

1721 *KELLY Scot. Prov.* 329 *The tod's bairns are ill to tame.* Apply'd to them who are descended of an ill parentage, or curs'd with a bad education such are hard to be made good or virtuous.

The tongue ever turns to the aching tooth.

1586 *PETTIE Guazzo's Civ. Conv.* 221 The more they are in loue, the more they tell things that are not apparentlie credible, and yet are most true, because according to the Proverbe. The tongue rolles there where the teeth aketh. 1732 *T. FULLER Gnom.* 207 The Tongue is ever turning to the aching Tooth.

The tongue is not steel yet it cuts.

c. 1386 *CHAUCER Manciple's T.* II. 342 Right as a sward forkutleth and forkerveth. . . . A tonge kutleth freendshipe al a-two. 1546 J. H. WOOD *Prov.* (1867) I. X. 20 Her tong is no edge toole, but yet it will cut 1640 *HERBERT Oull. Prov. Wks.* (1859) I. 355 The tongue is not steel, yet it cuts 1853 *ABP. TRENCH Prov.* VI (1894) 146 In a discourse warning against sins of the tongue, we might produce many words . . . less likely to be remembered than . . . : *The tongue is not steel, but it cuts.*

The tongue talks at the head's cost.

1640 *HERBERT Oull. Prov. Wks.* (1859) I. 332.

The tongue walks where the teeth speed not.

1640 *HERBERT Oull. Prov. Wks.* (1859) I. 321.

The toothache is more ease than to deal with ill people.

1640 *HERBERT Oull. Prov. Wks.* (1859) I. 343.

The tortoise wins the race while the hare is sleeping.

[From *Æsop's Fables*] 1850 *THACKERAY Penderinis XXI* He had slept and the tortoise had won the race He had mair'd at its outset what might have been a brilliant career.

The Tracys / have always the wind in their faces.

1662 *FULLER Worthies, Glouc.* (1810) I. 552 The Tracys have always the wind in their faces' Tradition . . . reporteth, that, ever since Sir William Tracy was most active amongst the four knights which killed Thomas Becket,¹ it is imposed on Tracys for miraculous penance, that . . . the wind is ever in their faces [1170.]

The trail of the serpent.

[In reference to *Genesis* III.] 1817 *MOORE Lalla R. Pui & Peri* 206 Some flow'rets of Eden ye still inherit, But the trail of the Serpent is over them all' 1909 *Spectator* 2 Oct. 488 These essays are avowedly an *olla podrida*, and . . . we are painfully conscious of the trail of the journalistic serpent.

The treason is loved, but the traitor is hated.

[L. TACITUS *Annals* I. 58 *Proditores etiam us quos antepontum inveniunt.* Traitors are hated even by those whom they prefer.] 1594 *Schimus* 2122 (Dent) 79 *Scl.* O sir! I love the fruit that treason brings, But those that are the traitors, them I hate. a. 1627 *MIDDLETON Women Beware* II II (Merr.) 305 I'm like that great one, Who, making politic use of a base villan, He likes the treason well, but hates the traitor 1692 *L'ESTRANGE Fables* CXCIV (1738) 209 *We love the treason, but we hate the traitor*

The tree roots more fast / which has stood a rough blast.

1556 *ABP. WHATELY Annol. Bacon's Ess.* (1876) v. 76 'The tree roots more fast, which has stood a rough blast' . . . The agitation of a tree . . . by winds . . . causes it to put out more and stronger roots. Even so, every temptation that has been withstood . . . strengthens the roots of good principle.

The tree that God plants, no wind hurts it.

1640 *HERBERT Oull. Prov. Wks.* (1859) I. 349.

The tree that grows slowly, keeps itself for another.

1640 *HERBERT Oull. Prov. Wks.* (1859) I. 326.

The tribe of Levi must have no mind to the tribe of Gad.

1629 *T. ADAMS Serm.* (1861-2) I. 455 Ministers must be like stars fixed in their orbs; ours is a stable profession, not a gauding ministry. . . . He spake merrily that said, the tribe of Levi must have no mind to the tribe of Gad.

The trick the colt gets at his first
backing, / will, while he continueth,
never be lacking.

1721 KELLY *Scol. Prov.* 63. [English.]

The Trojans became wise too late.

[*L. Sero sapiunt Phryges*] 1860 RILEY *Dict. Lat. Quot.* 418 'The Trojans became wise too late'. When their city was on the point of being taken, they began to think of restoring Helen. 1895 SIR H. MAXWELL *Post Meridian* 49 *Sero sapiunt Phryges*—knowledge comes, but wisdom tarries,¹ as was said long ago. [¹ *Locksley Hall*.]

The truest jests sound worst in guilty ears.

1670 RAY *Prov.* 14.

The truth is always green.

1853 ABP. TRENCH *Prov.* IV (1894) 76 There may be poetry in a play upon words . . . as . . . in that exquisite Spanish proverb. *La verdad es siempre verde* . . . The truth is always green. 1894 BLACKMORE *Perilycross* XIII Ivory— . . . which . . . whitens with the lapse of years, though green at first, as truth is.

The truth is no slander.

1583 MELBANCKE *Philoi.* 96 But I had better slander them trulye, which is no Slander indeede, then flatter them falsely as thou doest

1612-13 SHAKS. *Hen. VIII* II. i. 153 But that slander, sir, Is found a truth now.

The truth shows best being naked.

c. 1890 GOWER *Conf. Amantis* I. 284 For trowthe hise wordes wol nocht peinte. c. 1613 J. TAYLOR (Water-P.) *Watermens Suit* Wks. (1872) 19 Thus (because the truth shows best being naked) I have plainly set down how far I proceeded in my suit 1732 T. FULLER *Gnom.* 231 Truth's best Ornament is Nakedness.

1592-3 SHAKS. *Rich. III* IV. iv 359 An honest tale speeds best being plainly told 1607-8 TIMON of Athens V. i. 72 Poet I am rapt, and cannot cover The monstrous bulk of this ingratitude With any size of words. TIM. Let it go naked, men may see't the better. 1612-13 *Hen. VIII* III. i. 39 Truth loves open dealing.

The truth, the whole truth, and nothing but the truth.

1580 LYL V. *Euphues & his Eng.* (Arb.) 329 Speake no more then the truth, vtter no lesse. 1659 HEYLIN *Animadversions* in FULLER *Appeal* *Inj. Innoc.* (1840) 651 Let us see therefore what he saith of this prelate, and how far he saith truth, the whole truth, and nothing but the truth.

1604-5 SHAKS. *Othello* II. iii. 221 If partially affi'd, or leagu'd in office, Thou dost deliver more or less than truth, Thou art no soldier.

The tune the old cow died of.

[1732 FULLER *Gnom.* 186 That is the old Tune upon the Bag-Pipe.] 1859 C. READE *Love me Little* III 'David, . . . that is enough of the

tune the old cow died of; take and play something to keep our hearts up'.

The unrighteous penny corrupts the righteous pound.

1855 BOHN *Handbk. Prov.* 517. Ger.

The unsonsy¹ fish aye gets the unlucky bait.

1822 A. HENDERSON *Scol. Prov.* (1881) 140. [¹ unlucky.]

The unspeakable Turk.

1876 GLADSTONE in MAXWELL *Life of W. H. Smith* (1894) 151 Mr. Gladstone . . . published an article in the 'Contemporary Review' advocating the expulsion of the 'unspeakable Turk, bag and baggage', from Europe. 1907 H. DE WINDT *Through Savage Europe* viii Nearly thirty years had now elapsed since Servia last fought to free herself from the yoke of the unspeakable Turk.

The upper ten thousand.

1878 J. PAYN *By Proxy* xxxvi Warren . . . is a *novus homo*, and only a Conservative on that account, it being the quickest method to gain admission among the Upper Ten. 1905 SIR G. O. TREVELYAN *Interludes* 286 A rout which . . . embraces a tithe of the Upper Ten Thousand, is conventionally described . . . by the epithets 'small' and 'early'.

The used key is always bright.

1758 FRANKLIN *Poor Rich Alm* in ARBER *E. Garner* v. 579 Sloth, like Rust, consumes faster than Labour wears; while the used key is always bright.

The vale best discovereth the hill.

1597-8 BACON *Ess., Followers* (Arb.) 38 To take aduise of friends is euer honorable: . . . And the vale best discovereth the hill.

The vale of Holmesdale, never won nor never shall.

1576 W. LAMBARDE *Peramb. of Kent* (1596) 520, 904 The Danes were ouerthrowne and vanquished. This victorie, . . . begate, as I gesse, the common bywoord, vsed amongst the inhabitants of this vale, . . . The vale of Holmesdale, Neuer wonne, nor neuer shale. 1659 HOWELL *Eng. Prov.* 21/1 The vale of Holmesdale, never won, nor never shall; Holmesdale is near Rigat¹ in Surrey. [¹ Reigate.]

The vengeance of the law.

1881 E. B. TYLOR *Anthrop.* (1889) 417 Reading . . . of a Corsican 'vendetta', we hardly . . . think of it as a relic of ancient law . . . as is still plain . . . [from] such phrases as 'the vengeance of the law'.

The very spit of.

[The exact image, likeness, or counterpart of (a person, &c.)] 1825 KNAPP & BALDWIN *Newgate Cal.* III. 497/2 A daughter, . . . the very spit of the old captain. 1836 T. HOOK *G. Gurney* I. 203 You are a queer fellow—the very spit of your father.

The vicar of Bray will be vicar of Bray still.

1662 FULLER *Worthies, Berks.* (1840) I. 113 'The Vicar of Bray will be Vicar of Bray still'. The vivacious vicar hereof living under king Henry the Eighth, king Edward the Sixth, queen Mary, and queen Elizabeth, was first a Papist, then a Protestant, then a Papist, then a Protestant again. . . Being taxed . . . for being a turncoat . . . -- 'Not so', said he; 'for I always kept my principle, which is thus, to live and die the vicar of Bray.' c 1720 *Song, Vicar of Bray* That whatsoever King shall reign, I'll still be Vicar of Bray, Sir. 1735 bromi in *Left* by Eminent Persons (1813) II. 100 It is Simon Alevn or Allen, who was Vicar of Bray about 1510 and died 1588.

The vicar of fools is his ghostly father.

1564 BULLEIN *Dial. agst. Fever* (1888) 27 *Medicus*. The vicar of S Fooles be your ghostly father. Are you so wise? 1660 TATHAM *Rump* v. 1. Wks. (1879) 268 Sure the vicar of fools was his ghostly father Be beat without a blow, there's a mystery indeed!

The virtue of a coward is suspicion.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 373

The visible church.

[i.e. Harrow on the Hill.] c 1685 CHARLES II in DEFOE *Tour through Gl. Brit.* (1748) II. IV. 214 *Harrow*; the Church of which standing on the Summit of an Hill, and having a very high Spire, they tell us, King Charles II, ridiculing the warm Disputes . . . concerning the *Visible Church of Christ* upon Earth, used to say, This was it. 1790 GROSS *Prov. Gloss.* s.v. Middx. *The visible church*; i.e. *Harrow on the Hill*. King Charles II, speaking on a topic then much agitated among divines of different persuasions, namely, which was the visible church, gave it in favour of Harrow on the Hill, which, he said, he saw, go where he would.

The voice is the best music.

1639 J. CLARKE *Paræm.* 57.

The voice of the people, the voice of God.

[*L. Vox populi, vox Dei*] c. 1378 GOWER *Mir. de l'Omme*, l. 12725 Au vois commune est accordant La vois de dieu. c. 1412 HOCCELEVE *Reg. Princes* (E.E.T.S.) 104, l. 2886 For peples vois is goddes voys, men seyne. 1575 GASCOIGNE *Poies, Dulce Bel. Iner.* (1907) 143 Yet could I never any reason feele, To thinke *Vox populi vox Dei* est. 1738 POPE *Imit. Hor.* II. l. 89, 90 All this may be; the people's voice is odd, It is, and it is not, the voice of God. 1827-48 HARE *Guesses at Truth* (1859) I. 164 That *vox populi*, which, when it bursts from the heaving depths of a nation's heart, is in truth *vox Dei*. 1853 ARCHB. TRFNCH *Prov.* VI (1894) 130 The Latin proverb, *The voice of the people, the voice of God* . . . rests on the assumption that the foundations of man's being are laid in the truth. . . . 'The general and perpetual voice of men is as the sentence of God Himself.' [HOOKER *Eccles. Pol.* I, § 8.]

The vulgar will keep no account of your hits, but of your misses.

1732 T. FULLER *Gnom.* 208.

The wagging of a straw.

[-- a mere trifle] c 1374 CHAUCER *Troilus* II. 1715 In titering, and pursuete, and delays, The folk devyne at wagging of a stree. a 1529 SKELTON *Magni.* 1026 Wks. (1843) I. 258 Sometime I laugh at wagginge of a straw. 1639 J. CLARKE *Paræm.* 34 Angry at the wagging of a straw. 1670 RAY *Prov.* 184 He will go to law for the wagging of a straw.

1592-3 SHAKS *Rich. III* III. v. 7 I can . . . Tremble and start at wagging of a straw. 1593 VENUS & ADON I. 302 He starts at stirring of a feather

The war is not done so long as my enemy lives.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366.

The water will never waur the widdy. [See He that is born to be hanged will never be drowned on p. 163.]

The way is an ill neighbour.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 359.

The way to an Englishman's heart is through his stomach.

1845 R. LORD *Handbk. Spain* I. 30 The way to many an honest heart lies through the belly. 1857 MRS. CRANK *John Halifax* xxx 'Christmas dinners will be much in request'. 'There's a saying that the way to an Englishman's heart is through his stomach.'

The way to Babylon will never bring you to Jerusalem.

1732 T. FULLER *Gnom.* 208.

The way to be gone is not to stay here.

1678 RAY *Prov.* 72.

The way to be safe is never to be secure.

1732 T. FULLER *Gnom.* 208.

The way to heaven is alike in every place.

1669 PENN *No Cross, No Crown* xix To one bewailing himself that he should not die in his own country. 'Be of comfort', saith he,¹ 'for the way to heaven is alike in every place.' [¹ Diogenes.]

The way to heaven is as ready by water as by land.

[1532] ELSTOWE in FROUDE *Hist. Eng.* (1856) I. 373 Essex told them they deserved to be . . . thrown into the Thames. 'Threaten . . . rich and dainty folk . . .', answered Elstowe . . . 'we know the way to heaven to be as ready by water as by land.' 1583 SIR HUM. GILBERT in FULLER *Worthies, Devon* (1840) I.

418 A terrible tempest did arise; and Sir Humphrey said cheerfully . . . , 'We are as near heaven here at sea as at land'.

The way to keep a man out of the mud is to black his boots.

1909 M. LOANE *An Englishman's Cas.* vii Mothers firmly believe in the old saying, 'The way to keep a man out of the mud is to black his boots', and always dress their sons as well as they possibly can.

The way to see divine light is to put out thine own candle.

1855 BOHN *Handbk. Prov.* 518.

The weaker goeth to the pot.

1546 J. HEYWOOD *Prov.* (1867) II v. 56 Where the small with the great, can not agré, The weaker goeth to the pottle, we all daie see.

The weaker hath the worse.

1481 CAXTON *Reynard* XIV (Arb.) 31 Hit went with hem as it ofte doth the fenlest hath the worst. 1546 J. HEYWOOD *Prov.* (1867) I x. 19 But the weaker hath the wurs we all daie see.

The weakest goes to the wall.

c. 1450 *Coventry Plays* (E E T S.) 47 The weykist gothe eyuer to the walle. 1579 LYLY *Euphues* (Arb.) 53 He that worst may is always enforced to holde the candell, the weakest must still to the wall. 1623 CAMDEN *Rem.* 279 The weakest goe to the walles. 1833 MARRYAT *P. Simple* v You will be thrashed all day long . . . ; the weakest always goes to the wall there. 1867-77 PROUDE *Short Stud., Cat's Pilg* (1890) I. 645 My good Cat, there is but one law in the world. The weakest goes to the wall.

1594-5 SHAKS. *Rom. & Jul* I. i. 17 That shows thee a weak slave; for the weakest goes to the wall.

The weavers' beef of Colchester.

1662 FULLER *Worthies, Essex* (1840) I. 498 'The weavers' beef of Colchester'. These are sprats, caught hereabouts, . . . in incredible abundance, whereon the poor weavers (numerous in this city) make much of their repast, . . . as lasting in season well nigh a quarter of a year.

The weeds overgrow the corn.

c. 1450 MS. *Harl. 5396 in Reliq. Antiq.* (1843) II. 240 Therfor eny man may care, Lest the wede growe over the whete. a. 1534 *Hyckscorner* 545 Pyte. Lo, lordes, they may curs the tyme they were borne For the wedes that over-growth the corne. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 The weeds overgaes the corn. 1721 KELLY *Scot. Prov.* 319 *The weeds o'er grow the corn.* The bad are the most numerous.

The Welshman had rather see his dam on the bier, than to see a fair Februeer.

1678 RAY *Prov.* 44 The Welchman had rather see his dam on the beer, Then to see a fair Februeer.

The Welshman keeps nothing until he hath lost it.

1662 FULLER *Worthies, Cardig.* (1840) III. 520 'The Welchman keeps nothing until he hath lost it'. . . When the British recovered the lost castles from the English, they doubled their diligence and valour, keeping them more tenaciously than before.

The White Man's Grave.

[1873] SIR W. BUTLER *Autobiog* (1911) IX. 143 What did it matter if the Gold Coast had been the White Man's Grave ever since Columbus had been there? One never dreamt of asking whether a climate was good or bad. 1910 *Times, Lit. Sup.* 25 Feb. 65 The colony of Sierra Leone is happily no longer known as 'The White Man's Grave'. . . . Europeans can now live on the coast and in the hinterland under reasonably healthy conditions.

The wholesomest meal is at another man's cost.

1659 HOWELL *Eng. Prov.* 19/1.

The wife and the sword may be shewed, but not lent.

1623 CAMDEN *Rem.* 297.

The wife is the key of the house.

1616 DRAXE *Anc. Adag.* 231 The wife is the key of the house. 1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 358.

The wife is welcome that comes with the crooked oxters.¹

1721 KELLY *Scot. Prov.* 319 *The wife is welcome that comes with the crooked oxters.* She is welcome that brings some present under her arm. [¹ arnrip.]

The willow will buy a horse before the oak will pay for a saddle.

1662 FULLER *Worthies, Cambs.* (1840) I. 223 [The willow] groweth incredibly fast; it being a by-word in this county, 'that the profit by willows will buy the owner a horse, before that by other trees will pay for his saddle'.

The wind in one's face makes one wise.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 351.

The wind keeps not always in one quarter.

1639 J. CLARKE *Parcem.* 124.

The wine in the bottle does not quench thirst.

1640 HERBERT *Ouil. Prov.* Wks. (1859) I. 346.

The wine is drawn; it must be drunk.

1853 ADP. TRENCH *Prov.* II (1894) 43 At the siege of Douay, in 1667, Louis XIV . . . under a heavy cannonade . . . was about . . . to retire; when M. de Charost . . . whispered . . . in his ear. *The wine is drawn; it must be drunk.* [Le vin est versé; il faut le boire.] 1891

J. L. KIPLING *Beast & Man* 123 A Bengal saying recalling the French 'When the cock is drawn, the wine must be drunk' is, 'Milk once drawn from the dug never goes back'.

The wine is the master's, the goodness is the butler's (drawer's).

1639 J. CLARKE *Paræm.* 209 The wine is the masters, the goodness is the drawers. 1678 RAY *Adag. Hebr.* 101 The wine is the masters, but the goodness of it is the butlers.

The wine savours (will taste) of the cask.

1579 LYLY *Euphues* (Aib.) 41 Season the woode neuer so well the wine will tast of the caske. 1621 BURTON *Anat. Met.* i. ii. v. ii (1651) 173 As wine savours of the cask wherein it is kept, the soul receiveth a tincture from the body, through which it works. 1662 FULLER *Worthies, Wills.* (1840) iii. 333 If any fustiness be found in his writings, it comes not from the grape, but from the cask. The smack of superstition in his books is . . . to be imputed . . . to the age wherein he lived. [¹ William of Malmesbury.]

The wise hand doth not all that the foolish mouth speaks.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 328.

The wish is father to the thought.
[See We soon believe what we desire on p. 564.]

The wit of you, and the wool of a blue dog, will make a good medley.

1659 HOWELL *Eng. Prov.* 11½.

The wolf and fox are both privateers.
1732 T. FULLER *Gnom.* 209.

The wolf doth something every week that keeps him from going to church on Sunday.

1732 T. FULLER *Gnom.* 209.

The wolf eats often the sheep that have been told¹ (warned).

1639 J. CLARKE *Paræm.* 271 The wolfe eateth often the sheepe that have bene told. 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 370 The wolf eats oft of the sheep that have been warned. 1660 TORRIANO *Ital. Prov.* 132, 21 The wolf worries sheep, for all that they are told. [¹ i.e. counted.]

The wolf knows what the ill beast thinks.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.

The wolf may lose his teeth, but never his nature (memory).

1666 TORRIANO *Ital. Prov.* 132 The wolf loseth his tooth, but not his instinct. 1670 RAY *Prov.* 30 Wolves lose their teeth, but not their memory. 1832 A. HENDERSON *Scot. Prov.* (1881) 90 The wolf may lose his teeth, but never his nature.

The wolf must die in his own skin.

c. 1400 *Rom. Rose* C. 7313 Men ne may in no manere Terein the woll out of his hide Til he be flayn, bak and side. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 356

The woman that deliberates is lost.

1713 ADDISON *Cato* iv. 1 *Mare* When love once pleads admission to our hearts (In spite of all the virtue we can boast) The woman that deliberates is lost. 1887 BLACKMORE *Springhaven* xlii 'May I tell you my ideas about that matter?' . . . Dolly hesitated, and with the proverbial result.

The wooing was a day after the wedding.

1579 LYLY *Euphues* (Aib.) 81 I cannot but smile to heare that . . . the wooing should be a daye after the wedding. 1732 T. FULLER *Gnom.* 209.

1594 S. SHAKS. *Rom. & Jul.* III v. 119 I wonder at this haste: that I must wed Ere he that should be husband comes to woo.

The word 'impossible' is not in my dictionary.

1855 BOHN *Handbk. Prov.* 519 The word impossible is not in my Dictionary. Used by Napoleon. 1910 *Spectator* 10 Dec 1031 Edison . . . is . . . the Napoleon of inventors. His assistants say . . . that he is one of those who have no use for the word impossible.

The words ending in *ique*, do mock the physician; as hecticque, paralytique, apoplecticque, lethargique.

1651 HOWELL *Jac. Prud. Wks.* (1859) I. 365.

The world is a ladder for some to go up and some down.

1659 HOWELL *Prov. Ital.-Eng.* I The world is like a ladder, one goeth up, the other down. 1732 T. FULLER *Gnom.* 209.

The world is a long journey.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. iii.

The world is a wide parish (place).

1659 HOWELL *Irish. Prov.* 12 The world is a wide parish. 1738 SWIFT *Pol. Convers.* ii. Wks. (1856) II. 317 Miss. I believe there is not such another in the vernal¹ world. *Lady A.* O, miss, the world's a wide place. [¹ universal.]

The world is bound to no man.

1855 BOHN *Handbk. Prov.* 257.

The world is but a little place, after all.

1886 G. A. SALA *America Reminded* [ed. 6] 431 Thirty-one years afterwards I find him in San Francisco . . . ; and yet it is not such a large world after all. 1902 4 *LLAN Collect.* iv. 143 The world is but a little place, after all (or, The world is round). Spoken when two casually meet, and find that they have many mutual friends.

The world is naught.1639 J. CLARK *Paræm.* 219.**The world is nowadays, God save the conqueror.**1651 HERBERT *Jac Prud. Wks* (1859) I 367.**The world is well amended with him.**1670 RAY *Prov.* 200.**The world is wiser than it was.**1794 J. WOLCOT (P. Pindar) *Ode (in Pindariana)* Wks. (1816) III. 274 As everybody says, 'the world grows wiser'.**The world runs on wheels.**

1546 J. HEYWOOD *Prov.* (1867) II. vii. 64 The world runth on wheeles. 1603 FLORIO tr. *Montaigne* III. ii (1897) V. 26 The world runs all on wheels. All things therein move without intermission 1629 T. ADAMS *Serm.* (1861-2) I. 87 The proud gallant . . . and his adorned lady . . . are riders too . . . The world with them runs upon wheels, and they . . . outrun it. 1594-5 SHAKS. *Two Gent.* III i. 320 Then may I set the world on wheels.

The world will not last away.

c. 1384 CHAUCER *Ho Fame* III. 1147 But men seyn 'what may ever laste?' 1639 J. CLARKE *Paræm.* 233. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 100 This world will not last ay.

The worse dog that is waggeth his tail.1611 J. DAVIES *Scourge Folly, Prov* 190 Wks. (Gros.) II. 45.**The worse luck now, the better another time.**1721 KELLY *Scot. Prov.* 323 *The worse luck now, the better another time.* Spoken to hearten losing gamesters.**The worse the passage, the more welcome the port.**1732 T. FULLER *Gnom.* 210.**The worst goes foremost.**

a. 1640 MASSINGER *Old Law* III. ii *Lys.* You shall be first; I'll observe court rules: Always the worst goes foremost. 1802-4 LEAN *Collect.* iv. 144 [The worst goes foremost] i.e. is produced and put forward first, as the lowest in rank is in a procession.

The worst is behind.

1546 HEYWOOD *Prov.* (1867) II. ii. 47 The worst is behynd, we come not where it grew. 1659 HOWELL *Eng. Prov.* 6/2.

1600-1 SHAKS. *Hamlet* III. iv. 179 Thus bad begins and worse remains behind.**The worst of law is, that one suit breeds twenty.**1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 328.**The worst pig often gets the best pear.**1666 TORRIANO *Ital. Prov.* 212 The worst hog lights on the best pear. 1855 BOHN*Handbk. Prov.* 519 The worst pig often gets the best pear.**The worst spoke in a cart breaks first.**1678 RAY *Prov.* 205.**The worst store, a maid unbestowed.**1659 HOWELL *Brit. Prov.* 15.**The worst use you can put a man to is to hang him.**

a. 1639 SIR H. WOTTON in *Reliq. Wotton* (1651) 69 And he believed doubtlesse, that Hanging was the worst use man could be put to. 1830 LYTON *Paul Clif.* xxxvi Mark this truth . . . 'The very worst use to which you can put a man is to hang him'

The worst wheel of a cart creaks most (makes most noise).

c. 1400 MS. *Lutrin* no. 394, J. Rylands Libr. (ed Pantin) in *Bull. J. R. Libr.* XIV 106 Euer be worst spoke of pe cart krakes. 1586 PETTIE *Guazzo's Civ. Conv.* 106 Those which know least, speake, contend, and crie the loudest. Whereof belike ariseth this Prouerbe, That the brokenest wheele of the charriot maketh alwaies the greatest noise. 1659 FULLER *Appeal Inj. Innoc.* in *Hist. Camb. Univ.* (1840) 305 That spoke in the wheel which creaketh most doth not bear the greatest burden in the cart. The greatest complainers are not always the greatest sufferers 1692 L'ESTRANGE *Fables* cccxxxv. (1738) 319 A waggoner took notice upon the creaking of a wheel, that it was the worst wheel of the four that made most noise . . . 'They that are sickly are ever the most piping and troublesome' 1737 FRANKLIN *Poor Rich. Alm.* July The worst wheel of the cart makes the most noise.

The worst world that ever was, some man won.¹1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 The worst world that ever was, some man wan. [¹ got advantage by it.]**The worst world that ever was, the malt-man got his sack again.**1721 KELLY *Scot. Prov.* 308.**The worth of a thing is best known by the want of it.**

1616 DRAXE *Anc. Adag.* 2 A man knoweth not the worth of a thing before that he wanteth it. 1670 RAY *Prov.* 159 The worth of a thing, is best known by the want. . . . The cow knows not what her tail is worth, till she hath lost it 1850 LYTON *Caxions* xvii. i Ay, one don't know the worth of a thing till one has lost it.

1598-9 SHAKS. *Much Ado* IV. i. 220 It so falls out That what we have we prize not to the worth Whiles we enjoy it, but being lack'd and lost . . . we find The virtue that possession would not show us Whiles it was ours. 1606-7 Ant. & Cleop. I. iv. 43 And the ebb'd man, . . . Comes dear'd by being lack'd. 1607-8 Coriol. IV. i. 15 I shall be lov'd when I am lack'd.

The worth of a thing / is what it will bring.

1664 BUTLER *Hud.* II. i 465 (1854) I 126 For what is worth in any thing, But so much money as 'twill bring? 1813 SOUTHEY *Nelson* II Vouchers, he found in that country were no check whatever, the principle was, that 'a thing was always worth what it would bring'. 1908 *Spectator* 4 April 'The real worth of anything. Is just as much as it will bring'. You cannot get beyond that piece of ancient wisdom as to the determination of value.

The wound that bleedeth inwardly is most dangerous.

1579 LILLY *Euphues* (Aib.) 63 Seeing the wound that bleedeth inwardly is most dangerous, . . . it is hygge tyme to vnfolde my secret loue to my secret friend 1732 FULLER *Gnom.* 178 The wound that bleedeth inwardly is the most dangerous

1594-5 SHAKS *Two Gent.* V. iv. 71 The private wound is deep'st.

The written letter remains.

[*L. Litera scripta manet* The written letter remains.] 1642 HOWELL *For. Trav.* III (Aib.) 20 For the Penne maketh the deepest furrowes, and doth fertilize, and enrich the memory more than any thing else, *Littera scripta manet*

The wrongs of a husband or master are not reproached.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 323

The year doth nothing else but open and shut.

1640 HERBERT *Oull. Prov.* Wks. (1859) I 358.

The Yellow Press.

[Applied to newspapers of a sensational character. Derived from the figure of a child in a yellow dress in a cartoon issued in 1895 by the *New York World*] 1898 *Daily News* 2 Mar. 7/2 The yellow Press is for a war with Spain at all costs. 1906 A. J. QUILLER-COUCH *Cornish W.* 52 Whatever nation your Yellow Press happens to be insulting at this moment.

The young are not always with their bow bent.

1678 RAY *Prov.* 353 The young are not always with their bow bent i.e. Under rule.

The young pig grunts like the old sow.

1678 RAY *Prov.* 184.

The younger brother hath the more wit.

1607 SHARPHAM *Cupid's Whirligig* (1926) III. 42 The younger brothers (according to the old wives tales) alwaies prooued the wisest men. 1678 RAY *Prov.* 85.

The younger brother is the better gentleman.

1642 FULLER *Holy State* xv (1840) 37 The Younger Brother. Some account him the better gentleman of the two, because son to

the more ancient gentleman. 1678 RAY *Prov.* 85 The younger brother is the ancienter Gentleman 1738 SWIFT *Pol. Conversat.* I Wks. (1856) II. 310 *Lady A.* You are a younger brother. Col. Well, madam, the younger brother is the better gentleman.

Their fathers were never fellows.

1721 KILBY *Scol. Prov.* 331 *Their fathers were never fellows* Spoken when two of unequal birth and pedigree are compared

Their milk sod¹ over.

1678 RAY *Prov.* 341 [¹ boiled]

Then I'll thatch Groby Pool¹ with pancakes.

1678 RAY *Prov.* 317 [Leicestershire] *Then I'll thatch Groby pool with pancakes* 1787 GROSE *Provenc. Glos.* Leic (1811) 192 Then I'll thatch Groby-pool with pancakes. Spoken when something improbable is promised or foretold. 1818 SCOTT *Ill. Midl.* xxix 'I hope there is nae bad company on the road, sir?' . . . 'Whv, when it's clean without them I'll thatch Groby pool w' pancakes.' [¹ a large sheet of water near Leicester]

There are as good fish in the sea as ever came out of it (or The sea hath fish for every man).

c 1374 CHAUCER *Troilus* III 35 When they kan nought construe . . . whi this fish, and naught that, comith to were [wen] 1576 PERPIN *Petite Pall* (Gollancz) I. 33 The sea hath fish for every man. 1636 CAMDEN *Rem.* 308 'The sea hath fish for every man' 1822 SCOTT *Nigel* xxxv Here be as bonny lasses in London as this Peg-a-Ramsay . . . there is as good fish in the sea as ever came out of it. 1905 HOUSMAN ed. *Juvenalis Saturae* Pref. xvi But there are as bad fish in the sea as ever came out of it.

There are black sheep in every flock (fold).

1816 SCOTT *Old Mort.* xxxv The curates . . . know best the black sheep of the flock. 1902 *Spectator* 1 Nov. There is no great movement without its black sheep 1928 *Times* 17 July 17/3 There is . . . not the slightest intention of impugning the . . . force as a whole, but there are always some black sheep in every fold.

There are faults on both sides.

1902 DEAN HOLE *Then & Now* [ed. 7] viii My convictions are, after sixty years of intercourse with clergy and laity . . . , that there are faults on both sides.

There are God's poor and the devil's poor.

1629 T. ADAMS *Serm.* (1861 2) II. 232 There are God's poor and the devil's poor: those the hand of God hath crossed; these have forced necessity on themselves by a dissolute life.

There are many ways of dressing a calf's head.

1902-4 LEAN *Collect.* IV. 145 There are many ways of dressing a calf's head (i.e. of showing

your folly). At the Calf's Head Club it was served in every imaginable guise.

There are many ways to fame.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 342.

There are more houses than parish churches.

1579 GOSSON *Sch. Abuse* (Arb.) 37 There are more houses then Parishes Churches.

There are more maids than Malkin (and more men than Michael).

1546 J. HEYWOOD *Prov.* I. xi. 26 Tushe, there was no mo maydes but malkyn tho
1579 GOSSON *Sch. Abuse* (Arb.) 37 There are . . . more maydes then Maulkin. a 1625 FLETCHER *Woman's Prize* I. iii *Peiru.* Well there are more Maides than Mauldin, that's my comfort. *Mar.* Yes, and more men than Michael. 1636 CAMDEN *Rem.* 308 There's more Maids than Maukins. 1678 RAY *Prov.* 172 There are more maids then Maukin, and more men then Michael.

There are more mares in the wood than Grisell.

1678 RAY *Prov.* 173.

There are more men threatened than stricken.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 329.

There are more parsons than parish churches.

1894 NORTHALL *Folk-phrases* (E.D.S.) 25.

There are more physicians in health than drunkards.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 358.

There are more saints in Cornwall than in heaven.

1864 N. & Q. 3rd Ser. V. 275 *Cornish Proverbs* —There are more Saints in Cornwall than in Heaven. The process of creation is continued. . . . I lately, in a Cornish paper, met with *Saint Newlyn*.

There are more stars than a pair.

c. 1382 CHAUCER *Parl. Foules* 595 'There ben mo sterrés, god wot, than a payre!'

There are more thieves of my kin than honest men in yours.

1721 KELLY *Scot. Prov.* 316 *There are more thieves of my kin than honest men in yours. . . . To intimate that there are not many honest men among the other's kin.*

There are more ways to kill a dog than hanging.

1678 RAY *Prov.* 127. 1721 KELLY *Scot. Prov.* 253 *Many ways to kill a dog, and not to hang him.* There be many ways to bring about one and the same thing, or business.

There are more ways to the wood than one.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 77 *What wife there be mo waies to the wood than one.*
1659 HEYLIN *Animadu.* in FULLER *Appeal Inj. Innoc.* (1840) 524 *But there are more ways to the wood than one; and they had wit enough to cast about for some other way, since the first had failed them.*

There are more whores in Hose than honest women in Long Clawson.

1787 GROSE *Provinc. Glos., Leic.* (1811) 191 *There are more whores in Hose, than honest women in Long Clawton. Hose and Long Clawton are neighbouring villages . . . : Howes, or Hose, is but a small place, Long Claxton, Clayston, or Clawston, is . . . near a mile long. . . . The entendre lies in the word Hose, which here is meant to signify stock-ings.*

There are never the fewer maids for her.

1678 RAY *Prov.* 258 *There are never the fewer maids for her. Spoken of a woman that hath maiden children.*

There are no birds of this year in last year's nests.

1620 SHELTON *Quix.* II. lxxiv (1908) III. 338 *I pray you go not on so fast, since that in the nests of the last year there are no birds of this year. Whilom I was a fool, but now I am wise.* 1906 A. T. QUILLER-COUCH *From Cornish W.* 5 *With what heart Don Quixote . . . in that saddest of all last chapters · bade his friends look not for this year's birds in last year's nests.* 1926 *Times* 19 Jan. 15/6 *Things may not be as they were; 'there are no birds in last year's nest', and there may be no fish in the old rivers.*

There are no children nowadays.

1902-4 LEAN *Collect.* IV. 145 *There are no longer any children nowadays This was said 200 years ago: Ah! il n'y a plus d'enfants.—MOLIÈRE, Mal Im. xi.*

There are no fans in hell.

1853 ABP. TRENCH *Prov.* IV (1894) 75 *This Arabic [proverb] . . . worthy of Mecca's prophet himself, and of the earnestness with which he realized Gehenna, ∴ There are no fans in Hell.*

There are only twenty-four hours in the day.

1902-4 LEAN *Collect.* IV. 145 *There are only twenty-four hours in the day. Against those who attempt too much.*

There are spots (even) in (on) the sun.

1843-4 DICKENS *M. Chuz.* IV *You are . . . a strange instance of the little frailties that beset a mighty mind . . . I should have been quite certain from my observation of you, Chiv, that there were spots on the sun.* 1907 S. LEE *Gt. Eng.* of 16 Cent. 7 *But in the case of Bacon and Shakespeare, such errors are spots on the sun.*

There are three ways: the church (universities), the sea, the court.

1620 SHELTON *Quia*. IV. XI (1908) II 39 There is an old proverb in this our Spain, . . . 'The Church, the Sea, or the Court'. 1640 HERRIOT *Oull. Prov. Wks.* (1859) I. 335 There are three ways, the Universities, the Sea, the Court

There are two sides to every question.

1863 C. KINGSLEY *Water Bab.* VI Let them recollect this, that there are two sides to every question.

There are wheels within wheels.

[A complexity of forces or influences 1611 BIBL *Ezech.* I 16 Their work was as it were a wheel in the middle of a wheel.] 1709 SHAPLESB *Charac.* (1711) I 111 Thus we have Wheels within Wheels. And in some National Constitutions . . . we have one Empire within another 1824 L. MURRAY *Engl. Gram.* (ed. 5) I. 457 They are wheels within wheels, sentences in the midst of sentences. 1900 'H. S. MERRIMAN' *Isle of Unrest* VI There are wheels within wheels . . . in the social world of Paris.

There belongs more than whistling to going to plough.

1678 RAY *Prov.* 191.

There came never ill of good advisement.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 There came never ill of a good advisement. 1721 KELLY *Scot. Prov.* 331 There came never ill of good advisement. A persuasion to consider well of a thing before you go about it.

There comes nought out of the sack, but what was there.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 355.

There goes the wedge, where the beetle drives it.

1678 RAY *Prov.* 216.

There I caught a knave in a purse-net.

1659 HOWELL *Eng. Prov.* 17/2.

There is a crook¹ in the lot of every one.

a. 1732 T. BOSTON *The Crook in the Lot* (1767) 14 The crook in the lot is the special trial appointed for every one. 1818 SCOTT *Ill. Midl.* XII I trust to bear even this crook in my lot with submission. 1880 BLACKMORE *Mary A.* XI In every man's lot must be some crook, since this crooked world turned round. [¹ affliction, trial.]

There is a deal of difference between Go and Gow.

1830 FORBY *Vocab. E. Anglia* 432 'There is a deal of difference between go and gow'. i.e. between ordering a person to do a thing, and going with him to see him do it, or doing

it with him. [Gow, v. let us go, an abbrev. of 'go we'.]

There is a devil in every berry of the grape.

1634 NOWELL *Lett.* 17 Oct. (1903) II 194 The Turk . . . will . . . drink water, . . . for Mahommed taught them that there was a devil in every berry of the grape. 1649 T. WEAVER *Commend Verses* in WATSON *Angler* Make good the doctrine of the Turks, That in each grape a devil lurks.

There is a difference between Will you buy? and Will you sell?

1721 KELLY *Scot. Prov.* 317 There is a difference between, will you buy, and will you sell. When people proffer then goods, buyers will be shy; and when people ask to buy, sellers will hold their wares the dearer.

There is a dog in the well.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 There is a dog in the well. 1721 KELLY *Scot. Prov.* 305 There is a dog in the well. . . . There is something amiss.

There is a glimmer in the touch-box.¹

1678 RAY *Prov.* 247. [¹ a musketeer's box for priming powder.]

There is a good steward abroad when there is a wind-frost.

1830 FORBY *Vocab. E. Anglia* 431 'There is a good steward abroad, when there is a wind-frost'. i.e. You have no occasion to look to your labourers, they must work to keep themselves warm.

There is a good time coming.

1818 SCOTT *Rob Roy* XXXII 'I could have wished it had been . . . when I could have better paid the compliments I owe your Grace;—but there's a gude time coming'. 1851 KINGSLEY *Yeast* XXII Your very costermonger trolls out his belief that 'there's a good time coming'.

There is a great deal of human nature in man.

1871 KINGSLEY *At Last* II 'There is a great deal of human nature in man' . . .; and one's human nature . . . will persist in considering beauty and ugliness as absolute realities.

There is a great difference between fen o'er¹ and fare well.

1721 KELLY *Scot. Prov.* 305 There is a great difference between fen o'er, and farewell. There is a great difference between their way of living who only get a little scrap to keep them alive, and theirs who get every day a full meal. [¹ make the best shift you can.]

There is a hole in the house.

1721 KELLY *Scot. Prov.* 315 There is a hole in the house. Spoken when some are present,

before whom it is not proper to speak our mind.

There is a measure in all things.

c. 1374 CHAUCER *Troilus* II. 715 In every thyng, I woot, there lith mesure 1616 DRAKE *Anc. Adag.* 131 There is a measure in all things.

1598-9 SHAKS. *Much Ado* II. i. 73 If the prince be too important, tell him there is measure in everything.

There is a remedy for all things (everything) but death.

c 1430 LYDGATE *Daunce Mac* I. 432 Agens death is worth no medicine 1572 SANDFORD *Hours of Recreation* 99 There is a remedie for all things, sauving for death. 1620 SHELTON *Quix* II. LXIV (1908) III. 275 'There is a remedy for everything but death', said Don Quixote. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 There is remeid for all things but stark deid 1896 F. LOCKLR-LAMPSON *My Confid.* 95 There is a remedy for everything except Death . . . , so the bitterness of this disappointment has long passed away.

There is a remedy for everything, could men find it.

1651 HERBERT *Jac. Prud* Wks. (1859) I. 370.

There is a salve for every sore.

1579 LYLly *Euphues* (Arb.) 61 O ye Gods, have ye ordeyned for every malady a medicine, for every sore a salve, for every paine a plaster, leaving only love remediless? 1639 J. CLARKE *Paræm.* 44 There's a salve for every sore. 1908 C. M. DOUGHTY *Wander. Arabia* I. vi. 102 Some specific must he have for every disease, because 'there is a salve in nature for every sore'.

1590-1 SHAKS. *3 Hen. VII* IV. vi 88 But let us hence, my sovereign, to provide A salve for any sore that may betide.

There is a scorpion under every stone.

[Gk. SOPH. *Frag.* 35 Ἐν παντί γάρ τοι σκορπίος φρουρεῖ λίθῳ. Under every stone a scorpion lies hid. L. *Sub omni lapide scorpions dormit.* Under every stone a scorpion sleeps.] c. 1522 ERASMUS *Let. Pope Adrian VI* in FROUDE *Council Trent* (1896) III. 66 Then there was only approval and encouragement, where now there is a scorpion under every stone. People seem as if they wished to drive me into rebellion.

There is a sliddery¹ stone before the hall² door.

1721 KELLY *Scot. Prov.* 305 *There is a slidd'ry stone before the hall door.* . . . Signifying the uncertainty of court favour, and the promises of great men. [¹ slippery. ² great man's house.]

There is a thing in it (quothe the fellow when he drank the dish-clout).

1639 J. CLARKE *Paræm.* S.

There is a tide in the affairs of men, which, taken at the flood, leads on to fortune.

1830 MARRYAT *King's Own* XXIII There is a tide in the affairs of men', and it was on this decision . . . that depended the future misery or welfare of M'Elvina. 1868 H. SMART *Breeze Lang* IV it is no use meditating on when 'the tide in your affairs' took place. . . . You did not take it at the turn

1599-1600 SHAKS. *Jul C.* IV. iii. 217 There is a tide in the affairs of men, which, taken at the flood, leads on to fortune.

There is a time for all things (everything).

[BIBLE, VULGATE *Eccles* III. 1 *Omnia tempus habent.* 1382 WYCLIF *Eccles.* III. 1 Alle thingis han tyme.] c. 1388 CHAUCER *Clk. of Oxf.* T. Prol. 6 But Salomon seith 'every thyng hath tyme' . . . It is no tyme for to studien heere. a. 1450 *Rais Raving* III 3497 (E.E.T.S.) 100 Al thing has tyme wald men tak heid. 1594 LYLly *Moth. Bomb.* v. iii. Wks. (1902) III 217 Boy, no more words! theres a time for al things. 1832 MACAULAY *Ess.* *Mirabeau* Wks. V. 620 The highest glory of the statesman is to construct. But there is a time for everything,—a time to set up, and a time to pull down

1592-3 SHAKS. *Com. Err* II. ii. 67 Well, sir, learn to jest in good time: there's a time for all things.

There is a time to speak and a time to be silent.

1435 CAXTON *Charles the Grete* (E.E.T.S.) 56 The comyn prouerbe — sayth that there is a tyme of spekyng and tyme of beyng styll. 1616 DRAKE *Anc. Adag.* 190 There is a time to speake, and a time to holde ones peace. 1670 RAY *Prov.* 103 *Amycleas silentium perdidit.* . . . The Amycleans . . . disquieted with vain reports of the enemies coming, made a law that no man should bring . . . such news. . . . When the enemies did come indeed, they were surprised and taken. There is a time to speak as well as to be silent.

There is a time to wink as well as to see.

1721 KELLY *Scot. Prov.* 339 *There's a time to glye,¹ and a time to look even.* There is a time when a man must overlook things. 1732 T. FULLER *Gnom.* 212. [¹ look a-squint.]

There is a tough¹ sinew in an auld wife's heel.

1737 A. RAMSAY *Scot. Prov.* Wks (1819) III. 196. [¹ tough.]

There is a whaup in the rape.

1721 KELLY *Scot. Prov.* 305 *There is a whaup in the rap.* There is something amiss. 1362 A. HISLOP *Scot. Prov.* [ed. 3] 289 There's a whaup i' the rap. There is a knot in the rope —there is something wrong.

There is a witness everywhere.

[L. *Nullum locum putes sine teste: semper adesse Deum cogita.*] 1621 BURTON *Anal. Mel.*

H. III. VII (1651) 360 Think no place without a witness 1732 I FULLER *Gnom* 212 There is a witness everywhere

There is a word in my weime,¹ but it is laigh² down.

1721 KELLY *Scot. Prov.* 332 *There's a word in my weime, but it is laigh down* I could say something, but I will not. [¹ belly ² low]

There is always (a) something.

1841 MARRYAT *Pouchet* XI *There never was anybody . . . who . . . had mixed with the world, who could afterwards say that they were at any time perfectly happy. . . 'There is always something'* 1883 J. PAYN *Thicker than W. II* [The marriage] 'upon the whole . . . is very satisfactory, it is true Jeannie hates her gude-man, but then there's always a something'

There is an act in the laird of Grant's court, that not above eleven speak at a time.

1721 KELLY *Scot. Prov.* 310 *There is an act in the laird of Grant's court, that not above eleven speak at a time.* Spoken when many speak at once.

There is an end of an old song.

1721 KELLY *Scot. Prov.* 331 *There is an end of an old song* That is, you have all that I can tell you of it.

There is an hour wherein a man might be happy all his life could he find it.

1651 HERBERT *Jac. Ind. Wks.* (1859) I 370

There is aye a wimple¹ in a lawyer's clew.²

1818 SCOTT *III. Midl.* XXIV *The Judge didna tell us a' . . . about the application for pardon . . . , there is aye a wimple in a lawyer's clew.* [¹ twist ² ball of thread.]

There is aye life for a living man.

1721 KELLY *Scot. Prov.* 323 *There is aye a life for a living man.* Spoken when we are disappointed of something that we expected; intimating that we can, and will, live without it. 1834 CARLYLE *Lett. to Jno. C.* 22 July *This being my task till the end of the year, why should I curiously inquire what is to become of me next? 'There is aye life for a living body.'*

There is beild¹ aneath an auld man's beard.

1737 A. RAMSAY *Scot. Prov. Wks.* (1810) III. 196. [¹ shelter, protection.]

There is but an hour in a day between a good housewife and a bad.

1678 RAY *Prov.* 74 *There's but an hour in a day between a good housewife and a bad.* With a little more pains, she that slatters might do things neatly.

There is but one good mother-in-law, and she is dead.

1863 J. R. WISE *New Forest* (1895) 179 *'There is but one good mother-in-law, and she is dead' . . . It exactly corresponds with the German saying, 'There is no good mother-in-law but she that wears a green gown', that is, who lies in the churchyard.*

There is but one step from the sublime to the ridiculous.

[c 1799 MARMONTILL *Le ridicule touche au sublime* 1812 NAPOLEON III DE PRADI, *Hist de l'Ambassade dans le Grand-duché de Varsovie en 1812* Du sublime au ridicule il n'y a qu'un pas] 1879 M. PATTERSON *Milton* 116 *The Illegitimate little-battle . . . is set forth in the pomp of Milton's loftiest Lalan. . . The sublime and the ridiculous are here blended without the step between.* 1909 *Times, Lit. Sup.* 17 Dec. 492 *In the case of Louis XVIII, indeed, the ridiculous was, as it is commonly said to be, only a step removed from the sublime.*

There is but one way to enter this life, but the gates of death are without number.

1603 FLORIO *ti Montaigne ii ni* (1897) III. 32 *Nature . . . hath left us the key of the fields. She hath appointed but one entrance into life, but many a thousand ways out of it.* c 1628 LUTKEGRADT, J.D. *Brook's Alaham* IV. 1. Wks (Gros) III. 257 *If Nature saw no cause of suddaine ends, She that but one way made to draw our breath, Would not have left so many doores to Death.*

There is chance in the cock's spur.

1678 RAY *Prov.* 111.

There is craft in daubing.

1454 PASTON *LETTERS* (1900) I. 269 *Her moder . . . seyth to her that ther is gode crafte in dawbyng.* c 1530 *Hychescorner* 259, 260 *Imag.* If my handes were smyten of, I can stele with my tethe, For ye knowe well there is crafte in daubyng 1623 CAMDEN *Rem.* 278 *There's craft in dawbing* 1678 RAY *Prov.* 120 *There is more craft in daubing than in throwing dirt on the wall.*

There is difference between staring and stark blind (mad).

1546 J. HEYWOOD *Prov.* (1867) II. VII. 67 *The difference betwene staring and starke blynde. The wyse man at all tymes to folow can fynde.* 1579 LVLV *Euphuus* (Arb.) 39 *Consider with thy selfe, the great difference betwene staring and starke blynde.* 1629 RORD *Lover's Melan.* II. II *Mel. Am I stark mad? Trol. No, no, you are but a little staring — there's difference between staring and stark mad. You are but whumied yet.* 1670 RAY *Prov.* 79 *There's difference between staring and stark blind (or mad) . . . If you read it stark mad, it signifies that we ought to distinguish, and not presently pronounce him stark mad that stares a little. . . . If you read it stark blind, then it . . . is a reprehension to those who put no difference between extremes, as perfect blindness and Lynceus*

his sight. 1787 WOLCOT (P. Pindar) *Ode upon Ode Wks.* (1816) I. 322 Peter, there's odds 'twixt staring and stark mad.

There is falsehood in fellowship.

c. 1470 G. ASHBY *Poems* (E.E.T.S.) 26 Be wele ware of falsehood in felawship. 1546 J. HEYWOOD *Prov.* (1867) 160 There is falshed in felowship 1594 NASHE *Unf. Trav.* (1920) 95 What is there in Fraunce to bee learned more than in England, but falshood in fellowship. 1614 CAMDEN *Rem.* 313 There is falshood in fellowship

There is flattery (fraud) in friendship.

1576 PETTIE *Petite Pall.* (Gollancz) I. 101 Alas! my Germanicus, are you to know . . . the falsehood in friends! 1579 LYLly *Euphues* (Arb.) 69 Here you may see, Gentlemen, . . . the fraude in friendshippe.

1598-9 SHAKS. *Hen V* III. vii. 129 I will cap that proverb with 'There is flattery in friendship'.

There is fey blood in your head.

1721 KELLY *Scot. Prov.* 333 *There is fay blood in your head.* That is, you adventure upon a thing that will be your death. The Scots call a man *fay* when he alters his conditions, and humours, which they think a sign of death.

There is God when all is done.

1546 J. HEYWOOD *Prov.* (1867) I. vii. 14 Ye there was God (quoth he) when all is doone.

There is good land where there is foul way.

1653 WALTON *Angler* II. i The foul way serves to justify the fertility of the soil, according to the proverb, 'There is good land where there is foul way'.

There is great force hidden in a sweet command.

1586 PETTIE *Guazzo's Civ. Conv.* 173 Threatningwords, wherewith they make all the house to shake not knowing that (as the Poet saith) Great force lies hid in gentle Soueraintie. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 345 There is great force hidden in a sweet command.

There is honour among thieves.

1828 LYTTON *Pelham* LXIX I have often heard . . . that there is honour among thieves. 1891 A. LANG *Ess. in Little* 140 [Capt. Morgan] was indeed a thief, and bulked his crews . . . Who would linger long when there is not even honour among thieves? [¹ the buccaneer, c. 1635-88.]

There is kail in cut's¹ weime.

1721 KELLY *Scot. Prov.* 317 *There is kail in cut's weime.* Spoken when you see a boy hearty and merry; intimating that he has gotten his belly full. [¹ a dog's name.]

There is knavery (cheating) in all trades, but most in tailors.

1666 TORRIANO *Ital. Prov.* 19 As the English in Drollery will say, There's cheating in all Trades, but ours. 1692 L'ESTRANGE *Fables*

clxxxii (1738) 195 Jupiter appointed Mercury to make him a composition of fraud and hypocrisy, and to give every artificer his dose on't. . . . Mercury . . . gave the tailors the whole quantity that was left, and from hence comes the old saying, *There's knavery in all trades, but most in tailors.*

There is life in a mussel as long as it can cheep.

1832 A. HENDERSON *Scot. Prov.* (1881) 140 *There's life in a mussel as lang as it can cheep.*

There is life in a mussel though it be little.

1721 KELLY *Scot. Prov.* 309 *There is life in a muscle though it be little.* Spoken when we have some little hope of effecting our design.

There is lightning lightly before thunder.

1639 J. CLARKE *Parcem.* 209.

1596-7 SHAKS. *K. John* I. 24 Be thou as lightning in the eyes of France, For ere thou canst report I will be there, The thunder of my cannon shall be heard. 1611-12 *Tempest* I. ii 201 Jove's lightnings, the precursors O' the dreadful thunder-claps

There is little for the rake after the besom.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 *There is little to the rake to get after the bissome.* 1721 KELLY *Scot. Prov.* 319 *There is little for the rake after the besom.* There is little to be gotten of such a thing, when covetous people have had their will of it.

There is little sap in dry pease hulls.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 *There [is] little sap in dry peis hooles.*

There is luck in odd numbers.

1826 S. LOVER *Rory O'More* 'Then here goes another', says he, 'to make sure, For there's luck in odd numbers', says Rory O'More. 1883 J. PAYN *Thicker than W.* i She was . . . by no means averse to a third experiment in matrimony. . . . 'There was luck in odd numbers.'

1600-1 SHAKS. *Merry W. V.* 1. 3 This is the third time: I hope good luck lies in odd numbers.

There is many a fair thing full false.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 *There is many a fair thing full false.*

There is meickle hid meat in a goose eye.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98.

There is mickle between market days.

1721 KELLY *Scot. Prov.* 325 *There is mickle between market days.* Times, modes, prices, and other circumstances are mutable.

There is mickle to do when cadgers (dominies¹) ride.

1721 KELLY *Scot. Prov.* 315 *There is mickle to do when domine's ride.* For such are not

well provided for riding, nor expert at it. 1836 MRS. CARLYLE *Let to Mrs Welsh* 5 Sept. The proverb says 'there is much ado when cadgers ride'. . . . I do not know precisely what 'cadger' means, but . . . the friends . . . of cadgers should therefore use all soft persuasions to induce them to remain at home. [¹ pedagogues]

There is more good victuals in England than in seven other kingdoms.

1639 J. CLARKE *Paræm.* 74.

There is more knavery by sea and land than all the world beside.

1721 KELLY *Scot. Prov.* 311 *There is more knavery by sea and land than all the world beside* A facetious bull upon mentioning of some knavish action.

There is more of Sampson than of Solomon in him.

1830 FORBY *Vocab. E. Anglia* 430 'There is more of Sampson than of Solomon in him'.—*i.e.* Great bodily strength, but little sense.

There is more talk than trouble.

1640 HERBERT *Oufl Prov. Wks.* (1859) I. 329.

There is more than one yew bow in Chester.

1662 FULLER *Worthies, Flint.* (1840) III. 537 'Mwy nag un bwa yro Ynghaer'. That is, more than one yew-bow in Chester. Modern use applieth this proverb to such who seize on other folk's goods . . . mistaken with similitude thereof to their own goods. 1917 J. C. BRIDGE *Chesh Prov.* 118 There's more than one yew bow in Chester. Mwy nag un bwa yew ynghaer. Many a Welshman on the border has found out the truth of this saying, and . . . the Welsh . . . were not allowed to carry bows themselves when they visited the City. . . . Now if a man boasts of some unique possession, he is sometimes told that 'there is more than one yew bow in Chester', *i.e.* it is not so rare as he thinks.

There is never a best among them, as the fellow said by the fox cubs.

1678 RAY *Prov.* 228.

There is never a foul face but there's a foul fancy.

1917 J. C. BRIDGE *Chesh. Prov.* 119 There's never a fou' face but there's a fou' fancy. Ugly people have ugly thoughts.

There is no accounting for tastes.

[*L. De gustibus non est disputandum.* There is no disputing about tastes.] 1779-8 JOHNSON *Lives of Poets* (1908) II. 209 *De gustibus non est disputandum*; men may be convinced, but they cannot be pleased, against their will. 1823 GALT *Entail* XXIX 'But you know . . . that there is no accounting for tastes'. 1867 TROLLOPE *Last Chron. Barse* XXXI He had not the slightest objection to recognizing in Major Grantly a suitor for his cousin's hand. . . . There was . . . no accounting for tastes.

There is no answer for, Get out of my house, and, What have you to do with my wife?

1620 SHELTON *Quiz.* II. XLIII (1908) III. 115 What better, said Sancho, than . . . 'Go from my house, What will you have with my wife?'

There is no breard¹ like midding² breard.

1721 KELLY *Scot. Prov.* 328 *There is no breard like midding breard.* The grains of corn that are carried out unto the dunghill takes root and springs amain; spoken when we see people of mean birth rise suddenly to wealth and honour. [¹ young corn. ² dunghill]

There is no companion like the penny.

1670 RAY *Prov.* 21 *Hispan.*

There is no deceit in a bag-pudding.

1678 RAY *Prov.* 193.

There is no deceit in a brimmer.

1659 HOWELL *Eng. Prov.* 5/2.

There is no difference of bloods in a basin.

1580 LILLY *Euph. & his E.* (Arb.) 289 You talke of your birth, when I knowe there is no difference of blouds is [in] a basen. 1732 FULLER *Gnom.* 213 There is no Difference of Bloods in a Bason.

1602-3 SHAKS *All's Well* II. II. 125 Strange is it that our bloods, . . . pour'd all together, Would quite confound distinction.

There is no general rule without some exception.

1608 T. HEYWOOD *Lucrece* I. II (Merm.) 335 A general concourse of wise men! . . . Tarquin, if the general rule have no exceptions, thou wilt have an empty consistory. 1621 BURTON *Anal. Mel.* I. II. II. III (1651) 76 No rule is so general, which admits not some exception. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 342 *Lady A* But I hope you won't blame the whole sex because some are bad . . . *Col.* O madam; there's no general rule without an exception.

There is no going to heaven in a sedan.

1732 T. FULLER *Gnom.* 213.

There is no good accord, where every man would be a lord.

1546 J. HEYWOOD *Prov.* (1867) II. VI. 61 Tys sayde there is no good accorde, Where euery man would be a Lorde. Wherefore my wyfe will be no lorde, but lady. 1573 TISSER *Husb.* 113 *Author's* I. 21 (E.D.S.) 210 But when I spide That Lord with Lord could not accord, . . . Then left I all.

There is no goose so grey in the lake, that cannot find a gander for her make.¹

c. 1386 CHAUCER *W. of Bath's Prol.* 269 Ne noon so grey a goos gooth in the lake, As,

seistow, wol been withoute make. 1594 LYL^y *Moth. Bomb.* III. iv. Wks. (1902) III. 200 *Half*. He louses thee well that would run after. *Riz.* Why, *Halfpenie*, there's no goose so gray in the lake, that cannot finde a gander for her make. 1883 J. PAYN *Thicker than W.* 1 She was . . . by no means averse to a third experience in matrimony. 'There swam no goose so gray', they were wont to quote. [¹ mate]

There is no great banquet, but some fares ill.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 348.

There is no heat of affection but is joined with some idleness of brain, says the Spaniard.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 365.

There is no jollity but hath a smack of folly.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 340.

There is no little enemy.

c. 1386 CHAUCER *Melib.* 2512-13 Ne be nat negligent to kepe thy persone, nat only fro thy gretteste enemys but fro thy leeste enemy. / Senek seith: 'a man that is wel avysed, he dredeth his leste enemy' ¹ 1733 FRANKLIN *Poor Rich. Alm.* Sept. There is no little enemy. 1887 LD. AVEBURY *Pleas. of Life* I v Unfortunately, while there are few great friends there is no little enemy. [¹ PUB. SYRUS *Sent.* 255: *Inimicum, quamvis humilem, docti est metuere.*]

There is no love lost between them.

(a) Their affection is mutual. *Obs.* c. 1640 R. DAVENPORT *Surv. Sci. Wks.* (Bullen 1890) 327 Oh my sweetie! Sure there is no love lost when you two meete. 1823 LAMB *Elia* Ser. II. *New Year's Coming of Age, Shrove Tuesday* was helping the *Second of September* . . . which courtesy the latter returned . . . so that there was no love lost for that matter. (b) They have no love for each other. ?1622 J. TAYLOR (Water-P.) *Trav. Twelve-pence Wks.* (1630) I. 71 But there's no great love lost 'twixt them and mee, We keepe asunder and so best agree. 1889 T. A. TROLLOPE *What I remember* III. 91 Between Italian and French radicals there is really no love lost.

There is no love lost betwixt sailors and soldiers.

1599 NASHE *Lenten Stuffe Wks.* (McKerrow 1905) III. 230 There is no more love betwixt them then betwixt saylers and land souldiours.

There is no man, though never so little, but sometimes he can hurt.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

There is no medicine against death.

[Med. L. *Contra malum mortis, non est medicamen in hortis.* Against the evil of death there is no remedy in the gardens.] 1787 COWPER *Yearly Bill of Mortality* No medicine, though it oft can cure, Can always balk the tomb. 1902 DEAN HOLE *Then & Now* (ed. 7) viii. 103 But . . . we hold our own

at bowls, not forgetting that *Contra unum mortis non est medicamen in hortis.*

There is no medicine (remedy) for fear (but cut off the head).

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 96 There is na medicine for fear. 1721 KELLY *Scol. Prov.* 319 There is no remedy for fear but cut off the head For a panic fear is beyond all arguments.

There is no pack of cards without a knave.

1600 BRETON *Pasquils Fooles-Cappe* 26/1 Wks. (Gros) I. 26 And yet is it in vaine such world to wish. There is no packe of Cardes without a Knaue.

There is no pain like the gout (and toothache).

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. iii. P. There is no paine like the Gowt. C. Yes, the Tooth-ach.

There is no place like home.

1822 J. H. PAYNE *Song, Home, Sweet Home* Be it ever so humble, there's no place like home. 1859 LD. DUFFERIN *Lett. High Lat.* (1895) 241 My . . . infant walrus . . . would . . . come . . . among us again with a contented grunt, as much as to say, 'Well, after all, there's no place like home!' 1876 J. PAYN *Halves* XXI When one was sick there was no place like home.

There is no play without a fool.

1639 J. CLARKE *Paræm.* 149.

There is no quenching of fire with tow.

1818 RAY *Prov.* 153.

There is no rain—the Christians are the cause.

[a 413] 1869 LECKY *Hist. Europ. Mor.* (1905) I. iii 'There is no rain—the Christians are the cause', had become a popular proverb in Rome (ST. AUG. *De Civ. Dei*, II. 3.)

There is no redemption from hell.

1377 LANGLAND *P. Pl. B.* xviii. 152 That thyng that ones was in helle . out cometh hit neuere. For Iob¹ the parfit patriarke . . . repreoueth thy sawes, *Quia in inferno nulla est redemptio.* 1622 J. TAYLOR (Water-P.) *Mer. Wher. Fer. Wks.* (1872) 23 From Hell each man says, *Lord deliver me*, Because from Hell can no redemption be. 1662 FULLER *Worthies, Westminster.* (1840) II. 413 'There is no redemption from Hell'. There is a place . . . partly by the Exchequer Court, commonly called Hell. . . . Formerly this place was . . . for the king's debtors, who never were freed thence, until they had paid their uttermost due. . . . This proverb is applied to moneys paid into the Exchequer, which thence are irrecoverable [¹ VULGATE *Job* vii. 9—Sicut consumitur nubes, et pertransit; sic qui descendit ad inferos, non ascendet.]

There is no royal road to learning.

1857 TROLLOPE *Barch. Tow.* xx There is no royal road to learning; no short cut to the

acquisition of any valuable art. 1894 LD. AVEBURY *Use of Life* vii In the earlier stages of Education . . . neither rank nor wealth gives any substantial advantage . . . It was long ago remarked that there was no royal road to learning.

There is no sik a word in all Wallace.¹

1721 KELLY *Scot. Prov* 335 *There is no sik a word in all Wallace*. A kind of jocose denial. [¹ a book about the Scottish hero of that name.]

There is no sport where there is neither old folk nor bairns.

1721 KELLY *Scot. Prov.* 332.

There is no such conquering weapon as the necessity of conquering.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 366.

There is no such flatterer as a man's self.

1732 T. FULLER *Gnom.* 213.

There is no such thing as good small beer, good brown bread, or a good old woman.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 345 Col Pray, friend, give me a glass of small beer, if it be good. *Smart* Why, colonel, they say there is no such thing as good small beer, good brown bread, or a good old woman.

There is no summer but it has a winter.

1846 DENHAM *Prov.* (Percy Soc.) 48.

There is no tree but bears (some) fruit.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. III There is no tree but beareth fruit. 1639 J. CLARKE *Paræm.* 198 There's no tree but bears some fruit.

There is no venom to that of the tongue.

1659 HOWELL *Eng. Prov.* 11/2.

There is no weather ill, when the wind is still.

1636 CAMDEN *Rem., Prov.* 308.

There is no whispering but there is lying.

1678 RAY *Prov.* 348 Where there is whispering there is lying. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 339 MISS *whispers Lady SMART. Never.* There's no whispering, but there's lying.

There is no wool so white but a dyer can make it black.

1580 LYLly *Euph. & his Eng.* (Arb.) 330 There is no wool so white but the Dيار can make blacke. 1732 T. FULLER *Gnom.* 214

There is no wool so white, but a dyer can make it black 1802 WOLCOT (P. Pindar) *Middsa. Elect.* III. Wks (1816) IV. 194 E'en let mun all their poison spit, My lord, there is no wooll zo whit, That a dyer can't make black.

There is nobody will go to hell for company.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 373.

There is not so bad a Gill / but there's as bad a Will.

1678 RAY *Prov.* 146.

There is one good wife in the country, and every man thinks he hath her.

1620 SHELTON *Quix.* II. XXII (1908) II. 334 It was an opinion of I know not what sage man, that there was but one good woman in the world; and . . . that every man should think, that was married, that his wife was she. 1670 RAY *Prov.* 49 There is one good wife in the Countrey, and every man thinks he hath her. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 342 *Lady S.* They say, that every married man should believe there's but one good wife in the world, and that's his own 1852 MRS. CARLYLE *Let. to T. Carlyle* 24 Jul Kingsley told me about his wife—that she was 'the adorablest wife man ever had!'

There is reason in roasting of eggs.

1659 HOWELL *Eng. Prov.* 12/2 Ther's reason in rosting of Eggs. 1773 BURKE in BOSWELL *Johnson* xxx note, 'Your definition is good', said Mr. Burke, 'and I now see the full force of the common proverb, "There is reason in roasting of eggs".' 1867 TROLLOPE *Last Chron. Bar* lxxv But there's reason in the roasting of eggs, and . . . money is not so plentiful . . . that your uncle can afford to throw it into the Barchester gutters.

There is small choice in rotten apples.

1593-4 SHAKS *Tam. Shr.* I. 1. 137 Faith, as you say, there's small choice in rotten apples.

There is some difference between Peter and Peter.

1620 SHELTON *Quix.* IV. 20 (1908) II. 136 Master barber, you should take heed how you speak; for . . . there is some difference between Peter and Peter. 1732 FULLER *Gnom.* 214 There is some Difference between *Peter* and *Peter*.

There is steel in my needle eye, though there be little of it.

1721 KELLY *Scot. Prov.* 321 *There is steel in my needle eye, though there be little o't.* Spoken when a thing, commendable for its kind, is found fault with for its quantity.

There is (Here lies) the rub.

[= inconvenience, difficulty; comes from the game of bowls.] 1629 T. ADAMS *Serm.* (1861-2) I. 216 The proverbs are . . . joined . . . with a *but* . . . All runs smooth, and inclines

to the bias of our own affections, till it lights upon this rub. 1712 STEELE *Specul.* No. 533, par. 1 But her Relations are not Intimates with mine. Ah! there's the rub. 1821 SCOTT *Pirate* xxxiv Here lies the rub . . . When she hears of you she will be at you. 1830 LYTTON *Paul Clif.* xx Expense! . . . Ay! there's the rub!

1600-1 SHAKS *Hamlet* III. 1. 65 To sleep! perchance to dream! ay, there's the rub; For in that sleep of death what dreams may come.

There is who despises pride with a greater pride.

1564 UDALL *Erasm. Apoph.* (1877) 82 To Diogenes, saying I trade the pride of Plato vnder my feete: So thou doest in deede (quoth Plato) but it is with an other kinde of pride, as greate as mine. 1853 ABP. TRENCH *Prov.* iv (1894) 81 *There is who despises pride with a greater pride*,¹ a proverb founded . . . on the story of Diogenes . . . treading under his feet a rich carpet of Plato's. [¹ *It.* Tal sprezza la superbia con una maggior superbia.]

There is winter enough for the snipe and woodcock too.

1732 T. FULLER *Gnom.* 214.

There leaped a haddock (or whiting).

[= an opportunity was missed] 1546 J. HEYWOOD *Prov.* (1867) II. VII. 64 There lepte a whiting (quoth she). c. 1612 BEAUM. & FL. *Scornf Lady* iv. 1 Abig. My little Levite hath forsaken me . . . well fool, you leapt a Haddock when you left him. 1670 RAY *Prov.* 199 To let leap a whiting i.e. To let slip an opportunity.

There may be blue and better blue.

1721 KELLY *Scot. Prov.* 58 *Blue, and better blue.* There may be difference between things of the same kind, and persons of the same station. Lat. *Servus servum præstat, & dominus dominum.* 1732 T. FULLER *Gnom.* 214 There may be blue, and better blue.

There needs a long time to know the world's pulse.

1640 HERBERT *Oull Prov Wks* (1859) I. 357.

There never was a five pound note but there was a ten pound road for it.

1862 A. HISLOP *Scot. Prov.* [ed. 3] 287 There ne'er was a five pound note but there was a ten pound road for't. Such was the reply of a lady . . . when asked what she did with all the money she got.

There never was a Paston poor, a Heyden a coward, nor a Cornwallis a fool.

1678 RAY *Prov.* 327. Norfolk.

There never was a silly Jockey but there was as silly a Jenny.

1821 J. GALT *Annals of Par.* XXVII 'Take a lady of your own. . . There never was a silly Jock, but there was as silly a Jenny'.

3950

A. HENDERSON *Scot. Prov.* (1882) 140 There ne'er was a silly Jockey but what there was a silly Jenny.

There or thereabouts, as Parson Smith says.

1678 RAY *Prov.* 343 There or thereabouts, as Parson Smith sayes. *Proverbial* about *Dunmow* in *Essex*.

There spake an angel.

[An angel was a gold coin worth 10s.; often used, as here, in quibbles.] c. 1590-5 Sir *Thos. More* I. 1 (*Shaks. Apoc*) 387 *Wil.* Lets frendly goe and drinke together. *Geo.* There spake an angell. 1605 CHAPMAN, &c. *Eastw. Hoe* II. 1 (1874) 460 *Qu.* The blood-hound, Security, will smell out ready money for you instantly. *Pe.* There spake an angel.

There two fools met.

1721 KELLY *Scot. Prov.* 338 *There two fools met.* Spoken to them that say they refused such a considerable price for such a pennyworth. That is, he was a fool that offered it, and you a fool that refus'd it.

There was a wife that kept her supper for her breakfast, and she died ere day.

1721 KELLY *Scot. Prov.* 317 *There was 1 wife that kept her supper for her breakfast, and she died e'er day.* Spoken when you are bid keep such a thing for another meal.

There was another gotten the night that you were born.

1721 KELLY *Scot. Prov.* 331 *There was another gotten the night that you were born.* That is, if you will not serve me another will.

There was aye some water where the stirk¹ drowned.

1721 KELLY *Scot. Prov.* 309 *There was ay some water where the stirk drown'd.* There was certainly some occasion for so much talk, rumour, and suspicion. [¹ a young bullock.]

There was mair lost at Sherramuir, where the Hielandman lost his faithier and his mither, and a gude buff-belt worth baith o' them.

1814 SCOTT *Waverley* XLVII His death was lamented by few. Most . . . agreed in the pithy observation . . . that there 'was mair tint (lost) at Sherrif-Muir'.¹ [¹ where a battle was fought, near Stirling, in the Jacobite rebellion of 1715.]

There was mair tint¹ at Flodden.²

1820 SCOTT *Monast.* x The Fife men say, an the whole pack of ye were slain, there were more lost at Flodden. [¹ lost. ² Battle of Flodden, 1513.]

There was never a fair word in flyting.¹

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 There was never a fair word in chiding. 1721 KELLY *Scot. Prov.* 303 *There was never a fair*

word in flying An excuse for what a man might say in his passion, upon provocation. [¹ scolding.]

There was never a good town but had a mire at one end of it.

1721 KELLY *Scot. Prov.* 312 *There was never a good town but had a mire at one end of it.* The deficiency and unsatisfactoriness of every created being, has given occasion to this, and many other proverbs.

There was never a slut but had a slit, there was never a daw¹ but had twa.

1721 KELLY *Scot. Prov.* 325 *There was never a slut but had a slit, there was never a daw but had twa* Spoken to young women when they have a rent about them, which, if they were not sluts, they would sew up. [¹ drab.]

There was never enough where nothing [was] left.

1639 J. CLARKE *Paræm.* 38.

There went but a pair of shears between them.

[They match each other as if cut from the same piece of cloth.] 1579 LYL Euph. Wks. (1902) I. 195 *The Sympathie* of affections and as it were but a payre of sheeres to go betweene their natures 1632 *Star Chamber Cases* (Camden) 98 *There went but a paire of sheeres between a Papist and a Protestant, and not a pinne to choose of what religion a man is.*

1604-5 SHAKS. *Meas. for M. I.* II. 29 *Luc.* Thou thyself art a wicked villain, despite of all grace. *First Gent.* Well, there went but a pair of shears between us.

There were brave men before Agamemnon.

[L. HORACE *Odes* IV. 25 *Vixere fortes ante Agamemnona Multi.* Many brave men lived before Agamemnon.] 1898 G. W. E. RUSSELL *Coll. & Rec.* xiv *Brave men have lived since as well as before Agamemnon.* 1902 DEAN HOLE *Then & Now* (ed. 7) ix. 116 *Vixere fortes ante Agamemnona*—there was splendid cricket before Grace. 1910 *Times, Wkly.* 21 Jan. *Of the fortes ante Agamemnona*, . . . those Hammurabi, Burnaburiash, Ribaddi, Khuenaten, and even 'Ozymandias, King of Kings', what a happy notion we have!

There were no ill language if it were not ill taken.

1640 HERBERT *Ouill. Prov. Wks.* (1859) I. 331.

There will be a hole in the groat to-day, and the supper to seek.

1721 KELLY *Scot. Prov.* 325 *There will be a hole in the groat to-day, and the supper to seek.* A saying of labourers, when they fear a rainy afternoon.

There will be sleeping enough in the grave.

1758 FRANKLIN *Poor Rich. Alm.* in ARBER *E. Garner* v. 579 *How much more than is*

necessary do we spend in sleep? forgetting that . . . there wil be sleeping enough in the grave, as Poor RICHARD says.

There will be wigs on the green.

[A colloq. expression (orig. Irish) for coming to blows or sharp altercation.] 1856 *Chamb. Jrnl.* 1 Mar. 139/1 *If a quarrel is foreseen as a probable contingency, it is predicted that 'there'll be wigs on the green'* 1893 *Stevenson Calriona* xvii Mr. David Balfour has a very good ground of complaint, and . . . if his story were properly redd^d out . . . there would be a number of wigs on the green. [¹ put in order.]

There would be no great ones if there were no little ones.

1640 HERBERT *Ouill. Prov. Wks.* (1859) I. 331.

Thereby hangs (lies) a tale.

1523 SKELTON *Garl. Laurel* 1200 *Yet, thoughte I say it, thereby lyeth a tale.* a. 1642 Suckling *Ballad on Wed.* *The maid (and thereby hangs a tale).*

1593-4 SHAKS. *Tam. Shr.* IV. i. 60 *Out of their saddles into the dirt, and thereby hangs a tale.* 1599-1600 A Y.L. II. vii. 28 *And then from hour to hour we rot and rot, And thereby hangs a tale* 1600-1 *Merry W.* I. iv. 159 *Quick.* *Have not your worship a wart above your eye?* . . . Well, thereby hangs a tale. 1604-5 *Othello* III. i. 8 *Clo.* *Are these, I pray you, wind-instruments?* *First Mus.* Ay, marry, are they, sir. *Clo.* *O! thereby hangs a tale.* *First Mus.* *Whereby hangs a tale, sir?* *Clo.* *Marry, sir, by many a wind-instrument that I know.*

They agree like bells; they want nothing but hanging.

1629 T. ADAMS *Serm.* (1861-2) i. 186 *The great thieves agree one with another. . . . They tune like bells, and want but hanging.* 1670 RAY *Prov.* 161 *They agree like bells, they want nothing but hanging.* 1802 WOLCOT (P. Pindar) *Midd. Elect.* iii. Wks. (1816) IV. 196 *Iss,*¹ *iss, leek bells they all agree, Want nothing now but hanging.* [¹ yes.]

They agree like pickpockets in a fair.

1813 RAY *Prov.* 178.

They agree like the clocks of London.

1589 NASHE *Pasquil's Returne* in Wks. (Gros.) I. 111 *The Preachers of England begin to strike and agree like the Clocks of England.* 1678 RAY *Prov.* 325 *They agree like the clocks of London.* *I find this among both the French and Italian proverbs for an instance of disagreement.*

They agree like two cats in a gutter.

1546 J. HEYWOOD *Prov.* (1867) II. i. 44 *They two agreed like two cats in a gutter.*

They are aye good that are away.

1721 KELLY *Scot. Prov.* 338 *They are ay good that are away.* Spoken when people lavishly commend those of their friends that are abroad or dead.

They are far behind that may not follow.

1721 KELLY *Scot. Prov.* 324 *They are far behind that may not follow* Spoken when people do not despond, though behind others.

They are finger and thumb.

[= on intimate terms.] 1579 LYLly *Euphues* (Arb.) 68 In that thou cravest my aide, assure thyselfe I will be the finger next thy thombe. 1659 HOWELL *Eng. Prov.* 13 You two are finger and thumb. 1730-6 BAILEY (folio) s.v. They are Finger and Thumb, that is, they are so great together, there is no parting them.

They are (not) cater-cousins.

[= they are (not) good friends] 1519 HORMAN *Vulgaria* (Roxb. Club) 322 They be cater cosyns: and almoste neuer a sonder. 1598 R. BERNARD tr. *Terence's Andria* v. vii They are not now cater cousins [*inimicitia est inter eos*].

1596-7 SHAKS. *Merch. V.* II. ii. 143 His master and he, saving your worship's reverence, are scarce cater-cousins.

They are scarce of horseflesh, where two and two ride on a dog.

1678 RAY *Prov.* 157.

They are so like that they are the worse for it.

1678 RAY *Prov.* 354.

They are welcome that bring.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94.

They are well guided that God guides.

1721 KELLY *Scot. Prov.* 337 *They are well guided that God guides.* Spoken when some person has committed some malefice

They buy good cheap that bring nothing home.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 They buy good cheap that brings nathing hame. 1721 KELLY *Scot. Prov.* 318 *They buy good cheap that bring nothing home.* Spoken to them that think our pennyworth too dear.

They came to shoe the Pasha's horses, and the beetle stretched out its leg.

1875 BURCKHARDT *Arabic Prov.* 58 *They came to shoe the horses of the Pâshâ; the beetle then stretched out its leg (to be shod).* On ridiculous pretensions. 1899 SIR ALG. WEST *Recoll.* (1908) ix The modesty of a few and the pretensions of many—who reminded me of the Persian proverb, 'They came to shoe the Pasha's horses, and the beetle stretched out his leg'.

They can find money for mischief, when they can find none to buy corn.

1678 RAY *Adag. Hebr.* 409.

They cannot set their horses together.

1670 RAY *Prov.* 181.

They cleave (hang, hold) together like burrs.

c 1330 *Arth. & Merl.* 8290 Togider thei cleued . . . So with other doth the burre. 1514 A. BARCLAY *Cyt. & Uplondyshm.* (1847) 43 Together they cleve more fast then do burres. 1546 J. HEYWOOD *Prov.* (1867) II. v. 59 They cleaue together like burs that way I shall Pike out no more, than out of the stone wall. 1639 J. CLARKE *Parcem.* 63 They hold together like burres 1678 RAY *Prov.* 250 They hang together like burs. 1712 ARBUTHNOT *John Bull* (1727) 59 When a fellow stuck like a bur, that there was no shaking him off. 1595-6 SHAKS. *Mids. N. Dr.* III. ii. 260 Hang off, thou cat, thou burr! vile thing, let loose 1601-2 *Troil. & Cres.* III. ii. 120 They are burrs, I can tell you, they'll stick where they are thrown. 1604-5 *Meas. for Meas.* IV. iii. 193 I am a kind of burr; I shall stick

They die well that live well.

1639 J. CLARKE *Parcem.* 215.

They draw at the cat harrow.

[= to help or benefit one another.] a. 1555 SIR DAV. LINDSAY *Complaynt to K.* 305-8 Wks. (1879) I 54 For every lord, as he thoct best, Brocht in ane bird to fyll the nest, To be ane wacheman to his marrow, They gan to draw at the cat harrow.

They had thought to have put others into a sleeve, and they are put in themselves.

1678 RAY *Adag. Hebr.* 402.

They hang together like pebbles in a halter.

1678 RAY *Prov.* 250.

They have need of a besom that sweep the house with a turf.

1678 RAY *Prov.* 101.

They have need of a blessing who kneel to a thistle.

1623 CAMDEN *Rem.* 279 They haue need of a blessing, will kneele to a thistle. 1670 RAY *Prov.* 103.

They held together, as the men of Marham when they lost their common.

1662 FULLER *Worthies, Lincs.* (1840) II. 269 'They held together as the men of Marham when they lost their common'. Some understand it ironically; that is, they were divided with several factions. . . . Others use this proverb only as an expression of ill success. . . . Though this Proverb be frequent in this shire, Marham is in Norfolk. 1818 SCOTT *Ht. Midl.* xxix 'Since they hae lost Jim the Rat, they hold together no better than the men of Mars-ham when they lost their common'.

They laugh that win.

1546 J. HEYWOOD *Prov.* (1867) 163 They laugh that win. 1622 MAY *Heir* III. 1 Let them laugh That win the prize. 1670 RAY *Prov* 112 Let them laugh that win 1836 MARRYAT *Midsh Easy* XXIII 'To-morrow morning what a laugh we shall have!' 'Let those laugh who win', thought Jack.

1604-5 SHAKS *Oth.* IV. 1. 126 Cas Ha, ha, ha! *Oth.* So, so, so, so. They laugh that win.

They love dancing well that dance among thorns.

1623 CAMDEN *Rem* 279 They loue dancing well, that will dance among thorns. 1670 RAY *Prov.* 77.

They love like chick.

[Chick = a term of endearment] 1648 HER-RICK *Hesper*, *For Duke of Yorke* 8 And so dresse him up with love, As to be the chick of Jove. 1678 RAY *Prov.* 347 They love like chick. *Somerset*.

They love like pig and pie.

1621 BURTON *Anat. Mel.* III. II. III. III (1651) 478 If she be rich, . . . they love her dearly, like pig and pye, and are ready to hang themselves if they may not have her.

They love me for little that hate me for naught.

1813 RAY *Scot. Prov.* 310 They loo me for little that hate me for naught.

They love too much that die for love.

1670 RAY *Prov.* 16.

They may cast their caps at him.

1611 BEAUM. & FL. *Knt. Burn. Pesile* II. 1 *Cit.* For clean action and good delivery, they may all cast their caps at him. 1655-62 GURNALL *Chrn. in Armour* (1865) I. 383 Or else he may throw his cap at thee and give thee [up] for one got out of his reach. 1670 RAY *Prov.* 168 They may cast their caps at him When two or more run together, and one gets ground, he that . . . despairs to overtake, commonly casts his hat after the for[e]most, and so gives over the race.

1607-8 SHAKS. *Tim. of Athens* III. iv. 102 I perceive our masters may throw their caps at their money.

They may dunsh¹ that gie the lunch.

1862 A. HISLOP *Scot. Prov.* [ed. 3] 300 They may dunsh that gie the lunch. They upon whom we depend can do with us as they please. [¹ jog or thrust violently.]

They may sit in the chair that have malt to sell.

1639 J. CLARKE *Parcem.* 99.

They mense¹ little the mouth that bite off the head.

1721 KELLY *Scot. Prov.* 302 *They mense little the mouth that bite off the head.* Spoken when people, who pretend friendship for you, traduce your near friends and relations. [¹ honour.]

They must hunger in frost that will not work in heat.

1546 J. HEYWOOD *Prov.* (1867) I. XI. 28 They must hunger in frost, that will not worrke in héete.

They need much whom nothing will content.

1678 RAY *Prov.* 180.

They need not look in your mouth to know your age.

[L. JUVENAL *Sat.* VI. 199 *Facies tua computat annos.* Your face shows your years.] 1678 RAY *Prov.* 263 A man need not look in your mouth to know how old you are. 1721 KELLY *Scot. Prov.* 359 Eng. They need not look in your mouth to know your age.

They put¹ at the cart that is aye ganging.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 They put at the cart that is ay gangand. 1721 KELLY *Scot. Prov.* 371 *You put at the cart that's aye ganging.* Spoken to them whom we have been vry ready to serve, when our readiness that way encourages them to put the sorer upon us. [¹ push.]

They reck not whose house burneth, so that they may warm them by the coals.

1481 CANTON *Reynard* XXX (Arb) 78 They retche not whos[e] hows brenneth · so that they may warme them by the coles.

They said to the camel-bird 'Take up a load': he replied, 'I am a bird'. They said, 'Fly': he said, 'I am a camel'.

1824 CAPT. T. ROEBUCK *Persian Prov.* 36 They said to the camel bird (i.e. the ostrich) take up a load. he replied, I am a bird. They said, fly. he said, I am a camel. Applied to one who shifts his ground in argument.

'They say so', is half a lie (liar).

1666 TORRIANO *Ital. Prov.* 30 To have heard say is half a lye. 1732 T. FULLER *Gnom.* 216 *They say so*, is half a Lie. 1853 ABP. TRENCH *Prov.* I (1894) 13 '*They say so*', is half a liar; here is the better word with which they may arm themselves, who count it a primal duty to close their ears against . . . unauthenticated rumours to the discredit of their neighbours.

They say!—What say they?—Let them say.

C. 1593 KEITH, EARL MARISCHAL IN W. WATT *Aberdeen & Banff* (1900) 179 The defiant motto which the fifth earl inscribed on . . . his college¹ in Aberdeen—'They haif said: Quhat say thay? Lat thame say'. [¹ Marischal Coll. in the University of Aberdeen.]

They shall have no more of our prayers than we of their pies, quoth the vicar of Layton.

1678 RAY *Prov.* 191.

They speak of my drink, that never consider my drouth.¹

1721 KELLY *Scot. Prov.* 312 *They speak of my drink, that never consider my drouth.* They censure my doing such a thing, who neither consider my occasions of doing it, or what provocations I had to do it. [¹ drought, thirst.]

They take a long day / that never pay.

1678 RAY *Prov.* 188.

They talk of Christmas so long, that it comes.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 355.

They that are booted are not always ready.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 320.

They that are bound must obey.

1205 LAYAMON *Brut.* 1051 Ah heo mot nede been, þe mon þe ibunden biþ. c. 1390 GOWER *Conf. Amantis* II, l. 540 For who is bounden, he mot bowe. c. 1410 Towneley *Plays* XIII, l. 80 Wo is hym that is bun, ffor he must abyde 1546 J. HEYWOOD *Prov.* (1867) II. v. 55 They that are bound must obaie. 1576 PETTIE *Pelite Pall.* (Gollancz) II. 46 Alas, they that are bound must obey, he must follow of force his general-captain. 1614 CAMDEN *Rem.* 313 They that are bound must obey.

1593-4 SHAKS. *Tam. Shrew* I. v. 216 I am tied to be obedient. 1595-6 *Rich. II* III. iii. 207 For do we must what force will have us do.

They that be in hell ween there is none other heaven.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 33 They that be in hell, wene there is none other heuen. 1590 SIR J. SMYTH *Disc. Weapons* Proeme *ij b They verifie the olde Proverb, which is, That such as were never but in Hell, doo thinke that there is no other Heaven. 1597 BACON *Col. of G. & E.* 6 (Arb.) 146 The formes to make it conceyued that that was euill which is chaunged for the better are, *He that is in hell thinks there is no other heauen.*

They that bound¹ wi' cats, maun count on scarts.²

1832 A. HENDERSON *Scot. Prov.* (1881) 141. [¹ jest. ² scratches.]

They that burn you for a witch will lose their coals.

1681 S. COLVIL *Whiggs Sup. Auth.* Apol. I commend their zeal, but not their wisdom; and who ever shall take the pains to burn them for witches, will lose both coals and labour. 1721 KELLY *Scot. Prov.* 332 They that burn you for a witch loses all the coals. Eng. *No body will take you for a conjurer.* 1816 SCOTT *Antiq.* xvii They would burn me, . . . for one great conjurer'. 'They would cast away their coals then', said Oldbuck.

They that buy an office must sell something.

1549 LATIMER *5th Serm. bef. Edw. VI* (Arb.) 147 Are ciuile offices bought for money? . . . If thei be, thei must nedes sel, for it is writtly spoken. *Vendere iure potest, emerat ille prius,* he may lawefully sel it, he bought it before. 1642 FULLER *H. & P. State* iv. vii (1841) 255 Sir Augustine Nicolls, whom King James used to call 'the Judge that would give no money'. Otherwise, they that buy justice by wholesale, to make themselves savers, must sell it by retail. 1732 FULLER *Gnom.* 216 They, that buy an Office, must sell something.

They that can cobble and clout, / shall have work when others go without.

1670 RAY *Prov.* 72.

They that deal wi' the deil get a dear pennyworth.

1862 A. HISLOP *Scot. Prov.* [ed. 3] 302.

They that have got good store of butter may lay it thick on their bread.

1639 J. CLARKE *Paræm* 49.

They that have no other meat, / bread and butter are glad to eat.

1670 RAY *Prov.* 66

They that hold the greatest farms pay the least rent.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 368 They that hold the greatest farms, pay the least rent: applied to rich men that are unthankful to God.

They that know one another, salute afar off.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 325.

They that lie down¹ for love should rise for hunger.

1721 KELLY *Scot. Prov.* 339 *They that ly down for love should rise for hunger.* Alleging if they had not been too well fed, they would not be troubled with that disease. Lat. *Sine Cerere & Baccho, friget Venus.* [¹ fall sick.]

They that live longest must die at last.

1670 RAY *Prov.* 116.

They that marry in green, their sorrow is soon seen.

1847 R. CHAMBERS *Pop. Rhymes Scot.* (1870) 341 Green . . . [has] been connected by superstition with calamity and sorrow. . . . They that marry in green, Their sorrow is soon seen. . . . In the north of Scotland, no young woman would wear such attire on her wedding day.

They that see you in daylight winna break the house for you at night.

1832 A. HENDERSON *Scol. Prov.* (1881) 93 They that see you in daylight winna break the house for you at night. (Spoken to ugly women.)

They that see your head see not your height.

1721 KELLY *Scol. Prov.* 322 *They that see your head, see not your height* Spoken to men of low stature, and high spirits.

They that think none ill are soonest beguiled.

1546 J. HEYWOOD *Prov.* (1867) II. v. 60 I feare fals measures, or els I were a clydde. For they that thinke none yll, are soonest begyld.

They that walk much in the sun will be tanned at last.

1553 T. WILSON *Arte of Rhet.* (1909) 5 They that walke much in the Sunne, and thinke not of it, are yet for the most part Sunne burnt. 1579 GOSSON *Sch. Abuse* (Arb.) 59 We walke in the Sun many times for pleasure, but our faces are tanned before we returne: though you go to theaters to se sport, *Cupid* may cathe you ere you departe. 1579-80 E. KIRKE *Ded. of Shep. Cal* in Spenser Wks. (Globe) 441 How could it be, . . . but that walking in the sonne, . . . he mought be sunburnt; and, having the sound of those auncient Poetes still ringing in his eares, he mought . . . hut out some of theyr tunes. 1670 RAY *Prov.* 146 *They that walk much i' th' sun, will be tann'd at last.*

1800-1 SHAKS. *Hamlet* I. ii. 66 *King* How is it that the clouds still hang on you? *Hamlet* Not so, my lord; I am too much i' the sun.

They think a calf a muckle beast that never saw a cow.

1832 A. HENDERSON *Scol. Prov.* (1881) 93.

They thrive as New College students, who are golden Scholars, silver Bachelors, and leaden Masters.

1659 HOWELL *Prov.* 20/2 They thrive as New-Colledge Students, who are golden Schollers, silver Batchelors, and leaden Masters.

They were never fain that fided, nor full that licked dishes.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 96 They were never fain that fidget. 1721 KELLY *Scol. Prov.* 314 *They were never fain that fidget, nor full that licked dishes.* Spoken when people shrug their shoulders, as if it was a sign that they were not content.

They were scant of bairns that brought you up.

1721 KELLY *Scol. Prov.* 321 *They were scant of bairns that brought you up.* Spoken to ill thriven, or ill mannered children.

They who live longest will see most.

1837 TH. HOOK *Jack Brag* xvii I'll watch her pretty closely. . . . Never munda; them as lives longest sees the most.

They who love most are least set by.

1670 RAY *Prov.* 16

They who would be young when they are old, must be old when they are young.

1670 RAY *Prov.* 34.

They will come again, as Goodyer's pigs did.

1678 RAY *Prov.* 235 *They'll come again, as Goodyers pigs did, i.e. never.*

They will know by a halfpenny if the priest will take an offering.

1721 KELLY *Scol. Prov.* 321 *They will know by a halfpenny if the priest will take an offering.* A small experiment will discover a covetous inclination.

They wist as well that speered not.

1721 KELLY *Scol. Prov.* 316 *They wist as well that speer'd not.* A short answer to an impudent question; if you had not ask'd you would have known as well.

Thieves and rogues have the best luck, if they do but scape hanging.

1670 RAY *Prov.* 118.

Things are as they be taken.

1630 J. CLARKE *Paræm.* 214.

Things at the worst will mend.

1600 SIR J. OLDCASTLE IV. iii (Shaks. *Apoc.*) 153 *Harp.* Patience, good madame, things at worst will mend. 1623 WEBSTER *Duch. of M.* iv. i (Merm.) 200 *Bos.* Things being at the worst begin to mend. 1658 SURTEES *Ask M.* xxv Certainly, things got to their worst in the farming way, before they began to mend. 1901 R. G. MOULTON *Shaks. as Dram.* Art. 46 Proverbs like . . . 'When things come to the worst they are sure to mend', exactly express moral equilibrium

1596-7 SHAKS. *K. John* III. iv. 114 Evils that take leave, On their departure most of all show evil. 1605-6 *Macbeth* IV. ii. 24 Things at the worst will cease, or else climb upward To what they were before. 1605-6 *K. Lear* IV. i. 27 The worst is not, So long as we can say, 'This is the worst'.

Things done cannot be undone.

c. 1389 CHAUCER *Bk. Duchess* l. 707 For that ys doon ys not to come c. 1460 *The Gode Wyfe wold a Pylgrenage* (E.E.T.S.) l. 119 When dede is down, hit ys to late. 1546 J. HEYWOOD *Prov.* (1867) I. x. 21 True (quoth Ales) thinges doone can not be vndoone. 1632 MASSINGER *City Madam* V. iii I care not where I go: what's done, with words Cannot be undone. 1818 MISS FERRIER *Marriage* lxvii I hope you will think twice about it. Second thoughts are best. What s done cannot be undone.

1592-3 SHAKS. *Rich. III* IV. iv. 292 Look

what is done cannot be now amended. 1605-6 *Macbeth* III. ii. 12 Things without all remedy Should be without regard: what's done is done. *Ibid.* V. ii. 74 What's done cannot be undone. 1608-9 *Pericles* IV. iii. 1-6 *Dion.* Why, are you foolish? Can it be undone?... *Cleo.* Were I chief lord of all this spacious world, I'd give it to undo the deed.

Things hardly attained / are longer retained.

1639 J. CLARKE *Paræm.* 101.

Things past cannot be recalled.

1546 J. HEYWOOD *Prov.* (1867) i. x. 21 But things past my handis, I can not call again. 1594 *LYLY Moth Bomb* iv. 1 *Dro.* I am sure you are not angry, seeing things past cannot be recalled. 1616 *DRAXE Anc. Adag.* 151 That that is past, cannot be recalled or helped. 1802 *EDGEWORTH Pop. Tales, Rosanna* in Since a thing past can't be recalled, . . . we may be content.

Things that are hard to come by are much set by.

c. 1400 *Rom. Rose* 2737 May no man have good, but he it by. A man loveth more tenderly The thyng that he hath bought most dere. 1629 T. ADAMS *Serm.* (1861-2) ii. 545 Benefits common to all . . . are little regarded: but *quæ rarissima carissima*—things hard to come by are much set by.

Things unreasonable are never durable.

1855 *BOHN Handbk. Prov.* 528. *Ital.*

Things well fitted abide.

1640 *HERBERT Outl. Prov. Wks.* (1859) I. 340.

Things which are non-apparent must be treated as non-existent.

1845 H. BROOM *Legal Max.* (1870) 164 *Quod non apparet non est*—that which does not appear must be taken in law as if it were not. 1906 *MAITLAND Life Les. Stephen* xx. 438 People who rigorously refuse 'to trot out their feelings' . . . must not be surprised if a good old legal maxim about the non-apparent and non-existent is applied to their case. 1909 *ALEX. MACLAREN Philippians* i. 27, 28 We are . . . foolish slaves of mere sense, shaping our lives on the legal maxim that things which are non-apparent must be treated as non-existent.

Think much, speak little, and write less.

c. 1430 *LYDGATE Minor Poems* (Percy Soc.) 155 Take no quarelle, thynk mekyl and sey nought. c. 1450 *Prov. of Wysdom* (ed. Schleich) in *Anglia* 51, l. 94 Whateuer pou penkest sey but lyte. 1666 *TORRIANO Ital. Prov.* 200 (18) Think much, speak little, and write less.

Think no labour (travail) slavery / that brings in penny saverly.¹

1578 *TUSSER Husb.* 9 (E.D S.) 17 To count no trauell slauerie, that brings in peny sauerlie.

1813 *RAY Prov.* 42 Think no labour slavery That brings in penny saverly. [¹ by saving.]

Think of ease, but work on.

1640 *HERBERT Outl. Prov. Wks.* (1859) I. 325.

Think well of all men.

1659 *HOWELL Eng. Prov.* 10/1.

Think with the wise, but talk with the vulgar.

1545 *ASCHAM Toxoph.* (Arb.) 18 He that wylly wryte well in any tonge, muste folowe thys counsell of Aristotle, to speake as the common people do, to thinke as wise men do. 1605 *BACON Adv. Learn.* II. xiv 11 (Oxf 1900) 163 Although we . . . prescribe it well *loquendum ut vulgus sentendum ut sapientes*. 1662 *FULLER Worthies, London* (1840) ii. 348 Common people (we must speak with the *volge*, and think with the wise) call it Guttur-lane.

Thirteen of you may go to the dozen well enough.

1721 *KELLY Scot. Prov.* 323 *Thirteen of you may go to the dozen well enough.* Spoken to worthless fellows.

This biteth the mare by the thumb.

1546 J. HEYWOOD *Prov.* (1867) ii. vi. 62 This biteth the mare by the thumbe, as they say.

This buying of bread undoes us.

1678 *RAY Prov.* 67. (*Joculatory*)

This growed by night.

1678 *RAY Prov.* 72 This grow'd by night. Spoken of a crooked stick or tree, it could not see to grow. (*Joculatory.*)

This is a free country.

1889 *WESTALL Birch Dene* (1891) 243 It would never do to make th' cottages too comfortable. . . . And this is a free country. Them as doesn't like 'em can leave 'em'. 1911 *Spectator* 2 Sept. 339 'I can leave off work when I please, and so can Smith, Brown, Jones, and Robinson. . . . This is a free country!'

This is he that killed the blue spider in Blanch powder land.

a. 1553 *UDALL Royster D.* i. iv (Arb.) 28 M. *Mery.* This is hee vnderstand, That killed the blewie Spider in Blanchepowder lande.

This is the way to Beggar's-bush.

1592 *GREENE Upst. Courtier* (1871) 6 Walking home by Beggars Bush for a penance. 1662 *FULLER Worthies, Hunts.* (1840) ii. 98 'This is the way to Beggar's-bush'. It is spoken of such who use dissolute and improvident courses; Beggar's-bush being a tree notoriously known, on the left hand of London road from Huntingdon to Caxton. . . . King James . . . having heard . . . how Sir Francis [Bacon] had prodigiously rewarded a mean man . . .; 'Sir Francis', said he, 'you will quickly come to Beggar's-bush, and I may even go along with you, if both be so bountiful.' 1902-4 *LEAN Collect.* i. 103 This

is the way to BEGGAR'S BUSH . . . The primary meaning was a rendezvous for beggars at the bifurcation of two roads.

This is the world, and the other is the country.

1678 RAY *Prov.* 84 (*Joculatory*)

This maid was born odd.

1678 RAY *Prov.* 77 This maid was born odd Spoken of a maid who lives to be old, and cannot get a husband

This must be if we brew (sell ale).

1678 RAY *Prov.* 87 This must be if we brew That is if we undertake mean and sordid, or lucrative employments, we must be content with some trouble, inconvenience, affronts, disturbance, &c 1721 KELLY *Scol. Prov.* 295 Six things will be, if we sell drink 1738 SWIFT *Pol. Conversat.* iii. Wks (1856) II 352 *Miss.* Well, thus it must be, if we sell ale

This rule in gardening never forget, / to sow dry and to set wet.

1678 RAY *Prov.* 49

This was a hill in King Harry's day.

1678 RAY *Prov.* 73. (*Joculatory*)

This world is nothing, except it tend to another.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 335 This world is nothing, except it tend to another 1909 ALEX. MACLAREN *Ephesians* i. 18 This world means nothing worthy, except as an introduction to another.

This world is unstable, so saith sage: / therefore gather in time, ere thou fall into age.

[Proverbs attached to Caxton's ed. of Lydgate's *Stans Puer ad Mensam*. HAZLITT *Eng. Prov.* (1907) 455.]

Thither as I would go, I can go late; / thither as I would not go, I know not the gate.

1678 RAY *Prov.* 296.

Thole¹ well is good for burning.

1721 KELLY *Scol. Prov.* 312 Thole well is good for burning. *Eng. Patience and posset-drink cures all maladies.* [¹ bear.]

Thorns make the greatest crackling.

1732 T. FULLER *Gnom.* 219.

Thorns whiten, yet do nothing.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 360.

Those that make the best use of their time have none to spare.

1732 T. FULLER *Gnom.* 219.

Thou art a bitter bird, said the raven to the starling.

1678 RAY *Prov.* 195.

Thou hast death in thy house, and dost bewail anothers.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 335.

Thou hast dived deep into the water, and hast brought up a potsherd.

1678 RAY *Adag. Hebr.* 407.

Thou hast stricken the ball under the line.

[i.e. not played according to the rules.] 1546 J. HEYWOOD *Prov.* (1867) i. xi. 35 Thou hast stricken the ball, vnder the lyne 1616 DRAKE *Anc. Adag.* 166 Hee hath strooke the ball vnder the line.

1611-12 SHAKS. *Tempest* IV. i. 237 Mistress line, is not this my jerkin? Now is the jerkin under the line.

Thou singest like a bird called a swine.

1678 RAY *Prov.* 269.

Thou'lt lie all manner of colours but blue, and that is gone to the litting.

1678 RAY *Prov.* 75 Thou'lt lie all manner of colours but blew, and that is gone to the litting. i.e. dy[ing]. (*Joculatory*)

Thou'lt strip it, as Slack stript the cat, when he pull'd her out of the churn.

1678 RAY *Prov.* 289.

Though a lie be well drest, it is ever overcome.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 323.

Though God take the sun out of the heaven, yet we must have patience.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 362.

Though he be bitten he's not all eaten.

1639 J. CLARKE *Parcem.* 32.

Though he says nothing, he pays it with thinking, like the Welshman's jackdaw.

1855 BOHN *Handbk. Prov.* 60.

Though I am black, I am not the devil.

1592 GREENE *Upst. Courtier* Wks. (1881-3) XI. 259 Marry, quoth hée, that lookte like Lucifer, though I am blacke, I am not the Diuell, but indeede a Colier of Croiden. 1595 PEELE *Old Wiv. T.* 640 Wks. (1888) I. 331 *Cel.* Well, though I am black, I am sure all the world will not forsake me; and, as the old proverb is, though I am black I am not the diuel.

Though I say it, that should not say it.

1594 LYLly *Moth. Bomb.* v. iii. Wks. (1902) III. 217 Though I say it that should not, I

haue bene a minstrell these thirte yeeres. 1721 KELLY *Scot. Prov.* 316 *Though you say it, that should not say it, and must say it, if it be said.* A ridicule upon them that commend themselves. 1809 HANNAH MORE *Cælebs v* Though I say it, who should not say it, they are as highly accomplished as any ladies at St. James's. 1818 SCOTT *Ht. Middl* xxvii 'I am not able to dispute with you'. 'Few folk are—... though I say it that shouldna say it,' returned Bartoline, with great delight.

Though love is blind, yet 'tis not for want of eyes.

1732 T. FULLER *Gnom.* 218.

Though modesty be a virtue, yet bashfulness is a vice.

1732 T. FULLER *Gnom.* 218.

Though old and wise, yet still advise.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 323.

Though the cat winks a while, yet sure she is not blind.

1678 RAY *Prov.* 109 *Though the cat winks a while, yet sure she is not blind.* 1802 J. WOLCOT (P. Pindar) *Middl. Elect.* vi. Wks (1816) 214 I daant tell all I know; But mum, I'm dumb, I'm dumb, and zo—Cats wink that be not blend.

Though the fox run, the chicken hath wings.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 343.

Though the mastiff be gentle, yet bite him not by the lip.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 323.

Though the wound be healed, yet a scar remains.

1575 GASCOIGNE *Posies, Dulce Bel.* (1907) 159 *Bellum* . . . striketh with a sting, And leaves a skarre although the wound be heald. 1612-15 BP. HALL *Contempl.* iii. v (1825) I. 65 As wounds once healed leave a scar behind them, so remitted injuries leave commonly in the actors a guilty remembrance 1660 W. SECKER *Nonsuch Prof.* ii (1891) 353 It is best that dissension should never be born among brethren. . . . Members rent and torn cannot be healed without a scar

1594 SHAKS. *Lucrece* 732 Bearing away the wound that nothing healeth, The scar that will despite of cure remain.

Though thou hast never so many counsellors, yet do not forsake the counsel of thy own soul.

1678 RAY *Adag. Hebr.* 414 *Though thou hast never so many counsellors, yet do not forsake the counsel of thy own soul.* 1907 *Brit. Wkly.* 27 June 293 It is very good to take counsel with the wise, but the humblest individual knows his own feeling as no outsider possibly can.

Though thy enemy seem a mouse, yet watch him like a lion.

1732 T. FULLER *Gnom.* 218.

Though you cast out nature with a fork, it will still return.

[L. HORACE *Epist.* i. x. 24 *Naturam expellas furca, tamen usque recurret.*] 1539 TAVERNER *Erasm. Prov.* (1552) 44 Thrust out nature with a croche, yet wyll she styll runne backe agayne. 1594 LYLY *Moth. Bomb.* i. i. Wks. (1902) III. 175 Why though your sons folly be thrust vp with a paire of hornes on a forke, yet being naturall, it will have his course. 1831 PEACOCK *Crotchet Cas.* i Mr. Crotchet . . . seemed . . . to settle down . . . into an English country gentleman. . . . But, though you expel nature with a pitchfork, she will always come back. 1867-77 FROUDE *Short Stud.* (1890) i. 600 Drive out nature with a fork, she ever comes running back.

Though you rise early, yet the day comes at his time, and not till then.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 333.

Though you see a churchman ill / yet continue in the church still.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 350.

Thought is free.

c. 1390 GOWER *Conf. Am.* v. 4485 I have herd seid that thought is fre. c. 1490 *Partonope* (E.E.T.S.) 440. l. 10884 Therefore proverbe is seide full truly pought to a man is euer fre. 1546 J. HEYWOOD *Prov.* ii. ii. 47 I say little (said she) but I thinke more. Thought is free. 1580 LYLY *Euph. & his E.* (Arb.) 281 Why then quoth he, doest thou thinke me a foole, thought is free my Lord quoth she. 1874 G. MACDONALD *Malcolm xxxix* 'How do you come to think of such things?' 'Thocht's free, my lord.'

1599-1600 SHAKS. *Twelfth N. I.* iii 74 Now, sir, 'thought is free'. *Ibid.* III. i. 132 Have you not set mine honour at the stake, And baited it with all th' unmuzzled thoughts That tyrannous heart can think? 1600-1 *Hamlet* III. ii. 225 Our thoughts are ours, their ends none of our own. 1604-5 *Meas. for Meas.* V. i. 454 Thoughts are no subjects. *Othello* III. iii. 135 I am not bound to that all slaves are free to. Utter my thoughts? 1605-6 *K. Lear* IV. vi. 80 Bear free and patient thoughts. 1606-7 *Ant. & Cleop.* i. v. 11 'Tis well for thee, That . . . thy freer thoughts May not fly forth of Egypt. 1611-12 *Tempest* III. ii. 134 Thought is free.

Thoughts be free from toll.

1636 CAMDEN *Rem.* 307.

Thraw¹ the wand² while it is green.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94. [¹ twist. ² rod.]

Threatened folk(s) (men) live long.

1599 PORTER *Angry Wom.* *Abingd.* iv. iii (Merm.) 176 *Nich. Ay*, Brag's a good dog; threatened folks live long. 1614 CAMDEN *Rem.* 313 Threatened folkes live long. 1655 FULLER *Ch. Hist.* viii. iii (1868) II. 476 Gardner . . .

vowed . . . to stop the sending of all supplies unto them. . . . But threatened folk live long 1865 THORNBURY *Haunted London* ii Temple Bar was doomed to destruction by the City as early as 1790 . . . 'Threatened men live long.' . . . Temple Bar¹ still stands. [¹ taken down in 1878]

Threatened men eat bread, says the Spaniard.

1651 HERBERT *Jac. Prud. Wks* (1859) I 367

Three acres and a cow.

[1885] 1894 SIR H. MAXWELL *Life of W. H. Smith* 274 The anxiety to secure support from the newly enfranchised labourers gave prominence to Mr. Jesse Collings's formula of 'three acres and a cow', which became the battle-cry of the Liberal party. 1902 DEAN HOLE *Then & Now* (ed. 7) xi An honest man who had worked long and well should have 'three acres and a cow'.

Three classes of clergy: Nimrods, ramrods, and fishing-rods.

1902-4 LEAN *Collect* iv. 159 [i.e. men fond of hunting, shooting, and fishing]

Three dear years will raise a baker's daughter to a portion.

1678 RAY *Prov.* 86 Three dear years will raise a bakers daughter to a portion. 'Tis not the smallness of the bread, but the knavery of the baker.

Three failures and a fire make a Scotsman's fortune.

1896 A. CHEVIOT *Scot. Prov.* 369.

Three fails and cuckoo.

1917 J. C. BRIDGE *Chesh. Prov.* 123 Three fails and cuckoo. A farmer who at the return of the cuckoo can keep three fails at work cannot want for capital or be otherwise than prosperous.

Three helping one another, bear the burthen of six.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 323.

Three ills come from the north, a cold wind, a shrinking cloth, and a dissembling man.

1614 JONSON *Barth. Far.* iv. iii *Pup.* Do my northern cloth zhrnk i' the wetting, ha? 1659 HOWELL *Eng. Prov.* 1/1 Three ills come from the North, a cold Wind, a shrinking Cloth, and a dissembling man. 1682 N.O. tr. BOILEAU *Le Lutrin* iii. 28 Recall your wonted worth, new frights forgetting; 'Tis Yorkshire cloth, you know, that shrinks i' th' wetting!

Three L's.

1867 ADM. W. H. SMYTH *Sailor's Word-bk.* 427 The three L's were formerly vaunted by seamen who despised the use of nautical astronomy, viz. lead, latitude, and look-out.

Three (Two) may keep counsel if two (one) be away.

c. 1400 *Rom. Rose* 2529 For twayne of noumbre is bet than thre In every counsell

and secre. 1546 J. HEYWOOD *Prov.* (1867) ii. v. 53 We twayne are one to many (quoth I) for men say, Threë maie a kepe counsaile, if two be away 1579 LYL Y *Euphuus* (Arb.) 67 I would haue swallowed mine own sorrow in silence, knowing . . . that two may keepe counsaile if one be away. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 350 Three can hold their peace if two be away. 1670 RAY *Prov.* 148 Three may keep counsel, if two be away. The French say, Secret de Deux secret de Dieu, secret de trois secret de tous.

1593-4 SHAKS. *Titus Andron.* IV. ii. 145 Two may keep counsel when the third's away . . . [stabbing her]. 1594-5 *Rom. & Jul.* II. iv. 211 Is your man secret? Did you ne'er hear say, Two may keep counsel, putting one away?

Three Moors to a Portuguese; three Portuguese to an Englishman.

1625 PURCHAS *Pilgrims* (1905-7) i. 35 Even the Indians (which yield commonly in martial, always in Neptunian affairs to the Moors) have a proverb, three Moors to a Portugal, three Portugals to an Englishman.

Three R's.

1908 E. M. SNEYD-KYNNERSLEY *H M I.* (1910) vi It was seldom that the examination . . . went beyond the three elementary subjects commonly known as the Three R's. (What philosopher . . . first found out that reading, writing, and arithmetic all begin with R?)

Three removes are as bad as a fire.

1758 FRANKLIN *Poor Rich Alm.* in ARBER *Eng. Garner* v. 581 As Poor Richard says, I never saw an oft removed tree, Nor yet an oft removed family, That throve so well, as those that settled be. And again, Three Removes are as bad as a Fire 1852 MRS. CARLYLE *Lett.* 25 Sept. Three fittings, they say, is equal to a fire; but a 'thorough repair' is equal to three fires. 1929 *Times* 16 Feb. 10/1 There used to be a saying that three removals were equal to a fire. This applies to householders . . . the handling of their furniture apparently having always involved a serious amount of destruction.

Three sheets in the wind.

[= very drunk.] 1821 EGAN *Real Life* i. xviii. 385 Old Wax and Bristles is about three sheets in the wind. 1840 R. H. DANA *Before Mast* xx He talked a great deal about . . . steadiness, . . . but seldom went up to the town without coming down 'three sheets in the wind'.

Three sisters.

[The Fates or Parcae.] c. 1374 CHAUCER *Troilus* iii. 733 O fatale suster! which, or eny clothe Me shapyn was, my destyne me sponne.¹ 1402 LYDGATE *Compl. Bl. Knight* 489 Or I was born, my desteny was sponne¹ By Parcas sustren, to slee me, if they come. c. 1449 PECOCK *Repr.* ii. iv. 155 This opinion, that ij. sistris (whiche ben spiritus) comen to the cradilis of infants, forto sette to the babe what schal bifalle to him. 1559 *Mirr. Mag.* (1563) B ij Whose fatal threde false fortune needes would reele, Ere it were twisted by the susters thre. [¹ spun.]

1595-6 SHAKS. *Mids. N. Dr.* V. 344 O, Sisters Three, Come, come to me. 1596-7 *Merch. Ven.* II. ii. 68 The young gentleman, —according to . . . the Sisters Three and such branches of learning,—is, indeed, deceased 1597-8 2 *Hen. IV* II. iv. 212 Why then, let grievous, ghastly, gaping wounds Untwine the Sisters Three!

Three tailors of Tooley Street.

[a. 1827 CANNING] 1872 *Brewer Dict. Phr. & F.* 875 *The three tailors of Tooley Street.* Canning says that three tailors of Tooley Street, Southwark, addressed a petition of grievances to the House of Commons, beginning—'We, the people of England'. 1885 c. LOWE *Bismarck* ii (1898) 25 The second German parliament . . . only contained delegates from Prussia and some of the other minor states . . . The Teutonic tailors of Tooley Street, so to speak, had again assembled. 1909 *Times Wkly.* 20 Aug. Our Correspondent 'has been misled into taking the clamours of the Toronto variety of the "three tailors of Tooley-street" for the voice of Canada'. [† 1850.]

Three things are thrown away in a bowling-green—time, money, and oaths.

1822 SCOTT *Nigel* xii The field . . . soon resounded with . . . 'Run, run—rub, rub—hold bias, you infernal trundling timber!' thus making good the saying, that three things are thrown away in a bowling-green, namely, time, money, and oaths.

Three things cost dear: the caresses of a dog, the love of a mistress, and the invasion of a host.

1855 BOHN *Handbk. Prov.* 530.

Three things drive a man out of his house—smoke, rain, and a scolding wife.

[Perhaps the original form of this commonly quoted proverb is this.—'Tria sunt enim quae non sinunt hominem in domo permanere. fumus, stillicidium, et mala uxor'; Innocens Papa, *De Contemptu Mundi*, i. 18. [Compiled] from *Prov.* x. 26, xix, 13, and xxvii. 15. Note by SKEAT *Piers Plowman* (1886) ii. 246.] c. 1386 CHAUCER *Melib.* 2276 Three thynges dryven a man out of his hous; that is to seyn, smoke, dropping of reyn, and wikked wyves. 1383 LANGLAND *P. Pl. C.* xx. 297-304 Ac thre thynges thar beoeth that doth a man to sterte Out of his owene hous . . . a wikkede wif . . . and reyne on hus bedde, . . . Ac when smoke and smorthere smerteth his syghte. 1576 GASCOIGNE *Drum Doms.* Wks. (1910) II. 227 There are three thynges that suffer not a man to abyde in his owne house. Smooke, Rayne, and an evyl wyfe.

1597-8 SHAKS. *I Hen. IV* III. i. 158 O! he's as tedious As a tired horse, a railing wife; Worse than a smoky house.

Three women (and a goose) make a market.

1586 FETTIE *Guazzo's Civ. Conv.* 115 Doe you not know the Prouerbe that three women

make a market. 1665 J. WILSON *Projectors* iii. i. Wks. (1874) 249 If two women and a goose make a market, I see no reason why three may not make a council. 1666 TORRIANO *Ital. Prov.* 76. 15 Three geese, and three women, make up a market. 1678 RAY *Prov.* 59 *Three women and a goose make a market.* This is an Italian one, Tre donne & un occa fan un mercato. 1738 SWIRT *Pol. Conversat.* iii Wks. (1856) II. 352 Col. Miss, did you never hear that three women and a goose are enough to make a market?

1594-5 SHAKS. *L.L.L.* III. 116 Thus came your argument in; Then the boy's fat l'envoy, the goose that you bought; And he ended the market.

Three wonders of England—the churches, the women, the wool.

1612-15 BP. HALL *Contempl.* iv. xi (1825) II. 378 There were wont to be reckoned three wonders of England, ecclesia, foemina, lana; 'the churches, the women, the wool'.

Thrift and he are at fray.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 85 How be it whan thrift and you fell fyrst at a fray, You played the man for ye made thrift ren away. 1639 J. CLARKE *Parcem* 261.

Thrift is a great revenue.

[L. CICERO *Paradoxa* vi iii. 49 *Non intelligunt homines quam magnum vevigal sit parsimonia.* Men do not realize how great a revenue thrift is.] 1930 *Times* 10 Oct. 13/5 Thrift which is not only a great virtue but also 'a great revenue', as Tacitus told us long ago when he wrote *magnum vevigal est parsimonia*.

Thrift is the philosopher's stone.

1732 T. FULLER *Gnom.* 219.

Through obedience learn to command.

1841 CHAMIER *Tom Bowl.* xliii Many instances of oppression and tyranny . . . had originated in Curlew's ignorance, both of the duties of a seaman and of an officer. It was evident he had never learnt to obey, and thus was unfit for command.

Through the pass of Alton poverty might pass without peril of robbing.

[The wooded pass of Alton, on the borders of Surrey and Hampshire, . . . was a favourite ambush for outlaws.] Quoted in SKEAT *Piers Plowman* II. 213.] 1393 LANGLAND *P. Pl. C.* xvii. 139 Thorw the pas of Altoun Pouerte myghte passe with-oute peril of robberyng.

Through thick and thin.

[=through everything that is in the way.] c. 1386 CHAUCER *Reeve's T.* 144-6 Whan the hors was loos, he gunneth gon Toward the fen, . . . thurgh thikke and thurgh thenne. 1543 GRAFTON *Contn.* Harding 544 Kyng Richard . . . purposed to goo thorow thicke and thunne in this mater. 1782 COWPER *Gilpin* 45 Six precious souls, and all agog to dash through thick and thin.

Throw him into the Nile and he will come up with a fish in his mouth.

1853 ABP TRENCH *Prov* 1 (1894) 20 Of a man whose good luck seems never to forsake him, . . . the Arabs say. *Throw him into the Nile, and he will come up with a fish in his mouth.*

Throw no gift again at the giver's head.

1546 J. HEYWOOD *Prov.* (1867) I. XI. 30 Throw no gyft agayne at the geueis head, For better is halfe a lofe than no bread.

Throw out a sprat to catch a mackerel (whale).

1832 MARRYAT *N. Forsler* xlv 'Depend upon it, that's his plan. A sprat to catch a mackerel.' 1850 DICKENS *Martin Chuzzlewit* viii It was their custom . . . never to throw away sprats, but as bait for whales. 1926 *Times* 31 Mar. 5/7 The firm is doing that for a purpose. . . . That is in the nature of a sprat to catch a mackerel.

Thursday come, and the week is gone.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 345.

Thus fareth the world, that one goeth up and another goeth down.

1481 CAXTON *Reynard* xxxiii (Arb) 97 I wente downward / and ye cam vpward . . . thou saidest thus fareth the world that one goth vp / and another goth down.

Thus rid the rock.¹

[= so was the distaff managed.] 1546 J. HEYWOOD *Prov.* (1867) II. IX. 76 What ye wan in the hundred ye lost in the sheere. In all your good husbandry, thus ryd the rocke. [¹ distaff.]

Thy child that is no child leave upon the waters and let him swim.

1678 RAY *Adag. Hebr.* 411 Thy Child that is no child leave upon the waters and let him swim. That is, where our Child is not reclaimable by fair means we may not hinder him from condign punishment.

Thy secret is thy prisoner; if thou let it go, thou art a prisoner to it.

1678 RAY *Adag. Hebr.* 408 Thy secret is thy prisoner, if thou let it go thou art a prisoner to it . . . We ought to be as careful in keeping a secret as an officer in keeping his prisoner, who makes himself a prisoner by letting his prisoner go.

Tib's (Tibb's) Eve.

[= never. See suggestions as to origin in *N. & Q.* 2nd ser. XI. 269 and possibly cf. 1586 CAMDEN *Britannia* (1616) *Rutlandshire* 419 Tibbia, minorum gentium Diua, quasi Diana ab aucupibus, . . . colebatur.] 1785 GROSE *Dict. Vulg. T.* s.v. Saint Tibb's evening, the evening of the last day, or day of judgement; he will pay you on St. Tibb's eve (*Irish*). 1837 W. H. MAXWELL *Buouac* III. iii He would return and clam her hand on 'Tib's

eve'—an Irish festival which is stated to occur 'neither before nor after Christmas'. 1882 W. P. IAGO *Dialect of Cornwall* 323 St. Tibb's Eve, neither before nor after Christmas, i.e. at no time. 'I'll do et St. Tibb's Eve.'

Tickle it with a hoe and it will laugh into a harvest.

1907 SIR W. F. BUTLER *From Naboth's V.* 210 It used to be said of the Egyptian Delta that if you tickled it with a hoe it would laugh into a harvest.

Tickle my throat with a feather, and make a fool of my stomach.

1678 RAY *Prov.* 210.

Tie it well, and let it go.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 347.

Tied by the tooth.

1917 J. C. BRIDGE *Chesh. Prov.* 124 Tied by the tooth. Sheep and cattle will not break through fences or try to wander if the pasture in which they are grazing is very good. They are 'tied by the tooth'.

Till St. James's Day¹ be come and gone, / you may have hops or you may have none.

1670 RAY *Prov.* 44. [¹ July 25.]

Time and I against any two.

1712 ARBUTHNOT *John Dull* [1727] *Postscript.* Wks (1892) 290 Chap. xvi Commentary upon the Spanish proverb, 'time and I against any two'.

Time and straw make medlars ripe.

1578 FLORIO *First Fruits* f. 14 With time and with straw, Medlars are made ripe. 1670 RAY *Prov.* 149.

Time (and thinking) tame the strongest grief.

[*L. Dies adimit aegritudinem hominibus*] c. 1374 CHAUCER *Troilus* v. 350 As tyme hem hurt, a tyme doth hem cure. 1539 TAVERNER *Erasm. Prov.* (1552) 38 *Dies adimit aegritudinem.* Tyme taketh away greuance. There is no displeasure so greate, . . . no sorow so immoderat, but tyme aswageth it. 1721 KELLY *Scot. Prov.* 333 Time and thought tames the strongest grief. 1832 A. HENDERSON *Scot. Prov.* (1881) 55 Time and thinking tame the strongest grief. 1887 BLACKMORE *Springhaven* xxxii Sad tidings, which would make the rest of her life flow on in shadow. So . . . she thought, forgetful . . . that time and the tide of years submerge the loftiest youthful sorrow.

1590-1 SHAKS. 3 *Hen. VI* III. iii. 72 Heavens are just and time suppresseth wrongs. 1594-5 *Two Gent.* III. ii. 14 A little time, my lord, will kill that grief.

Time and tide tarry (stay, wait for) no man.

1592 GREENE *Disput.* 22 Tyde nor time tarrith no man. 1639 CLARKE *Paremi.* 233 Time and tide tary on no man. 1655 FULLER

Ch. Hist. iv. iii (1868) I. 590 The press (like time and tide) staying for no man, I have not been so happy seasonably to receive it. 1816 SCOTT *Antig.* i 'Time and tide tarry for no man; and so, . . . we'll have a snack here at the Hawes'. 1852 E. FITZGERALD *Polonius* 89 'Time and tide wait for no man', still to be seen on the Temple sundial.

Time devours all things.

[L. OVID *Metam.* xv. 234 *Tempus edax rerum.* Time, the devourer of all things.] 1855 BOHN *Handbk. Prov.* 531 Time devours all things.

Time discloses (reveals) all things.

1539 TAVERNER *Erasm. Prov.* (1552) 37 *Tempus omnia revelat.* Tyme dyscloseth all thynges. Nothinge is couered, but shalbe reueled, nothyng is hyd, that shal not be knownen, sayeth Christe. 1616 DRAKE *Anc. Adag.* 205 Time reuealeth all things.

1599-1800 SHAKS. *Twelfth N.* II. ii. 41 O time! thou must untangle this, not I; It is too hard a knot for me to untie.

'Time enough' lost the ducks.

1910 P. W. JOYCE *Eng. as We Speak* 114 'Time enough lost the ducks'. The ducks should have been secured at once, as it was known that a fox was prowling about.

Time flies.

[L. *Tempus fugit.*] c. 1386 CHAUCER *Clerk's T.* E¹ 118 For though we slepe or wake, or rome, or ryde, Ay fleeth the tyme, it nil no man abyde 1807 CRABBE *Sir Eust. Grey* 44 Some twenty years, I think, are gone; (Time flies, I know not how, away). 1842 MARRYAT *Perc. K.* xx How time flies away . . . You have been afloat nearly three years.

Time fieth away / without delay.

1639 J. CLARKE *Paræm.* 308.

Time hath turned white sugar to white salt.

1546 J. HEYWOOD *Prov.* (1867) i. ii. 5 When time hath tounrd white surger to white salte, Than suche folke see, soft fire maketh sweete malte. 1580 LYLly *Euphues & his Eng.* (Arb.) 477 Untill time might turne white salt into fine sugar.

Time is a file that wears and makes .no noise.

1666 TORRIANO *Ital. Prov.* 282. 41 Time is a still file. 1855 BOHN *Handbk. Prov.* 531 Time is a file that wears and makes no noise.

Time is money.

[THEOPHRAST. *Laert.* v. 2. 10, 40: πολυτελές ἀνάλωμα εἶναι τὸν χρόνον.] 1607-12 BACON *Essays* 'Despatch' Time is the measure of business, as money is of wares. 1748 BENJ. FRANKLIN *Adv. to Young Tradesman* in Wks. (1793) 2. 55 Remember that time is money. 1840 LYTTON *Money* III. vi. *Gloss.* You don't come often to the club, Stout? Stout No; time is money. 1859 SMILES *Self-Help* ix Men of business are accustomed to quote the maxim that Time is money. 1887 LD. AVEBURY *Pleas. of Life* i. vi Time is often said to be money, but it is more—it is life.

Time is the rider that breaks youth.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 346 Time is the rider that breaks youth. 1686 TORRIANO *Ital. Prov.* 282. 39 Time is the coult-breaker, which tames youth.

Time is tickle.¹

1546 J. HEYWOOD *Prov.* (1867) i. iii. 7 Time is tickell 1616 DRAKE *Anc. Adag.* 206 Time is ticklish. [¹ uncertain.]

Time is, time was, and time is past.

1589 GREENE *Frier Bacon* xi. 55-76 (Ward) 94-5 *The Brazen Head.* Time is . . . Time was . . . Time is past. a. 1603 BACON *Apologie* in Spedding (1868) iii. 152 I must speak to you as Frier Bacon's head spake, . . . Time is, and then Time was, and Time would never be: for certainly (said I) it is now far too late. 1614 SIR T. OVERBURY *Characters* Wks (1890) 99 *A Bowde.* The burden of her song is like that of Frier Bacons head; time is, time was, and time is past. 1930 *Times* 7 Nov. 15/5 Cannot British statesmanship rise to the height of this great occasion? 'Time is.' I need not finish the quotation.

Time lost (past) cannot be recalled (won again).

c. 1374 CHAUCER *Troilus* iv. 1283 For time y-lost may not recovered be 1546 J. HEYWOOD *Prov.* (1867) ii. i. 42 And that tyme loste, again we can not wyn 1579 GASCOIGNE *Hemates* Wks. (1910) II. 476 Time past can not be called again. 1580 LYLly *Euph. & his E.* (Arb.) 297 And time lost [past] may well be repented, but neuer recalled. 1621 BURTON *Anal. Mel.* iii. ii. vi. v (1651) 577 *Volat irrevocabile tempus*, time past cannot be recal'd. 1748 FRANKLIN *Poor Rich. Alm.* Jan. Lost time is never found again.

Time tries all (things).

1599 PORTER *Angry Wom.* *Abingd.* iv. iii (Merm.) 175 Time and truth tries all. a. 1625 J. FLETCHER *Mons. Thomas* iv. i *Seb.* Time tries all then 1639 J. CLARKE *Paræm.* 308 Time trieth all things.

1598-9 SHAKS. *Much Ado* I. i. 270 Well, as time shall try. 1599-1600 A.Y.L. IV. i. 211 Time is the old justice that examines all such offenders, and let time try. 1610-11 *Wint. T.* IV. i, Prol. 1 Time, I, that please some, try all.

Time tries (trieth) truth.

1546 J. HEYWOOD *Prov.* (1867) ii. v. 59 Let tyme trie. Tyme tryeth truth in euery doubt. 1641 D. FERGOUSON *Scol. Prov.* (Beve-ridge) 94 Tyme tryes the truth.

Time undermines us.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 359.

Time works wonders.

1845 D. W. JERROLD *Time Works Wonders* (Title of play). 1872 G. J. WHYTE-MELVILLE *Salanella* xxiv 'I want you to like me'. . . . 'They say time works wonders, . . . and I feel I shall.'

Timely blossom, timely ripe.

1670 RAY *Prov.* 149.

Timely (Soon) crooketh the tree / that will good cammock¹ (gambrel²) be.

c. 1460 *The Gode Wyfe wold a Pylgr.* (E.E.T.S.) l. 143 The tre crokoth the son that good cambrel wyll be. 1546 J. HEYWOOD *Prov.* (1867) II. ix. 77 Timely crooketh the tree, that will a good camok bee. 1591 LYLLY *Endym.* III. i (1902) III. 41 Tell But timely, Madam, crookes that tree that wil be a camock. 1670 RAY *Prov.* 75 Soon crookes the tree, that good gambrel would be. 1721 KELLY *Scot. Prov.* 97 Early crooks the tree that in good cammon³ will be . . . Children soon show their propensities and inclinations [¹ a crooked tree, or bent beam as for the knee of a ship. ² a crooked stick used by butchers for expanding the carcass of a sheep. ³ a crooked stick for playing at shinty.]

Tine¹ cat, tine game.

1721 KELLY *Scot. Prov.* 325 *Tine cat, tine game.* An allusion to a play called *Cat i' the Hole*. . . Spoken when men at law have lost their principal evidence. [¹ lose.]

Tine heart, tine all.

1721 KELLY *Scot. Prov.* 142 *Have you geer, have you none, tine heart and all is gone.* Spoken to dissuade people from desponding in any case. 1778 A. ROSS *Helenore* [ed. 2] 83 We manna¹ weary at thy rugged braes, Tyne heart, tyne a'. 1818 SCOTT *Hi Midl.* i 'When ye deal wi' thae folk, it's tyne heart tyne a'. [¹ must not.]

Tine needle, tine darg¹ (dark¹).

1721 KELLY *Scot. Prov.* 325 *Tine needle, tine dark.* Spoken to young girls, when they lose their needle. [¹ day's work.]

Tine thimble, tine thrift.

1862 A. HISLOP *Scot. Prov.* [ed. 3] 306.

Tip¹ when you will, you shall lamb with the lave.²

1721 KELLY *Scot. Prov.* 306 *Tip when you will, you shall lamb with the lave.* An allusion to sheep's taking the ram and dropping their lambs; used in company when some refuse to pay their clubs because they came but lately in, signifying that they shall pay all alike notwithstanding. [¹ take the ram. ² remainder.]

Tit for tat.

[App. a variation of *tip for tap* = one stroke in return for another, retaliation.] 1556 J. HEYWOOD *Spider & F.* xxxvii. 26 That is tit for tat in this alitracacion. 1710 ADDISON *Tatler* No. 229, par. 3 I was threatened to be answered Weekly Tit for Tat. 1881 SAINTSBURY *Dryden* iv. 80 A fair literary tit-for-tat in return for the *Rehearsal*.

Tithe and be rich.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 370.

Tittle-tattle, give the goose more hay.

1678 RAY *Prov.* 82 (*Joculatory*).

To a boiling pot flies come not.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 322 To a boiling pot flies come not. 1655-62 GURNALL *Chrn in Armour* (1865) II. 324 Flies will not so readily light on a pot seething hot on the fire as when it stands cold in the window. Baalzebub . . . the god of a fly . . . will not so readily light on thy sacrifice when flaming . . . with zeal

To a child all weather is cold.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 351.

To a cow's thumb.

[= exactly, to a hair.] 1681 T. FLATMAN *Heracitus Ridens* No. 40 (1713) II. 2 Let him alone, he'll trim their whiskers and comb their Perukes for them to a Cow's thumb.

To a crafty man, a crafty and a half.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 354.

To a crazy ship all winds are contrary.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 336.

To a fair day, open the window, but make you ready as to a foul.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 322.

To a good spender, God is the treasurer.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 342.

To a grateful man give money when he asks.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 322.

To a great light a great lanthorn.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 351.

To a greedy eating horse a short halter.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 368

To a red man read thy rede¹; with a brown man break thy bread; at a pale man draw thy knife; from a black man keep thy wife.

c. 1470 *Harl. MS.* 3362, f. 17a To be blak draw py knyfl, with pe brown led py lyf. c. 1598 *MS. Proverbs* in D. FERGUSSON *Scot. Prov.* (Beveridge) 104 Of the coullours of men that is: To a Red man read thy Reade. With a Browne man break thy bread At a pale man draw thy knyfl From a blak man keep thy wyfe The Red is wise, the Broun trusty The pale envious, & the black lusty. 1615 R. TOFTE tr. of B. VARCHI *Blazon of Jealousie* 21 The sallow complectioned fellow, with a blacke beard, . . . [is] to be suspected about Womens matters, according to the old saying: To a Red man reade thy Reade,¹ With a Browne man breake thy Bread, At a Pale man draw thy Knife, From a Blacke man keepe thy Wife. Which wee expound after this manner: The Red is wise, the Browne trusty, The Pale envious, and the Blacke lusty. 1659 HOWELL *Eng. Prov.* 16/2 At a pale man draw thy knife, from a black man keep thy wife. [¹ declare thy counsel, plan.]

ARBUTHNOT *John Bull* II. 1 His Affairs went on at sixes and sevens. 1843 *Mrs. Carlyle in New Lett* (1903) I. 219 With her departure everything went to sixes and sevens

1595-6 SHAKS. *Rich. II* II. ii. 121 All is uneven, And everything is left at six and seven.

To be (stand) at the parting of the ways.

1611 BIBLE *Ezek.* XXI. 21 For the King of Babylon stood at the parting of the way, at the head of the two ways, to use divination. 1928 *Times* 29 May 8/4 India is at the parting of the ways, and needs the services of her best sons.

To be beloved is above all bargains.

1840 HERBERT *Ouil. Prov. Wks.* (1859) I. 347.

To be bout as Barrow was.

1678 RAY *Prov.* 66 To be bout, i.e. without, as Barrow was. *Chesh.*

To be cast at cart's arse.

[= to be in disgrace; offenders were flogged at the tail of a cart.] 1546 J. HEYWOOD *Prov.* (1867) I. ix. 17 I am cast at carts arse.

To be cock-a-hoop.

[= in a state of elation.] 1663 BUTLER *Hud.* I. iii. 14 Hudibras . . . having routed the whole Troop, With Victory was Cock-a-hoop. 1719 *Cordial Low Spirits* 162 The church was very cock-a-hoop, and held up its head and crow'd. 1817 MAR. EDGEWORTH *Love & L.* II. 1 To make Catty cockahoop, I told her that, &c. 1834 GREVILLE *Memo. Geo. IV* (1875) III. xxiii. 104 The Tones have been mighty cock-a-hoop.

To be cut for the simples.

[A play upon the words, *simples* being medicinal herbs.] 1650 in SIMPSON *Documents of St. Paul's* (Camd. Soc.) 148 The Witts of Pauls, Or a Catalogue of those Book-sellers Apprentices, . . . which are to be cut of the simples this next spring. a. 1700 B.E. *Dict. Cant. Crew* s.v. *He must be cut of the Simples*, Care must be taken to cure him of Folly. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 334 Miss. Indeed, Mr. Neverout, you should be cut for the simples. 1828 CARR *Craven Gloss.* s.v. 'Wants cutting for t' simples', is a ludicrous expression applied to one who has been guilty of some foolish act. 1846 *Jerrold's Shil. Mag.* III. 431 'Get cut for the simples before thou takes promissory notes without dates again'.

To be fed on (live upon) deaf nuts.¹

1637 RUTHERFORD *Let.* (1862) I. 331 I live upon no deaf nuts, as we use to speak. 1721 KELLY *Scol. Prov.* 395 *You are not fed on deaf nuts.* Spoken to those who are plump and in good liking. 1824 S. FERRIER *Inheritance* II. x I'm astonished, Elizabeth, that anybody . . . can think that people can live upon deaf-nuts now-a-days. [¹ nuts without a kernel.]

To be hail fellow well met, with one.

[= to be intimate (too intimate) with.] 1521 WITHALS *Dict.* (1616) 567 *Ne cuius porrigas dextram.* Be not hail fellow well met with

every one. 1581 PETTIE *Guazzo's Civ. Conv.* III (1586) 171 The maister . . . being as you say haile fellow well met with his servant 1586 J. HOOKER *Gerald Irel in Holinshed* II. 105/2 He . . . placed himself . . . hard at the earle of Ormond his elbow, as though he were haile fellow well met 1670 EACHARD *Cont. Clergy* 74 The multitude did not go hail fellow well met with Him. 1888 RIDER HAGGARD *Col. Quaritch* I. 14 He was popular . . . though not in any hail-fellow-well-met kind of way.

To be half-seas over.

[= half-drunk.] a. 1700 B. E. *Dict. Cant. Crew* Half Seas over, almost Drunk. 1714 *Spect.* No 616, par. 4 Our friend the alderman was half seas over before the bonfire was out.

To be high in the instep.

[= haughty, proud.] 1546 J. HEYWOOD *Prov.* (1867) I. xi. 31 He is so hy in thinstep. 1617 MORYSON *Itin.* II. 26 Now the Gentleman was growne higher in the instep, as appeared by the insolent conditions he required. 1828 *Craven Dial.* s.v. 'She is rather high in her instep', she is proud and haughty.

To be in a brown study.

[= a state of mental abstraction.] 1532 *Dice-Play* 6 Lack of company will soon lead a man into a brown study. 1579 LYLY *Euphues* (Arb.) 80 You are in some brown study, what colours you might best weare for your Lady. 1712 *Spect.* No. 286, par. 3 He often puts me into a brown Study how to answer him. 1871 BLACKIE *Four Phases* I. 13 He had been standing there in a brown study.

To be in a merry pin.¹

c. 1386 CHAUCER *Merchants T.* E^a 1516 You're herte hangeth on a joly pyn. c. 1485 *Digby Myst.* v. 492 I wyll sett my soule on a mery pynne. 1661 BLOUNT *Glossogr.* (ed. 2) s.v. He is in a merry Pin. 1670 RAY *Prov.* 189 To be in a merry pin. Probably this might come from drinking at pins. The Dutch and English . . . were wont to drink out of a cup marked with certain pins. 1782 COWPER *Gilpin* 178 Right glad to find His friend in merry pin 1887 A. RILEY *Athos* 210 Our prelate was in merry pin. [¹ humour.]

To be in a peck of troubles.

c. 1535 in *Archæologia* xxv. 97 The said George . . . told hym that Mr. More was in a pecke of troubles. 1857 HUGHES *Tom Brown* I. viii A pretty peck of troubles you'll get into.

To be in a person's (black, bad, good) books.

[= in disfavour, or favour.] 1592 GREENE *Black Bks. Messenger* Wks. (Grosart) XI. 5 Ned Browne's villainies . . . are too many to be described in my Blacke Booke. 1861 W. PERRY *Hist. Ch. Eng.* I. xu. 403 The Armians, who at that time were in his bad books. 1593-4 SHAKS. *Tam. Shrew* II. 223 A herald, Kate? O! put me in thy books. 1598-9 *Much Ado* I. i. 79 I see, lady, the gentleman is not in your books.

To be in a quandary.

[= a state of extreme perplexity or uncertainty.] 1579 LVLV *Euphues* (Arb.) 45 *Euphues* having thus ended his talke, departed leauing this olde gentleman in a great quandarie. 1616 DRAKE *Anc. Adag.* 153 He is in a quandarie. 1875 JOWETT *Plato* (ed. 2) i. 229 Now I was in a great quandary at having to answer this question.

1600-1 SHAKS. *Merry W.* II. ii. 63-5 *Quick*. You have brought her into such a canaries as 'tis wonderful the best courtier of them all . . . could never have brought her to such a canary.

To be in the highway to Needham.

1629 T. ADAMS *Serm.* 466 Idleness is the coach to bring a man to *Needome*, prodigality the post-horse. 1662 FULLER *Worthies, Suffolk* (1840) III. 161 'You are in the highway to Needham'. Needham is a market-town in this county. . . . They are said to be in the highway to Needham who hasten to poverty.

To be in (out of) the straw.

[= in chldbed: recovered after chld bearing.] 1662 FULLER *Worthies, Lincs.* (1840) II. 263 Our English plain proverb, 'de puerperis' (they are in the straw). 1705 [E. WARD] *Hudibras Rediv.* IV. 18 We sipp'd our Fuddle, As Women in the Straw do Caudle. 1772 *Grimston Papers* (MS.) I hope your neighbour, Mrs. G., is safe out of the straw, and the chld well. 1832 MARRYAT *N. Forster* XV They found the lady in the straw.

To be (leave, lie) in the suds.

[= in difficulties.] 1572 GASCOIGNE *Posies, Fruites Warre* Wks. (1907) I. 161 He . . . sought with victuall to supplie Poore Myddleburgh which then in suddes did lie. 1653 H. MORE *Conject. Cabbal.* (1713) 230 After the hurry of his inordinate pleasures and passion, when he was for a time left in the suds, as they call it. 1730 SWIFT *Death & Daphne* Misc. (1735) v. 109 Away the frighted Spectre scuds And leaves my Lady in the Suds. 1775 S. J. PRATT *Liberal Opin.* cxxxiv (1783) IV. 216 This proves, *logice*, that you are in the suds; which is *Anglice*, that you will be hanged.

To be in the (formerly a) wrong box.

[= awkwardly placed.] 1546 J. HEYWOOD *Prov.* (1867) II. IX. 75 And therby in the wrong boxe to thryue ye weare. a. 1555 RIDLEY Wks. 163 (D.) If you will hear how St. Augustine expoundeth that place, you shall perceive that you are in a wrong box. a. 1659 CLEVELAND *Coachman* 12 Sir, faith you were in the wrong Box. 1836 MARRYAT *Midsh. Ensy* X. 31 Take care your rights of man don't get you in the wrong box.

To be married at Finglesham Church.

1736 PEGGE *Kentisms, Prov.* (E.D.S.) 71 *To be married at Finglesham Church*. There is no church at Finglesham; but a chalk-pit celebrated for casual amours; of which kind of encounters the saying is us'd.

To be married to the gunner's daughter.

[= to be lashed to a ship's gun for punishment.] 1821 BYRON in MOORE *Left.* (1833) 139 As . . . Captain Whitty . . . used to say to his seamen (when 'married to the gunner's daughter')—'two dozen, and let you off easy'. 1833 MARRYAT *P. Simple* xxxii I'll marry some of you young gentlemen to the gunner's daughter.

To be never well (pleased), full nor fasting.

1670 RAY *Prov.* 176 You are never well full nor fasting. 1692 R. L'ESTRANGE *Fables* ccxcv (1738) 307 *Never well, full nor fasting*. 1721 KELLY *Scot. Prov.* 376 You are never pleas'd fow¹ or fasting. [1 full.]

To be no chicken.

[= no longer young] 1720 SWIFT *Stella's Birthday*, Pursue your trade of scandal-picking, Your hints that Stella is no chicken. 1761 A. MURPHY *Old Maid* Wks (1786) II. 158 *Mrs. Har.* Recollect, sister, that you are no chicken. 1877 E. WALFORD *Gt. Families* I. 270. He must have been well forward in years—or at all events, as they say, no chicken.

To be (go) on one's last legs.

[= the end of one's life; fig. the end of one's resources] 1599 MASSINGER, &c. *Old Law* v. i *Eugenia*. My husband goes upon his last hour now. *Isi Courtier*. On his last legs, I am sure. 1678 RAY *Prov.* 89 *A Bankrupt*. He goes on's last legs. 1846 DE QUINCEY *Syst. Heavens* Wks. (1854) III. 174 If the Earth were on her last legs. 1857 A. TROLLOPE *Barch. Tow.* i The bishop was quite on his last legs.

To be on pins and needles.

1897 STEVENSON *St. Ives* xxix He was plainly on pins and needles. 1910 P. W. JOYCE *Eng. as We Speak* 141 I was on pins and needles till you came home: i.e. I was very uneasy.

To be on tenter hooks.

[= in a state of painful suspense.] 1748 SMOLLETT *Rod Rand.* xlv I left him upon the tenter-hooks of impatient uncertainty. 1761 A. MURPHY *Old Maid* Wks. (1786) II. 160 *Mrs. Har.* The heart . . . flutters upon the tenter-hooks of expectation. 1887 *Sat. Rev.* 25 Dec. 754/1 The author keeps . . . the reader . . . on tenterhooks.

To be on the high ropes.

[= in an elated, disdainful, or enraged mood.] a. 1700 B.E. *Dict. Cant. Crew* s.v. *Rope*, upon the High-ropes, Cock-a-hoop. 1711 SWIFT *Jrnl.* to *Stella* 6 Dec. The Duke of Marlborough . . . is one day humble, and the next day on the high ropes. 1778 GOLDSMITH *Stoops to Conq.* II. Wks. (Globe) 653/2 All upon the high rope! His uncle a colonel. 1838 DICKENS *Nich. Nick.* xxxi I went there the night before last, but she was quite on the high ropes about something.

To be on the horns of a dilemma.

[Each of the alternatives of a dilemma—in scholastic Lat. *argumentum cornutum*—on

which one is figured as liable to be caught or impaled] 1647 COWLEY *Mistr.*, Agst. *Hope* 1 And both the Horns of Fates Dilemma wound. 1887 FOWLER *Deduct Logic* v. 121 In disputation, the adversary who is refuted by a dilemma is said to be 'fixed on the horns of a dilemma'.

To be on the right (better, safe) or wrong side of the hedge.

1600 HOLLAND *Pliny* LIX. Epit. 1246 One who ever loved to be on the better side of the hedge 1653 BAXTER *Worc. Petiti. Def.* 24 If you say, We have too much in any of these particulars, then we are on the safer side of the hedge. 1816 AINSWORTH *Lat Dict* s.v. To be on the wrong side of the hedge, or mistaken, *hallucinator, erro.*

To be (sit, stand) on (upon) thorns.

1581 T. HOBY *Tr. Castiglione's Courtier* II. (1900) 114 The poore gentilwoman stood upon thornes, and thought an houre a thousande yeare, till she were got from him c. 1580 JEFFERIE *Bugbears* III. II. in *Archiv. Stud. Neu. Spr.* (1897) I sytt all on thornes till that matter take effect. 1768 EARL CARLISLE in JESSE *Selwyn & Contemp* (1843) II. 316 I should have been upon thorns till you had wrote.

1610-11 SHAKS. *Wint T.* IV. iii. 599 But O! the thorns we stand on. 1609 *Sonn* 99. 8 The roses fearfully on thorns did stand.

To be out at elbow(s).

[= to be ragged] 1590 NASHE *Almond for a Parrot* (1846) 26 Your wittle wilbe welny worn thredbare, and your banquerout inuention cleane out at the elbows. 1771 SMOLLETT *Humph. Clinik.* (1815) 55 Sir Ulic Mackilligut. . . is said to be much out at elbows.

1604-5 SHAKS. *Meas for M.* II. i. 61 He cannot [speak] Sir; he's out at elbow.

To be poor and seem poor is the very devil.

1847-59 SIR A. HELPS *Friends in Council* (Ser. 2) vi 'To be poor and seem poor is the very devil'. . . . That that should be a favourite proverb in a Christian country . . . tells a good deal about the inhabitants of that country.

To be stung like a tench.

1597-8 SHAKS *1 Hen. IV* II. i. 17 The most villanous house in all London road for fleas: I am stung like a tench.

To be tied to (a woman's) apron-strings.

1678 RAY *Eng. Prov.* 226 To hold by the Apron-strings, i.e. in right of his wife. 1849 MACAULAY *Hist. Eng.* II. 649 He could not submit to be tied to the apron strings even of the best of wives.

To be tied to the sour apple-tree.

1670 RAY *Prov.* 193 To be tied to the sowre apple-tree. i.e. To be married to an ill husband.

To be too big for one's boots.

1894 SIR H. MAXWELL *Life W. H. Smith* 34 Sometimes a young man, 'too big for his boots', would . . . sniff at being put in charge of a railway bookstall.

To be too busy gets contempt.

1640 HERBERT *Outl. Prov. Wks.* (1859) 351.

To be under a cloud.

[= In trouble, out of favour; under a slur] c. 1500 *Song Lady Bessy* (Percy Soc) 79 Then came he under a clowde That some tyme in England was full hee 1662 FULLER *Worthies, Norfolk* (1840) II. 453 When he was under a cloud at court, and ousted of his judge's place, the lands . . . were . . . begged by a peer 1705 STURPE *Life of Cheke* (1821) VI, § 1. 138 Thus died Cheke in a cloud; and his name, once most honoured, much eclipsed by his infirmity.

To be under (a person's) thumb.

[= At the disposal of, subservient to.] 1754 RICHARDSON *Grandison* IV. XXIX. 181 She . . . is obliged to be silent. I have her under my thumb. 1809 MALKIN *Gil Blas* VII. XIII. par. 6 Authors . . . are under the thumb of book-sellers and players 1889 JESSOPP *Coming of Friars* II 65 The lord was a petty king, having his subjects very much under his thumb.

To be up to snuff.

[= knowing, sharp.] 1811 POOLE *Hamlet Trav.* II. i He knows well enough The game we're alter: Zooks he's up to snuff 1894 BLACKMORE *Perlycross* XXIV The Parson was up to snuff—if the matter may be put upon so low a footing.

To be wedded to one's will.

1546 J. HEYWOOD *Prov.* (1867) II. XI. 84 I was wedded vnto my wyll. How be it, I will be deuorst, and be wed to my wyt.

1594-5 SHAKS. *L.L.L.* II. i 209 *Ber.* Is she wedded or no? *Boyet* To her will, sir, or so.

To be worth a Jew's eye.

[= to be of much value: orig. worth while for a Jewess' eye to look at.] 1593 G. HARVEY *Works* (Grosart) II 146 As dear as a Jewes eye 1833 MARRYAT *P. Simple* II Although the journey . . . would cost twice the value of a gold seal, . . . in the end it might be worth a Jew's eye.

1596-7 SHAKS. *Merch. V.* II. v. 43 There will come a Christian by, Will be worth a Jewess' eye.

To be worth one's salt.

[= efficient, capable.] 1830 MARRYAT *King's Own* In The captain . . . is not worth his salt. 1857 HUGHES *Tom Brown* II. v Every one who is worth his salt has his enemies.

To bear (or carry away) the bell.

[= to be first.] c. 1374 CHAUCER *Troilus* III. 149 And, let us se which of yow shal bere the belle To speke of love aught? c. 1460 Towneley *Myst.* 88 Of alle the foles I can telle . . . Ye thre bere the belle. 1594 BARNFIELD *Aff. Sheph.* II. XXXIX For pure white the Lilly bears the Bell. — CAREW *Huarle's Exam. Wits* XIII. (1596) 215 Iulius Cæsar . . .

bare away the bell (in respect of fortunate-ness) from all other captains of the world 1621 BURTON *Anat. Mel.* To Rdr. 49 True merchants, they carry away the bell from all other nations. 1817 BYRON *Beppo* x Venice the bell from every city bore.

To bear (carry, have) two faces (heads) in one hood.

c. 1400 *Rom. Rose* 7388 With so gret devotion They made her confession, that they had ofte, for the nones, Two hedes in one hood at ones. 1550 LEVER *Serm.* (Arb.) 99 These flatterers be wonders perilous felowes, hauynge two faces under one hoode 1639 CLARKE *Parcem.* 140 He carrieth two faces under one hood 1668 SHADWELL *Sul. Lov.* iv. 1 (Merm.) 83 *Luce.* Hypocrisy is an abominable vice. *C. Gent.* 'Tis indeed, to be a Pharisee, and carry two faces in a hood, as the saying is. 1888 'ROLF BOLDEWOOD' *Robbery under Arms* ii We . . . scorned to look pious and keep two faces under one hood.

To beard the lion.

[1611 BIBLE *I Sam.* xvii. 34, 35 There came a lion, . . . and when he arose against me, I caught him by his beard, and . . . slew him.] 1749 SMOLLETT *Regicide* ii. vii (1777) 39 Sooner would'st thou beard The Lion in his rage. 1808 SCOTT *Marmion* vi. xiv And dar'st thou then To beard the lion in his den, The Douglas in his hall? 1894 BLACKMORE *Perlycross* xxii Nothing less would satisfy her than to beard . . . the lion in the den, the arch-accuser, in the very court of judgment.

To beat about the bush.

[= to approach a subject slowly, shilly-shally.] 1520 WHITTINTON *Vulg.* (E E T S) 35 A longe betynge aboute the busshe and losse of tyme to a yonge begynner 1588 GREENE *Pandosto* Prose Wks. (1881-3) IV. 284 Dorastus . . . thought it was vaine so longe to beate aboute the bush. 1892 STEVENSON & OSB. *Wrecker* xviii I did not know how long he might thus beat about the bush with dreadful hintings.

To beat (any one) black and blue.

[Originally *blak* and *bla*, *blak* and *blo*: *blo* became obsolete after 1550.] c. 1460 Towneley *Myst.* 206 Bett hym blak and bloo. 1594 LYLLY *Moth. Bomb.* v. iii. Wks. (1902) III. 220 Do you not thinke it would beat my heart blacke and blew?

1600-1 SHAKS. *Merry W* IV. v. 116 Mistress Ford, good heart, is beaten black and blue.

To beat one like a stockfish.

[With reference to the beating of the dried fish before cooking.] 1552 HULOET s.v. *Beate*, *Beate* often as a stockfish is beaten, *relando*. 1560 BECON *Catech.* vi. Wks. I. 522 b Those parents . . . whiche furiously rage against their children, and . . . beat them as stockfish.

1611-12 SHAKS. *Temp.* III. ii. 81 I'll turn my mercy out o' doors and make a stockfish of thee.

To beg the question.

[= to take for granted the matter in dispute. 1581 W. CLARKE in *Confer.* iv (1584) Ff 11]

I say this is still to begge the question. 1680 BURNET *Rochester* (1692) 82 This was to assert or beg the thing in Question. 1788 REID *Aristotle's Log.* v, § 3. 118 Begging the question is when the thing to be proved is assumed in the premises.

To bell the cat.

[An allusion to the fable of the mice proposing to hang a bell about the cat's neck, to apprise them of her coming.] 1377 LANGLAND *P. Pl.* B Prol 168-70 To bugge^a a belle of brasse . . . And hangen it vp-on the cattles hals. 1482 LD. GRAY in RAMSAY *Remin.* (1857) v When the nobles of Scotland proposed . . . to take Cochrane, the favourite of James the Third, and hang him, the Lord Gray asked, 'It is well said, but wha will bell the cat?' a. 1529 SKELTON *Col. Cloute* 164 Loth to hang the bell aboute the cattles necke. 1721 KELLY *Scot. Prov.* 180 It is well said, but who will bell the cat? 1881 JESSOPP *Arcady* 149 Their neighbours . . . wink at much which they would gladly see mended, but who is to bell the cat? . . . He would be a very bold man . . . who would have the pluck to lodge a complaint. 1926 *Times* 1 Nov. 13/2 The taxes are illegal All are prepared to protest, but none is willing to bell the cat. [1 buy.]

To belong to the tribe of Gad.

[A play upon the word *gad*] 1629 T. ADAMS *Serm.* (1861-2) i. 455 Ministers must be like stars fixed in their orbs; ours is a stable profession, not a gadding ministry. . . . He spake merrily that said, the tribe of Levi must have no mind to the tribe of *Gad* 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II 341 *Col.* I think your ladyship is one of the tribe of Gad.

To bite (or snap) one's nose off.

1599 NASHE *Lenien Stuffe* 47 Shee was a shrewish snappish bawd, that wold bite off a man's nose with an answere. 1709 MRS. CENTILVRE *Bustie Bodie* i. 1 I . . . asked him if he was at leisure for his Chocolate, . . . but he snap'd my Nose off; no, I shall be busy here these two Hours.

To bite one's thumbs.

[An indication of anger or vexation.] 1573 SATIR. *Poems Reform.* xli. 266 The Clerk was like to byte his thowms. 1608 DEKKER *Dead Term D* iv b What shouldering, what Justling, what Jeering, what byting of Thumbs to beget quarrels. 1870 G. H. *Hist. Cardinals* ii. ii. 158 The Spaniards were nettled, and bit their thumbs . . . in private.

1594-5 SHAKS. *Rom. & Jul.* I. i. 51 *Abr.* Do you bite your thumb at us, sir? *Sam.* I do bite my thumb, sir.

To bite the thumb at.

[= to threaten or defy.] 1594-5 SHAKS. *Rom. & Jul.* I. i. 47 I will bite my thumb at them.

To bite upon the bridle.

= to be impatient of restraint.] c. 1390 GOWER *Conf. Am.* vi. l. 929 As who seith, upon the bridel I chiewe, so that al is ydel As in effect the fode I have. 1514 BARCLAY *Cyl. & Uplondyshm.* (1847) 41 These courtiers . . . Smelling those dishes, they bite

upon the bridle. 1549 LATIMER *7th Serm. bef. Edw VI* (Parker Soc.) 230 His Father gave him looking on, and suffered him to bite upon the bridle awhile. 1600 ABP. ABBOT *Exp. Jonah* 342 Bite upon the bridle, that . . . he may be wiser afterward. 1709 STEELE *Taller* No. 25 'Make the rogue bite upon the bridle', said I; pay none of his bills'.

To blow great guns.

[= to blow a violent gale.] a. 1814 C. DIBDIN *Song; 'The Tar for all Weathers'* (1886) 40 But sailors were born for all weathers, Great guns let it blow high or low. 1840 DICKENS *Barn. Rudge* XXXIII It blows great guns indeed.

To blow hot and cold.

[In reference to one of Æsop's Fables] 1577 tr *Bullinger's Decades* (1592) 176 One which out of one mouth, doeth blowe both hoat and colde. 1638 CHILLINGWORTH *Relig. Prot.* I II, § 113. 95 These men can blow hot and cold out of the same mouth to serve severall purposes 1897 M. A. S. HUME *Ralegh* 232 The duplicity of James himself was marvellous. He blew hot and cold with equal facility.

To blow (or sound) one's own trumpet.

1576 FLEMING *Panopl. Epist.* 59 I will . . . sound the trumpet of mine own merits. a. 1625 J. FLETCHER & MASSINGER *Elder Bro.* I II (1905) II. 10 But that modesty forbids, that I should sound the trumpet of my own deserts, I could, &c. 1907 A. C. BENSON *Upton Lett.* 251 It happens too often that biographers of eminent men . . . do a little adventitious self-advertisement. They blow their own trumpet.

1598-9 SHAKS *Much Ado* V. II. 91 It is most expedient for the wise, . . . to be the trumpet of his own virtues. 1801-2 *Troil. & Cres.* II III 166 He that is proud eats up himself: pride is his own glass, his own trumpet, his own chronicle.

To blow the buck's horn.

[= to have his labour for his pains.] c. 1386 CHAUCER *Miller's T.* 201 Absolon may blowe the bukkes horn.

To blush like a black (blue) dog.

[= to have a brazen face.] 1579 GOSSON *Sch. Abuse* (Arb.) 75 We will make him to blush like a blacke Dogge when he is graueled. 1629 T. ADAMS *Serm.* (1861-2) II. 66 A black saint can no more blush than a black dog. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 334 Col. You'll make Mrs. Betty blush. *Lady S.* Blush! ay, blush like a blue dog.

1598-4 SHAKS *Titus Andron.* V. I. 122 *First Goth.* What! canst thou say all this, and never blush? *Aar.* Ay, like a black dog, as the saying is.

To boil the pot (make the pot boil).

[= to provide one's livelihood.] 1657-61 HEYLIN *Hist. Ref.* (1674) 100 So poor, that it is hardly able to keep the Pot boiling for a parson's dinner. 1812 COMBE *Picturesque* xxiii. 18 No fav'ring patrons have I got, But just enough to boil the pot. 1864 CARLYLE *Fredk. Gl.* xvi. ii (1872) vi. 151 A feeling that glory

is excellent, but will not make the national pot boil.

To box Harry.

[A phrase formerly used by commercial travellers, who had to content themselves at inns with a makeshift meal HAZLITT.] 1862 BORROW *Wild Wales* xxxiii 'I will have the bacon and eggs with tea and bread-and-butter, . . . in a word, I will box Harry'.

To break a butterfly upon the wheel.

[To break on the wheel was a punishment for extreme criminals] 1735 POPE *Prolog. Sat.* 308 Who breaks a butterfly upon a wheel? 1889 COSSE *18th Cent. Lit.* 113 The unfairness of breaking such an exquisite butterfly of art on the wheel of his analysis. 1909 *Times, Lit. Sup.* 26 Nov. To dissect in cold blood these specimens of buoyant geniality seems like breaking butterflies upon a wheel.

To break a pasture makes a man; to make a pasture breaks a man.

1922 *Spectator* 28 Oct. Much arable land is unsuitable for pasture, and . . . the work of bringing it down to decent pasture would be long and expensive. . . . 'To break a pasture makes a man, to make a pasture breaks a man'.

To break one's head and bring a plaster.

c. 1430 LYDGATE *Minor Poems* (Percy Soc.) 56 To heke myn hede, and yeve me an houlfe. . . It may vele ryme, but it accordith nought. 1580 LYLLE *Euph. & his Eng.* (Arb.) 324 A plaster is a small amends for a broken head. 1608 ARMIN *Nest Nin.* (Shak. Soc.) 43 The . . . jester . . . lay in durance a great while, till Will Sommers was faine, after he broke his head, to give him a plaster, to get him out againe. [a. 1618] in 1662 FULLER *Worthies, Essex* (1840) I. 506 Whilst master of the college, he chanced to punish all the under-graduates therein . . . The money . . . was expended in new whitening the hall of the college. Whereupon a scholar hung up these verses on the screen: 'Doctor Jegon, Bennet College master, Brake the scholars' head, and gave the walls a plaster.' 1639 CLARKE *Paræm.* 17 He broke my head, and then gave me a plaster. 1641 D. FERGUSSON *Scol. Prov.* (Reveridge) 54 He breaks my head, and syn puts on my how. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 341 *Miss.* What! you break my head, and give me a plaster.

To break Priscian's head.

[= to violate the rules of grammar. Priscian was a Latin grammarian of the 6th cent.] a. 1529 SKELTON *Speke, Parrot* in Wks. (Dyce) II. 9 Priscians hed broken now handy dandy. 1642 FULLER *Holy State* 'Hildegardis' Throwing words at random she never brake Priscian's head. 1785 CUMBERLAND *Observer* No. 22, § 6 Observe, how this . . . orator breaks poor Priscian's head for the good of his country. 1785 GROSE *Class. Dict.* Priscian . . . was so devoted to his favourite study, that to speak false Latin in his company was as disagreeable to him, as to break his head. 1833 *Daily Tel.* 10 Jul. 5/4 Does Shakespeare never break Priscian's head?

1594-5 SHAKS. *L.L.L. V. i. 31 Nath Laus Deo bone intelligo Hol. Bone? bone, for bene- Priscian a little scratched, 'twill serve.*

To break the egg in anybody's pocket.

[= to spoil his plan.] *a. 1734 NORTH Exam. 324 This very circumstance . . . broke the egg . . . in the Pockets of the Whigs.*

To break the ice.

[= to make a beginning· to break through cold reserve or stiffness.] 1579-80 NORTH PLUTARCH (1676) 89 To be the first to break the Ice of the Enterprize 1646 J. COOKE *Vind. Prof. Law* To Rdr. I have attempted to break the Ice in a subject concerning reformation in Courts of Justice. 1741 RICHARDSON *Pamela* (1824) i. ix 246 You see . . . that I break the ice, and begin first in the indispensably expected correspondence between us. 1893 EARL DUNMORE *Pamirs* i. 226 The ice being thus broken, Ching Dolai put aside the reserve habitual to all Celestials.

1593-4 SHAKS. *Tam. Shrew* I. ii. 270 If you break the ice, and do this feat, Achieve the elder, set the younger free For our access. 1601-2 TROIL. & CRES. III. ii. 215 The fool slides o'er the ice that you should break.

To bring a noble (shilling) to ninepence.

1546 J. HEYWOOD *Prov.* (1867) II. v. 54 He maketh his marts with marchantis likely, To bring a shilling to ix. pence quickly 1568 FULWELL *Like Will to L.* in *HAZL. O.E.P.* (1874) III. 344 For why Tom Tossot since he went hence, Hath increased a noble just unto nine-pence. 1688 SHADWELL *Sullen Lov.* v, iii (Merm.) 112 I should soon bring a noble to ninepence then, as they say. 1670 RAY *Prov.* 187 To bring a noble to ninepence, and ninepence to nothing.

To bring an abbey to a grange.¹

c. 1548 BALE *K. Johan* 579 *Clargy*. Our changes are soche that an abbeye turneth to a grange. We are so handled we have scarce eyther horse or male. 1670 RAY *Prov.* 161 To bring an Abbey to a Grange. . . . We speak it of an unthrif. [¹ a country-house]

To bring an old house on one's head.

[= To get oneself into trouble.] 1608 TOPSELL *Serpents* (1658) 658 You shall pull an old house over your own head by a further provocation. 1670 RAY *Prov.* 188. 1739 J. HILDROP *Regul. Freethinking* 7 He . . . will have good Luck if he does not pull an old House upon his head.

To bring haddock to paddock.

[= to come to destitution.] 1546 J. HEYWOOD *Prov.* (1867) II. x. 82 And thus had he brought haddocke to paddocke. Till they both were not worth a haddocke. 1577 STANYHURST *Descr. Irel. in Holinshed* (1807-8) VI. 23 I had bene like to have brought haddocke to paddock.

To bring oil to the fire.

c. 1386 CHAUCER *Phys. T.* C 60 For wyn and youthe dooth Venus encresse, As men in fyr

wol casten oille or gresse. c. 1550 INGELEND *Disob. Child* in *HAZL. O.E.P.* (1874) II. 280 *The Father* And, after the proverb, we put oil to the fire.

1590-1 SHAKS. 2 *Hen. VI* V. ii 55 And beauty, that the tyrant oft reclaims, Shall to my flaming wrath be oil and flax. 1602-3 *All's Well* V. iii. 7 Natural rebellion, done i' the blaze of youth; When oil and fire, too strong for reason's force, O'erbears it and burns on. 1605-6 *K. Lear* II. ii 82 Bring oil to fire, snow to their colder moods.

To build castles in Spain.

[= To indulge in visionary projects or day dreams. *Fr. Chateaux en Espagne*] c. 1400 *Rom. Rose* 2573 Thou shalt make castels thanne in Spayne, And dreme of joye, alle but in vayne. 1475 CAXTON *Jason* 19 He began to make castells in Spaygne as louers doo. 1886 W. BLACK *White Heather* xlvii I am less hopeful now; . . . my Highland mansion may prove to be a castle in Spain after all.

To build castles in the air.

[= to indulge in visionary projects or day dreams. *L. AUGUSTINUS Sermo* 2. 6. 8 Subtracto fundamento in aere aedificare] 1580 NORTH *Plutarch* (1676) 171 They built Castles in the air, and thought to do great wonders. 1612-15 BP. HALL *Contempl.* iv. xi (1825) II. 379 Ye great men, spend not all your time in building castles in the air, or houses on the sand. 1633 MASSINGER *New Way* II. i (Merm.) 131 *Mar.* Ha! ha! these castles you build in the air Will not persuade me or to give or lend A token to you. 1894 BLACKMORE *Perlycross* xiii His wife . . . had seen Jemmy waltzing . . . with one of her pretty daughters, and been edified with castles in the air.

To burn¹ daylight.

1592 KYD *Span. Trag.* (Boas) III. xiiia. 29 *Hier.* Light me your torches then. *Ped.* Then we burne day light. 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 352 *Lady A.* No candles yet, I beseech you, don't let us burn daylight. [¹ waste]

1594-5 SHAKS. *Rom. & Jul.* I. iv. 43 Come, we burn daylight, ho! . . . I mean, sir, in delay We waste our lights in vain, like lamps by day 1600-1 *Merry W.* II. i. 54 We burn daylight. here, read, read.

To burn one candle to seek another.

1579 GOSSON *Sch. Abuse* (Arb.) 41 I gaue my self to that exercise in hope to thrue but I burnt one candle to seek another, and lost bothe my time and my trauell, when I had doone.

To burn one house to warm another.

1881 JESSOPP *Arcady* 28 Such as have pulled down three or four farmhouses and thrown the fields into one large holding . . . may find that it was an evil day for them when they began to 'burn one house to warm another'.

To burn one's boats.

[= to commit oneself irrevocably to a course. 1877 V. L. CAMERON *Across Africa* i. 313 When on the other side I intended—metaphorically speaking—to 'burn my boats', so

that there should be no retreating or looking back. 1927 *Times* 26 Aug. 8/1 Burning one's boats, which is often quoted as a sign of strength, is, in essence, much more a sign of weakness.

To burn one's house to get rid of the mice.

1829 T. ADAMS *Serm.* (1861-2) I. 431 The empiric to cure the fever, destroys the patient; so the wise man, to burn the mice, set on fire his barn. a 1816 WOLCOI (P. Pindar) 2nd Ep to Mrs. Clarke Wks (1816) IV 446 Who, but a Bedlamite, would fire his house, To wreak his vengeance on a pilfering mouse? 1865 G. McDONALD *Alec Forbes* LXXXIII But ye needna burn the hoose to rid the rottans. [1 rats.]

To burn (light) the candle at both ends.

1678 RAY *Prov* 72 A good fellow lights his candle at both ends. 1730 BAILEY s.v. The Candle burns at both Ends Said when Husband and Wife are both Spendthrifts. 1753 HANWAY *Trav.* (1762) II. i. m. 19 Apt to light their candle at both ends, that is to say, they are apt to consume too much, and work too little. 1857 C. KINGSLEY *Two Yrs. Ago* x By sitting up till two in the morning, and rising again at six. . . . Frank Headley burnt the candle of life at both ends.

To burn the midnight oil.

1650 G. DANIEL *Trinarch.*, *Crasini Anim.* 16 As were that worth our Braines, and Midnight Oyle 1727 GAY *Fables* Introd. 15 Whence is thy learning? Hath thy toil O'er books consumed the midnight oil?

To bury the hatchet.

[= to proclaim peace, from the custom of the N. Amer. Indians.] 1794 J. GAY *Corr. & Pub. Papers* (1893) iv. 147 To use an Indian figure, may the hatchet henceforth be buried for ever. 1837 W. IRVING *Capt Bonneville* III 219 The chiefs met, the amicable pipe was smoked, the hatchet buried, and peace formally proclaimed. 1899 W. F. BUTLER *Napier* 186 It was usual for the Directors of the [East India] Company to give a banquet. . . . Napier accepted the invitation. The hatchet was to be buried.

To buy a pig in a poke.

[Fr. *acheter chat en poche.*] c. 1300 *Prov. of Hending* (ed Schleich) in *Anglia* 51. 263 Wen me bedep þe gris, opene þe shet. c. 1350 *Douce MS. 52* (ed. Förster) in *Festschr. z. zw. Deutschen Neuphilologenlage*, no. 114 When me profereth þe pigge, upon the pogh. 1520 WHITTINTON *Vulgaria* (E.E.T.S.) 107 It is sayd comenly whan the pygge is profered: open the poughen 1546 J. HEYWOOD *Prov.* (1867) 139 I will neuer bye the pyg in the poke. 1603 FLORIO tr. *Montaigne* I. xlii (1897) II. 154 No man will buy a pig in a poke. If you cheapen a horse, you will take his saddle, and clothes from him, you will see him bare and abroad. 1890 D. C. MURRAY J. *Vale's G.* xxv I can't buy a pig

in a poke . . . Let me know what you've got to sell, and then maybe I'll make a bid for it.

To buy and sell, and live by the loss.

1639 J. CLARKE *Paræm.* 81.

To buy dear is not bounty.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 324.

To buy in the cheapest market and sell in the dearest.

1595 LODGE *Fig for Momus*, Ep 4 Wks (1883) III 59 Buy cheape, sell deare. 1882 RUSKIN *Unto this Last* II (1901) 60 Buy in the cheapest market?—yes, but what made your market cheap? . . . Sell in the dearest? . . . but what made your market dear? 1880 FROUDE *Bunyan* 104 'To buy in the cheapest market and sell in the dearest' was Mr. Badman's common rule in business. . . . In Bunyan's opinion it was knavery in disguise.

To call a spade a spade.

[= to call things by their real names, without any euphemism. L. *Ficus ficus, ligonem ligonem vocat*] 1542 UDALL *Erasm. Apoph.* 167 Philuppus aunswered, that the Macedonians wer feloes of no fyne witte in their termes, but altogether grosse, . . . whiche had not the witte to calle a spade by any other name then a spade. 1647 FRAPP *Marrow Gd., Authors in Comm.* Ep. 641 Gods people shall not spare to call a spade a spade, a niggard 1738 SWIFT *Pol. Conversat.* III. Wks. (1856) II. 351 *Lady A* You know, I'm old Telltruth, I love to call a spade a spade. 1882 II A. GILES *Historic China* 55 Chinese prosody is of an extremely complicated character . . . it being an almost unpardonable fault to call a spade a spade.

1607-8 SHAKS. *Coriol.* II. i. 209 We call a nettle but a nettle, and The faults of fools but folly.

To call one sir, and something else.

1641 W. MOUNTAGU in *Buccleuch MSS.* (Hist. MSS. Comm.) I. 289 The Bishop saying 'Sir', was mistaken to have said Sirra, and called to the bar. 1678 RAY *Prov.* 269 To call one Sir and something else, i.e. Sirrah.¹ [1 a contemptuous form of address.]

To carry a bone in the mouth (or teeth).

[= said of a ship when she makes the water foam before her.] 1627 CAPT. SMITH *Seaman's Gram.* II 10 If the Bow be too broad, she will seldom carry a bone in her mouth, or cut a feather, that is, to make a fume before her. 1851 LONGFELLOW *Gold. Leg.* v See how she leaps . . . and speeds away with a bone in her mouth.

To carry (or bear) coals.

[= to do dirty or degrading work, to submit to humiliation.] 1522 SKELTON *Wks.* (ed. Dyce) II. 34 Wyll ye bere no coles? a. 1683 B. WHINCOTE *Serm.* Those who are sensible that they carry coals, and are full of ill will. 1594-5 SHAKS. *Rom. & Jul.* I. i. 1 Gregory, o' my word, we'll not carry coals. 1598-9 *Hen. V* III. ii. 50 I knew by that piece of service the men would carry coals.

To carry coals to Newcastle.

a. 1661 FULLER *Worthies, Northumb'd.* 302 To carry coals to Newcastle, that is to do what was done before; or to busy one's self in a needless employment. 1661 GRAUNT *Bills Mortality* Ded. Ld. Truro, I should (according to our English Proverb) . . . but carry Coals to Newcastle. 1822 SCOTT *Let. Joanna Bailie* 10 Feb. in *Lockhart* It would be a sending coals to Newcastle with a vengeance. 1787 GROSE *Provinc. Glos.* (1811) 214 To carry coals to Newcastle. . . In the environs of Newcastle, are most of the coal mines that supply London, and the coal trade to other places.

To carry hay in (on) one's horns.

[= to be ill-tempered or dangerous (L. *Fœnum habet in cornu*, HORACE *Sal.* i. iv. 34; from an ox apt to gore, whose horns were bound about with hay).] 1601 JONSON *Poet.* iv. 1 *Tuc.* A sharp thorny-toothed satirical rascal, fly him; he carries hay in his horn. 1648 HERRICK *Hesper., Oberon's Pal.* (1869) 176 He's sharpe as thorn, And fretfull carries hay in's horne. 1769 BOSWELL *Johnson* xxii (1848) 202 Horace . . . compares one who attacks his friends . . . to a pushing ox, that is marked by a bunch of hay put upon his horns: '*Fœnum habet in cornu.*'

To carry (draw, fetch) water in a sieve.

[L. *Cribro aquam haurire.*] 1477 NORTON *Ord. Alch.* i in Ashm. (1652) 17 As he that fetcheth Water in a Sive. 1509 A. BARCLAY *Ship of Fools* (1874) i. 245 Wyemen ar no keepers of counceill It goeth through them as water trough a syue. 1589 GREENE *Menaph* (Arb.) 48 Suppose shee was a Vestall, . . . shee might carie water with Amulla in a sue. 1686 HORNECK *Crucif. Jesus* xxii. 741 That's no better, than taking up water in a sieve. 1764 A. MURPHY *No One's Enemy* i. Wks. (1786) II 335 To trust him, is taking up water with a sieve.

1598-9 SHAKS. *Much Ado* V. i 5 Thy counsel . . . falls into mine ears as profitless As water in a sieve. 1602-3 *All's Well* i. iii. 210 Yet, in this captious and intemperate sieve I still pour in the waters of my love.

To cast a bone between.

1546 J. HEYWOOD *Prov.* (1867) II. ii. 47 The diuell hath cast a bone (said I) to set stryfe Betwéene you. 1692 R. L'ESTRANGE *Josephus' Antiq.* xvi. xi (1733) 439 By this Means she . . . cast in a Bone betwixt the Wife and the Husband.

To cast (or throw) a sheep's eye at (or upon).

[= to look amorously or longingly at.] 1529 SKELTON *Agst. Garnesche* iii. 54 When ye kyst a shepys ie, . . . [At] mastres Andelby. a. 1586 SIDNEY *Arcadia* ii. (Sommer) 107 Mopsa throwing a great number of sheeps eyes vpon me. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 335 *Lady S.* How do you like Mr. Spruce? I swear I have often seen him cast a sheep's eye out of a calf's head at you. 1809 MALKIN *Gil Blas* i. iv (Rtldg.) 9 I could not help casting a sheep's eye at the

gold and silver plate peeping out of the different cupboards. 1848 THACKERAY *Van. Fair* xxvii The horrid old Colonel, . . . was making sheep's eyes at a half-caste girl there.

To cast beyond the moon.

[= to indulge in wild conjectures.] 1546 J. HEYWOOD *Prov.* (1867) i. iv. 9 Feare may force a man to cast beyonde the moone 1559 *Mirr. Mag.* 529 Beyond the moone when I began to cast . . . what place might be procur'd. 1607 T. HEYWOOD *Wom. Kid.* iv. vi (Merm.) 53 But, oh! I talk of things impossible, And cast beyonde the moon. 1623 CAMDEN *Rem.* 271 He casts beyonde the Moone. 1636 *Ibid.* 296 He casts beyonde the Moone that hath p— on a nettle.

1590-1 SHAKS. *2 Hen VI* III. i. 158 Dogged York, that reaches at the moon, Whose overweening arm I have pluck'd back, By false accuse doth level at my life.

To cast in the teeth.

[= to reproach or upbraid.] 1526 TINDALE *James* i. 5 Which geveth to all men . . . withouten doubles, and casteth no man in the teth. 1546 J. HEYWOOD *Prov.* (1867) i. xi. 36 But therto deuneth to cast in my tēeth, Checks and chokynge oysters. 1579 LYL Y *Euph.* (Arb.) 125 The trecheries of his parents . . . wil be cast in his teeth. 1716 HORNECK *Crucif. Jesus* 33 Strangers cast it in his Teeth so often, Where is now thy God?

1599-1600 SHAKS. *Jul. Cæs.* IV. iii. 98 All his faults observ'd, Set in a note-book, learn'd, and conn'd by rote, To cast into my teeth.

To cast pearls before swine.

1362 LANGLAND *P. Pl. A.* xi. 9 *Noli millere Margert*—perles Among hogges. c 1430 LYDGATE *Minor Poems* (Percy Soc.) 188 Men should not put . . . perles whight, To-fere rude swyne. 1526 TINDALE *Matt.* vii. 6 Nether caste ye youre pearles before swyne. 1645 MILTON *2nd Sonn. Tetrach.* This is got by casting Pearl to Hoggs. 1655 FULLER *Ch. Hist.* ii. i (1668) I. 93 The people of Rome, accounting him a precious jewel, . . . would 'not cast this pearl before swine', by hazarding him to the insolvency of the Pagans. 1848 DICKENS *Dombey* xxiii Oh, I do a thankless thing, and cast pearls before swine!

1594-5 SHAKS. *L.L.L.* IV. ii 91 Fire enough for a flint, pearl enough for a swine.

To cast (lay, throw) salt on a bird's tail.

[In allusion to the jocular advice given to children to catch birds by putting salt on their tails.] 1580 LYL Y *Euph. & his E.* (Arb.) 327 It is . . . a foolish bird that staeth the laying salt on hir taile. 1639 CLARKE *Parerm.* 155 You catch birds by laying salt on their tayles. 1664 BUTLER *Hud.* ii. 1. 78 Such great achievements cannot fail, To cast salt on a woman's tail. 1704 SWIFT *T. Two* vii Men catch knowledge by throwing their wit on the posteriors of a book, as boys do sparrows by flinging salt upon their tails. 1721 KELLY *Scot. Prov.* 380 *You will ne'er cast salt on his tail.* That is, he has clean escap'd. 1813 SOUTHEY *Nelson* viii If they go on playing this game, some day we shall lay salt upon their tails.

To cast water into the sea (Thames).

1377 *LANGLAND P. Pl. B. xv. 332* And went forth with that water to wake with Themese [= to moisten the Thames with] 1509 A. *BARCLAY Ship of Fools* (1874) I. 106 Or in the se cast water, thynkyng it to augment. 1546 J. *HEYWOOD Prov.* (1867) I. xi 32 It is, to geue him, as much almes or néede As cast water in tems¹ 1590 *SWINBURNE Testaments Pref* I may be thought to powre water into the Sea, to carry owies to Athens, and to trouble the reader with a matter altogether needlesse and superfluous 1625 *PURCHAS Pilgrims* (1905-7) II. 55 Foolishly do I further pour water into this sea, into which Pope Alexander's bull hath brought me. [¹ Thames.]

To catch a Tartar.

[= to get hold of one who can neither be controlled nor got rid of, or who proves to be too formidable] 1663 *BUTLER Hud.* I iii. 865 Now thou hast got me for a Tartar, To make me 'gainst my will take quarter. 1678 *DYDEN Kind Keeper v. 1* What a Tartar have I caught! 1720 *DEFOE Capt. Singleton xvi* (1906) 260 Tell him, if he should try, he may catch a Tartar 1861 *LD. DUNDONALD Autob.* v. 63 Off Plane Island, we were very near 'catching a Tartar'. . . . We had fallen into the jaws of a formidable Spanish frigate.

To catch (or take) one napping.

1562 J. *PILKINGTON Expos. Neh* (1585) 65 Our mortall enemye . . . hopeth to speed at length and take thee napping. 1579 *LYLY Euphues* (Arb.) 87 Although I see the bayte you laye to catch mee, . . . neither are you more desirous to take mee napping, then I willing to confesse my meaning. 1633 D. *DYKE Six Evangel. Hist.* 42 Christ coming as a Judge and King . . . finds them in the midst of their disorders, and takes them napping as we say. 1809 *Times* 18 Mar. By the admission of the Government the Admiralty have allowed themselves to be caught napping.

1593-4 *SHAKS. Tam. Shrew IV. ii. 46* Nay, I have ta'en you napping, gentle love. 1594-5 *L.L.L. IV. iii. 130* I should blush, I know, To be o'erheard and taken napping so.

To catch (or take) one napping, as Mosse took his mare.

1583 *MELBANCKE Philot.* 65 Tooke him napping as 'Moss did his mare. 1607 *Acc. Christmas Prince* (1816) 40 Now Night growes old, yet walke here in his trappinge Till Daye come catch him, as Mosse his graymare, nappinge. 1611 *COTGRAVE A desproueu*, at unawares . . . unlooked for; napping, as Mosse tooke his Mare. 1670 *RAY Prov.* 187 I took him napping, as Moss took his mare. 1917 J. C. *BRIDGE Chesh. Prov.* 127 To catch a person napping as Moss caught his mare . . . 'Napping, as Moss caught his mare', is the title of a ballad registered for publication in 1569.

To catch the wind in a net.

1592 *LYLY Midas v. i. Wks.* (1902) III. 151 As impossible it is to stay the rumour, as to catch the wind in a net. 1623 *WEBSTER Devil's Law-Case v. iv. Wks.* (1857) 143 Vain

the ambition of kings, Who seek . . . To leave a living name behind, And weave but nets to catch the wind.

To catch two pigeons with one bean.

1572 *SANDFORD Houres of Recreation* 210 E bella cosa pigiar duoi columbi, con una faua. It is a goodly thing to take two pigeons with one beane 1678 *RAY Prov.* 353.

To chastise with scorpions instead of whips.

1611 *BIBLE I Kings xii 11* My father hath chastised you with whips, but I will chastise you with scorpions. 1867-77 *FROUDE Short Stud.* (1890) iii. 104 'My father chastised you with whips, and I will chastise you with scorpions'. So answered a foolish Hebrew king, and lost an empire for his pains. 1879 M. *PATISON Milton* 153 Pietatry was now scourging the nonconformists with scorpions instead of whips. 1903 *Times, Lit Sup* 6 Mar. If the Egyptian Pashas had chastised their own people with whips, they had chastised the Sudanese with scorpions.

To chew the cud.

[= to ruminate.] 1382 *WYCLIF Hosea vii. 14* Thei chewiden cud vpon whele, and wyne, and departiden fro me. 1547 *Homilies 1 Exhort. Holy Script.* II (1859) 15 Let vs ruminate, and (as it were) chewe the cudde that wee maye haue the sweete iewe . . . & consolation of them. 1749 *FIELDING Tom Jones xviii. iii* Having left her a little while to chew the cud, if I may use that expression, on these first tidings.

To chop and change.

[The meaning of *chop* has passed from that of 'to barter' to that of 'change, alter'.] 1540 *COVERDALE Confut. Standish Wks.* II. 419 Even as ye pervert the words of holy scripture . . . as ye chop and change with it. 1635 *QUARLES Embl. i. ix* (1718) 38 O, who would trust this world . . . That . . . chops and changes ev'ry minule. 1888 *Poor Nellie* 299 It is to be hoped he knows his own mind this time, and does not intend chopping and changing again.

To chop logic.

[= to bandy logic, argue.] c. 1525 *SKELTON Repliy.* 118 Wolde . . . That wyse Harpocrates Had your mouthes stopped . . . When ye logyke chopped. 1577 *STANYHURST Descr. Irel.* in *HOLINSHED VI. 49* You charge me . . . that I presume to chop logike with you . . . by answering your snappish Quid with a knappish Quo. 1611 *BEAUM. & FL. Ki. Burn. P. i. 51* Harke how he chops Logicke with his Mother.

To chronicle small beer.

[small beer = trifling matters.] 1880 *Academy* 25 Sept. 219 Two such chroniclers of small beer as Boswell and Erskine.

1604-5 *SHAKS. Oth. II. i. 161* To suckle fools and chronicle small beer.

To claw the back of (or claw by the back).

[= to 'stroke down', flatter.] c. 1394 *P. Pl. Crede* 365 Whou pey curry Kinges, & her

back clawep. *a.* 1541 WYATT *Poet. Wks.* (1868) 158 'Take heed of him that by thi back thee claweth': For none is worse than is a friendly foe.

To cleave the pin.

[= in archery, to hit the pin in the centre of the white of the butts] *c.* 1450 *Coventry Myst.* (Shaks. Soc.) 138 Now, be myn trowthe, 3e hytte the pynne. 1586 MARLOWE *1st Pt. Tamburl.* II. iv For kings are clouts that every man shoots at, Our crown the pin that thousands seek to cleave.

1594-5 SHAKS. *L.L.L.* IV. i. 140 Then will she get the upshoot by cleaving the pin. 1594-5 *Rom & Jul* II. iv. 15 The very pin of his heart cleft with the blind bow-boy's butt-shaft.

To clip the wings of.

[= to check ambition or cripple strength or resources. *L. Pennas incidere alici.* To clip one's wings.] 1590 MARLOWE *Massacre Paris* III. ii Away to prison with him! I'll clip his wings 1697 DRYDEN *Virg. Georg.* iv. 161 To clip the Wings Of their high-flying Arbitrary Kings 1874 BLACKIE *Self-cult.* 10 To clip the wings of our conceit.

To comb (a person's) head with a three-legged stool, &c.

[= to beat, thrash.] 1785 GROSE *Class. Dict.* s.v. Comb She combed his head with a joint-stool; she threw a stool at him. 1896 LOCKER-LAMPSON *My Confid.* 390 The mother . . . would . . . shy the furniture about. To use her own words of homely vigour, she combed her husband's head with a three-legged stool.

1598-4 SHAKS *Tam. Shr.* I. i. 64 To comb your noddle with a three-legg'd stool.

To come from little good to stark nought.

1670 RAY *Prov.* 178.

To come home like the parson's cow, with a calf at her foot.

1670 RAY *Prov.* 209 To come home like the Parsons cow, with a calf at her foot. *Chesh.* 1917 J. C. BRIDGE *Chesh. Prov.* 333 To come home like the parson's cow with a calf at her foot. Said of a girl returning home with an addition to the family. Sometimes said of one who has succeeded well in business and greatly increased his store.

To come home with a duck in the mouth.

a. 1656 R. CAPEL in SPURGEON *Treas. Dav.* Ps. ix. 18 Money, which lying long in the bank, comes home at last with a duck in its mouth.

To come (creep) in through the hawse-hole.

1898 W. C. RUSSELL *Romance of Midsh.* xi Bowser . . . had come in through the hawse-pipe, by which is signified he had begun his career in the fore-castle. . . . But he was . . . a safe . . . commander. 1902 A. B. LUBBOCK *Round the Horn* vi The mate . . . [is] a man who came through the hawsehole, and has seen some very hard times.

To come out of the Shires.

1736 PEGGE *Kentisms, Prov.* 71 (E.D.S.) 78 *To come out of the Shires.* A proverbial saying relative to any person who comes from a distance. . . . The word *shire* is not annexed to any one of the counties bordering upon Kent.

To come sailing in a sow's ear.

1670 RAY *Prov.* 192.

To come the old soldier over one.

[= to impose on one.] 1824 SCOTT *St. Ronan's* xviii I should think he was coming the old soldier over me. 1861 HUGHES *Tom Brown at Ox.* II. xviii. 331 But you needn't try to come the old soldier over me. I'm not quite such a fool as that.

To come to buckle and bare thong.

[= to be stripped of everything] 1546 J. HEYWOOD *Prov.* (1867) II. viii. 73 Little and little he decayed so long, Tyll he at length came to buckle and bare thong. 1678 RAY *Prov.* 232 To bring buckle and thong together.

To come (bring) up to the scratch.

[= the line drawn across the ring, to which boxers are brought for an encounter, often used fig.] 1821 *John Bull* 7 Jan. 29/3 He started a few seconds before the time and came up . . . to the scratch at the moment appointed. 1824 SCOTT *St. Ronan's* xii A dogged look of obstinacy, expressive, to use his own phrase, of a determined resolution to come up to the scratch. 1905 SIR C. O. TREVELYAN *Interludes* 155 When once natives have given way, it is almost impossible to bring them again to the scratch.

To come (or put) Yorkshire on one.

[= to cheat, dupe, overreach him.] 1700 *Step to the Bath* 10 I ask'd what Country-Man my Landlord was? Answer was made full North; and Faith 'twas very Evident; for he had put the Yorkshire most Damnably upon us.

To cook any one's goose.

[= to 'do for' or ruin a person or thing] 1851 *Street Ballad* in MAYHEW *Lond. Labour* I. 243 (Hoppe) If they come here we'll cook their goose, The Pope and Cardinal Wiseman. 1853 SURTEES *Sponge's Sport.* T. xxiv 'If he's after either of the Jawley girls, he'll be bad to shake off'. . . . 'I think if he is, I could cook his goose for him.'

To cool one's heels.

[= to be kept standing or waiting.] 1633 W. R. *Match at Midnight* III. in HAZL. *O.E.P.* XIII. 52 Let him cool his heels there till morning. 1642 FULLER *H. & P. State* iv. i (1841) 231 O, whilst their heels cool, how do their hearts burn! 1752 FIELDING *Amelia* VI. ix In this parlour Amelia cooled her heels, as the phrase is, near a quarter of an hour.

To correct Magnificat.

[A byword for presumptuous fault-finding. *Magnificat* is the hymn of the Virgin Mary, in *Luke* I. 46-55, beginning, in the Vulgate,

Magnificat anima mea Dominum. L. *magnificare* = to magnify.] 1533 ELYOT *Knowledge* Pref. Accountyng to be in me no lyttell presumption, that I wylle in notyng other mens vices correct Magnificat. 1659 HEYLIN *Animadv* in FULLER *Appeal Inj Innoc.* (1840) 514 This is according to the old saying, to correct *Magnificat*. Assuredly, archbishop Whitgift knew better what he was to write, than to need any such critical emendations.

To correct *Magnificat* before one has learnt *Te Deum*.

[= to attempt that for which one has no qualifications.] 1542 UDALL *Erasm. Apoph.* 342 b Suche . . . yt will take vpon them to bee doctours in those thynges in whiche themselves have no skille at all, for whiche wee saie in Englyshe, to correcte *Magnificat* before he haue learned *Te Deum*.

To couch like a quail.

c. 1386 CHAUCER *Clerk's T.* 1205, 6 In Ialousye I rede eek thou hum bynde, And thou shalt make hum couche as dooth a quaille.

To count one's chickens before they are hatched.

1579 GOSSON *Ephem.* 19 a I woulde not have hum to counte his chickens so soone before they be hatcht 1664 BUTLER *Hud* II. III. 923 To swallow gudgeons ere they're catch'd, And count their chickens ere they're hatch'd. 1678 RAY *Prov* 117 Count not your chickens before they be hatch't *Ante victoriam ne cunas triumphum*. [Don't sing your triumph before the victory.] 1908 SERJIT. MEREWETHER in LADY D. NEVILL *Reminisc.* 306-8 A victory may be snatched, But never count your little chicks, Before they're safely hatched.

To cross (or pass) the Rubicon.

[= to take a decisive step, especially at the outset; Cæsar's crossing of this stream, in N Italy, marked the beginning of war with Pompey.] 1626 J. MEAD in BIRCH *Crit. & Times Chas. I* (1848) I. 180 Queen Dido did never more importune Æneas's stay at Carthage, than his mother and sister do his continuance here at London. . . . But now he is past the Rubicon. 1643 J. OWEN *Death of Death* Wks (1852) X. 150 The die being cast and Rubicon crossed. 1827 SCOTT *Napoleon* IV. 21 [Bonaparte] would. . . like Cæsar, have crossed the Rubicon at the head of the popular party.

To cry at the cross.

[The market-cross, at which public announcements were made.] a. 1529 SKELTON *Dyuers Baileys* 36 Wks (1843) I. 24 It can be no counsell that is cryed at the cros. 1611 CORGRAVE s.v. *Sing* Thou hast not cried it at the crosse. 1823 GALT *Enlail* XXI As we need na cry sic things at the Cross, I'm munit to hae you and hum for the witnesses.

To cry 'Barley'.

[= to ask for truce, in children's games in Scotland.] 1757 SMOLLETT *Reprisal* II. x *Macl.* I'se no be the first to cry barley. 1814 SCOTT *Wav.* xlii A proper lad o' his quarters,

that will not cry barley in a brulzie.² [1 parley. 2 fray.]

To cry (out) before one is hurt.

1548 in *Reliq. Antiquae* (1813) II 16 Ye may the better understand that I cry not before I am pricked 1611 CORGRAVE s.v. *Anguille* Such as . . . cie before their paine approach them. 1678 RAY *Prov* 237 You cry before you're hurt. 1721 KELLY *Scot. Prov.* 204 *It is time enough to cry, Oh, when you are hurt.* Spoken to dissuade people from groundless fears 1850 THACKERAY *Pendennis* LXIX I . . . took up a pistol. You see it is not loaded, and this coward cried out before he was hurt. 1908 SCOTLAND 6 June The gull's rule is to cry out before he is hurt.

To cry for the moon.

[typifying something impossible to get.] 1852 DICKENS *Bleak Ho* VI He was a mere child in the world, but he didn't cry for the moon 1910 *Spectator* 5 Feb A large section of the Liberal Party are crying for the moon.

To cry (one) Notchel.

[= to proclaim publicly that one will not be responsible for debts incurred by the person named.] 1681 *Dial betw. Sam. & Will.* in *Harl. Misc.* (1744) II 101 The King's Majesty, . . . him they cryed Nocheil. *Sam.* What, as Gaffer Block of our Town cryed his Wife? 1859 in *N. & Q.* 3rd Ser. (1866) X. 108 On Wednesday there was at Accrington an extraordinary instance of the disgraceful practice of 'notchel crying'.

To cry one's eyes out.

1704 CIBBER *Carless Ilusb.* I. 1 I could cry my Eyes out.

To cry peccavi.

[L. *Peccavi*, 'I have sinned', hence an acknowledgement of guilt.] 1509 FISHER *Fun. Serm. Hen. VII* Wks. (1876) 272 Kyng David that wrote this psalme, with one worde spekyng his herte was chaunged sayenge *Peccavi*. 1553 T. WILSON *Rhet.* (1580) 65 Much soner shall al other be subiect vnto him, and Erie *Peccavi*. 1730 SWIFT *Sheridan's Submission* Wks. (1755) IV. I. 259 Now lowly crouch'd, I cry peccavi.

To cry quits.

1639 FULLER *Holy War* III. XI (1840) 134 This opportunity was lost by the backwardness . . . of . . . the English, say the French writers. To cry quits with them, our English authors impute it to the envy of the French. 1837 MARRYAT *Perc. Keene* XIX I should have fired at you, so we may cry quits on that score.

To cry roast meat.

[= to be foolish enough to announce to others a piece of private luck or good fortune.] c. 1612 BEAUM. & FL. *Scornf. Lady* v. i. Wks. (1905) I. 297 *Lady.* Cannot you fare well, but you must cry roast meat? *Vel.* He that fares well, and will not bless the founders, is either surfeited or ill taught. 1638 SIR T. HERBERT *Trav.* (ed. 2) 209 At length the home-bred Chyna cries roast-meat. 1670 RAY *Prov.* 88 You can't fare well, but you

must cry roast-meat. *Sasse bonne farine sans trompe ny buccine. Gall. Boul't thy fine meal, and eat good past, without report or trumpets blast. 1673 WYCHERLEY Genl. Dancing-Master I. ii Hark you, madame, can't you fare well but you must cry 'Roast meat'? 1829 LAMB Elia. i Christ's Hosp. The foolish beast, not able to fare well but he must cry roast meat.*

To cry with one eye, and laugh with the other.

c. 1369 CHAUCER *Bk Duch* l. 633 She ys fals, and ever laughynge With oon eye, and that other wepyng. c. 1460 HENRYSON *Test. of Cresseid* 230 Thus variant sho was, quha list tak keip, With ane eye lauch, and with the uth'er weip. 1621 BURTON *Anal. Mel.* III. II. III. IV (1651) 498 They . . . weep with the one eye, laugh with the other, or . . . they can both together. 1678 RAY *Prov.* 242 To cry with one eye, and laugh with the other. 1732 T. FULLER *Gnom.* 204 The rich widow cries with one eye, and laughs with the other.

To cry 'Wolf'.

[= to raise a false alarm, in allusion to the fable of the shepherd boy who deluded people with false cries of 'Wolf'] 1692 R. L'ESTRANGE *Fables* cccx. 332 The Boy . . . would be Crying a *Wolf*, a *Wolf*, when there was none, and then could not be Believed when there was. 1858 MRS. CRAIK *Woman's Th.* 281 After crying 'Wolf' ever since . . . seventeen—as some young ladies are fond of doing . . . the grim wolf, old age, is actually showing his teeth in the distance. 1887 BLACKMORE *Springhaven* lvi In a matter like that French invasion, . . . 'the cry of wolf' grows stale at last, and then the real danger comes

To cudgel one's brains.

1849 THACKERAY *Pendennis* xv When a gentleman is cudgelling his brain to find any rhyme for sorrow besides borrow and to-morrow.

1600-1 SHAKS *Ham.* V. i. 63 Cudgel thy brains no more about it.

To cure one of the hiccup.

1635 SHIRLEY *Lady of Pleas.* III. ii (Merm.) 314 I am not troubled with the hiccup, gentlemen, You should bestow this fright upon me 1744 BIRCH *Life Boyle* in *Boyle's Wks.* I. 83 (R.) Some are freed from the hiccup, by being told of some feigned ill news. 1910 JOYCE *Eng. as We Speak* 202 'To cure a person's hiccup' means to . . . bring him to his senses. . . . [It] is the general belief through Ireland that . . . hiccup may be cured by suddenly making some . . . alarming announcement to the person.

To cut a feather.

[= to make fine distinctions.] a. 1633 AUSTIN *Medit.* (1635) 169 Nor seeke . . . with nice distinctions, to cut a Feather [with the Schoolemen]. 1684 T. GODDARD *Plato's Demon* 317 Men who . . . have not the skill to cut a feather.

To cut blocks with a razor.

[= to waste ingenuity, &c.] 1774 GOLDSM. *Retal* 42 'Twas his late unemployed or in

place, sir, To eat mutton cold and cut blocks with a razor.

To cut down an oak and set up a strawberry.

1662 FULLER *Worthies, Devon* (1840) i. 396 I would not wish this county the increase of these berries, according to the proverb; 'Cut down an oak, and set up a strawberry'.

To cut off one's nose to spite one's face.

1796 GROSE *Dict. Vulgar Tongue* (ed. 3) s.v. He cut off his nose to be revenged of his face. Said of one who, to be revenged of his neighbour, has materially injured himself. 1853 SURTEES *Sponge's Sport* T. xxvii At first I thought of going home, taking the hounds away too. . . . Then I thought that would be only like cutting off my nose to spite my face. 1926 *Times* 25 June 14/4 It was no use cutting off the nose of a Trade Agreement worth £34,000,000 . . . in order to spite the face of a *régime* we did not approve of.

To cut off with a shilling.

[= to disinherit by bequeathing a shilling.] 1700 FARQUHAR *Constant Couple* IV. III. 43 When I die, I'll leave him the Fee-Simple of a Rope and a Shilling. 1762 COLMAN *Mus. Lady* II. 27 I'll disinherit him—I won't leave him a groat—I'll cut him off with a shilling.

To cut one's own throat (with one's own knife).

[= to be the means of one's own defeat or destruction] 1583 GOLDING *Calvin on Deut* lxxx. 490 They cut their own throtes with their own knife. 1867-77 FROUDE *Short Stud.* (1890) I. 172 They . . . believed that Elizabeth was cutting her own throat, and that the best that they could do was to recover their own queen's favour.

To cut the coat according to the cloth.

[= to keep within one's means.] 1546 J. HEYWOOD *Prov.* (1867) i. viii. 16 I shall cut my cote after my cloth. 1580 LYLY *Euph. & his E.* (Arb.) 430 Be neither prodigall to spende all, nor couetous to keepe all, cut thy coat according to thy cloth. 1902 *Spectator* 19 April A Prime Minister who will make the financial condition of the nation his prime care . . . will insist on . . . 'cutting his coat according to his cloth'.

1508-9 *Hen. V* II. iv. 47 Doth like a miser spoil his coat with scanting A little cloth.

To cut the comb of.

1548 HALL *Chron.* an. 1 *Hen.* IV fol. 12 My combe was clerely cut. 1644 JESSOP *Angel of Eph.* 58 The one cuts the combe of Episcopall Dominion 1670 RAY *Prov.* 169 To cut ones comb. As is usually done to cocks when gelded. 1896 CONAN DOYLE *Rodney S.* x 'That's Dick 'Umphries, the same that was cock of the middleweights until Mendoza cut his comb for 'im'.

To cut the (or a) Gordian knot.

[An intricate knot tied by Gordius, a Phrygian king. Whoever loosed it was to rule Asia,

so Alexander the Great cut it through with his sword. The phrase means to get rid of a difficulty by force or by evading the supposed conditions of solution.] 1579 FULKE *Heslun's Parl.* 396 Hee had found out a sworde to cutt in sunder this Gordian knot. 1682 SIR T. BROWNE *Chr. Mor.* II. § 13 Death will find some ways to untie or cut the most Gordian knots of Life. 1841 S. WARREN *Ten Thous. a-Year in Suicide* . . . is a way . . . of cutting the Gordian knot of the difficulties of life.

1598-9 SHAKS. *Hen. V* I. i. 46 Turn him to any cause of policy, The Gordian knot of it he will unloose. 1609-10 Cymb. II. ii. 34 *Iach.* [*taking off Imogen's bracelet*] Come off, come off; — As slippery as the Gordian knot was hard

To cut the grass from under a person's feet.

[= to foil, thwart, trip him up.] 1576 PETTIE *Pettie Pall* (Gollancz) I. 121 The other wooer . . . thought the grass had been cut from under his feet. 1659 HOWELL *French Prov.* 9 *Couper l'herbe sous les pies.* To cut the grass under ones feet. 1672 MARVELL *Reh. Transp.* i. 278 You are all this while cutting the grass under his feet.

To cut (or split) the hair.

[= to make fine or cavilling distinctions.] 1652 SANGROFT. *Mod-Polices in D'Oyly's Life* (1821) II. 241 Machiavel cut the hair when he advised, not absolutely to disavow conscience, but to manage it with such a prudent neglect, as is scarce discernible from a tenderness. 1692 R. L'ESTRANGE *Josephus, Philo's Emb. Caus.* x (1702) 901 To cut a Hair betwixt Satyr and Flattery. 1732 FULLER *Gnom.* 293 It's hard to split the Hair, That nothing is wanted, and nothing to spare.

1597-8 SHAKS. 1 *Hen. IV* III. i. 139 I'll cavi on the ninth part of a hair. 1594-5 L.L.L. V. ii. 259 The tongues of mocking wenches are as keen As is the razor's edge invisible, Cutting a smaller hair than may be seen, Above the sense of sense.

To cut (or slip) the painter.

[= to sever a connexion.] a. 1700 B. E. *Dict. Cant. Crew* s.v., I'll cut your Painter for ye, I'll prevent ye doing me any Mischiefe. 1867 SMYTH *Sailor's Word-bk.* s.v. 'Cut your painter', make off. 1888 R. W. REID *Life W. E. Forster* II. 99 The sooner we 'cut the painter' and let the Greater Britain drift from us the better it would be for Englishmen.

To dance attendance.

[= to wait obsequiously upon a person.] 1522 SKELTON *Why not to Court* 626 And Syr ye must daunce attendance, . . . For my Lords Grace, Hath now no time or space, To speke with you as yet. 1833 GILMOUR *Mongols* xxxi. 362 After dancing attendance on the court for a month or two they receive their dismissal.

1590-1 SHAKS. 2 *Hen. VI* I. iii. 174 Last time I danc'd attendance on his will Till Paris was besieg'd, famish'd, and lost. 1592-3 Rich. III. III. vi. 56 Welcome, my lord: I dance attendance here; I think the duke will not be spoke withal. 1612-13 *Hen. VIII* V.

ii. 30 Not thus to suffer A man of his place . . . To dance attendance on their lordships' pleasures.

To dance barefoot.

[Said of an elder sister when a younger one was married before her.] 1742 MRS. DELANY *Life & Corr.* (1861) II. 188 The eldest daughter was much disappointed that she should dance barefoot, and desired her father to find out a match for her.

1593-4 SHAKS. *Tam Shr* II. i. 33 Shemust have a husband; I must dance barefoot on her wedding day, And for your love to her lead apes in hell.

To dance Barnaby.

[= to dance to a quick movement, move expeditiously.] 1664 COTTON *Scarron*. 15 Bounce cries the Port-hole, out they fly And make the world dance Barnaby. 1664 ETHEREDGE *Com. Revenge* v. ii Widow, here is music; send for a parson, and we will dance Barnaby within this half-hour.

To dance (or march) in a net.

1583 FULKE *Def. Tr. Script.* vi (1843) 242 Now you have gotten a fine net to dance naked in, that no ignorant blind buzzard can see you. 1592 KYD *Sp. Trag.* iv. iv. 118 Whose reconciled some Marcht in a net, and thought himself vnseene. 1659 HOWELL *Eng. Prov.* II/1 You dance in a nett, and you think no body sees you. 1679 DRYDEN. *Lumberham* II. i I have danced in a net before my father, . . . retired to my chamber undiscovered.

To dance the Tyburn jig.

[= to be hanged.] 1697 VANBRUGH *Relapse* Epil. Did ever one yet dance the Tyburn jig With a free air, or a well-powdered wig?

To dance to (or after) (a person's) pipe (whistle, &c.).

[= to follow his lead, act at his instigation.] 1546 J. HEYWOOD *Prov.* (1867) II. vi. 61 That to daunce after her pipe, I am ny led. 1604 MIDDLETON *Father Hubb. Tales* Wks. (1886) viii. 65 Till the old devourer . . . death, had made our landlord dance after his pipe. 1823 SCOTT *Peveril* vii I thought I had the prettiest girl in the Castle dancing after my whistle. 1845 S. AUSTIN *Ranke's Hist. Ref.* i. 523 That most of these councillors . . . will 'dance to Rome's piping', if they do but see her gold.

To dance upon nothing.

[= to be hanged.] 1839 H. AINSWORTH *Jack Sheppard* xxxi (Farmer), 'You'll dance upon nothing presently', rejoined Jonathan brutally.

To-day a man, to-morrow a mouse.

1670 RAY *Prov.* 77.

To-day is the scholar of yesterday.

[L. PUB. SYRUS 124 *Discipulus est prioris posterior dies.*] 1732 FULLER *Gnom.* 225 To-day is Yesterday's Pupil. 1853 ABP. TRENCH *Prov.* v (1894) 122 The Latin proverb, 'To-day is the scholar of yesterday, . . . Let our 'to-day'

learn of our 'yesterday'. . . . There is a teaching in our blunders and our errors . . . which is not anywhere else to be obtained. 1909 *Times* 7 Jan. The present has always to be read in the light of the past. To-day is what yesterday made it.

To deal fool's dole.

1670 RAY *Prov* 171 To deal fools dole. To deal all to others and leave nothing to himself.

To deceive oneself is very easy.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 347.

To denshire (or Devonshire) land.

[= to clear or improve land by paring off turf, &c., burning them, and then spreading the ashes.] 1607 NORDEN *Surv. Dial* 228 They . . . call it . . . in the South-East parts, Devonshiring. 1682 FULLER *Worthies, Devon.* (1840) i. 399 To Devonshire land . . . may be said 'to stew the land in its own liquor'. 1799 *Trans. Soc. Encourag. Arts* xvii. 160 The land . . . was denshired, and one crop of oats taken from it.

To deserve (have, lie for) the whetstone.

[= to be a great har: in allusion to the former custom of hanging a whetstone round the neck of a har.] c. 1410 Towneley *Plays* xxi. 80 A, good sir, lett hym oone; he lyes for the quetstone. 1418 *Cal. Let-Bks. Lond., Let-Bk. I* (1909) 197 He, as a fals lyere . . . shal stond . . . upon þe pillorye . . . wþ a Westone aboute his necke. 1577 FULKE *Confut. Purg.* 437 You haue sayd enough, M. Allen, to winne the whetstone. 1616 DRAKE *Anc. Adag.* 123 He will lie for the whetstone. 1658 [H. EDMUNDSON] *Fellow-trav.* 285 A great Person . . . had in a frolick set on some wanton wits to lye for the Whetstone. 1678 RAY *Prov.* 89 He deserves the whetstone. He'll not let any body lye by him. 1778 *Exmoor Courtship* (E.D.S.) 79 What a gurt Lee es that! . . . thek Man shoud'a had the Whitstone.

To die a dog's death (like a dog).

1529 RASTELL *Pastyme* (1811) 57 He lyved lyke a lyon, and dyed lyke a dogge. 1894 FENN *In Alpine Valley* i. 22 To die this dog's death, out here under these mountains.

1607-8 SHAKS. *Timon* II. ii. 91 Thou wast whelped a dog, and thou shalt famish a dog's death.

To die by inches.

1836 MARRYAT *Midsh. Easy* xvi Hanging they thought better than dying by inches from starvation.

To die in harness.

[= to die while still at work.] 1834 MARRYAT *Jacob Faith*. xl I am like an old horse . . . in a mill, that . . . cannot walk straight forward; and . . . I will die in harness.

To die like a chrisom¹ child.

1680 BUNYAN *Life Badman* 566 Mr. Badman died like a lamb; or as they call it, like a chrisom-child, quietly and without fear. [¹a child newly baptized, still wearing the chrisom,

mer, or christening robe. In the bills of mortality children dying within a month of birth were called *chrisoms*.]

1598-9 SHAKS. *Hen. V* II. iii. 12 A' made a finer end and went away an it had been any chrisom child.

To dig one's grave with one's teeth.

[Fr. DE LINCY *Prov. Franç.* i. 214 *Les gourmands font leurs fosses avec leurs dents.*] 1629 T. ADAMS *Serm.* (1861-2) i. 137 Voluptuousness and intemperance, as the French proverb hath it, digs its own grave with the teeth. 1655 FULLER *Ch. Hist* iv. iii (1868) i. 608 King Edward . . . by intemperance in his diet, in some sort, digged his grave with his own teeth. 1854 SURTEES *Hand. Cross* i More people dig their graves with their teeth than we imagine.

To dig (or take) up the hatchet.

[= to take up arms, or declare hostilities, from the custom of the N. Amer. Indians.] 1753 G. WASHINGTON *Jrnl. Writ.* (1889) i. 21 Three Nations of French Indians . . . had taken up the Hatchet against the English. 1861 H. KINGSLEY *Ravenshoe* xlv For Lord Saltire's landed property I shall fight. . . . We will dig up the tomahawk, and be off on the war-trail in your ladyship's brougham. 1889 STEVENSON *Mast. Ball.* xi A dreadful solitude surrounded our steps. . . . 'They must have dug up the hatchet', he said.

To dine with Duke Humphrey.

[= to go dinnerless] 1592 G. HARVEY *Four Lett.* (Nares s.v. *Duke Humphrey*) To seek his dinner in Poules with duke Humphrey. 1599 BP. HALL *Sat.* iii. vii. 6 Trow'st thou where he din'd to-day? In sooth I saw him sit with Duke Humphrey. 1604 PENNILESS *Parl. Threadbare Poets* (Farmer) Let me dine twice a week at Duke Humphrey's table. 1662 FULLER *Worthies, Lond.* (1840) ii. 345 After the death of good Duke Humphrey . . . to dine with Duke Humphrey [imported] to be dinnerless. 1748 SMOLLETT *Rod. Rand.* iv (Farmer) My mistress and her mother must have dined with Duke Humphrey, had I not exerted myself. 1790 GROSE *Prov. Gloss.* This proverb, Fuller says, has altered its meaning. At first it meant dining at another man's table: for Humphrey . . . commonly called the good Duke, kept an open table, where any gentleman was welcome to dine. After his decease, to dine with Duke Humphrey meant to go dinnerless. . . . Fuller says, that persons who loitered about in St. Paul's church during dinner-time, were said to dine with Duke Humphrey, from a mistaken notion that he was buried there. 1843 DICKENS *M. Chuz.* i He will have no choice but to dine again with Duke Humphrey.

1592-3 SHAKS. *Rich.* III iv. IV. 175 *Duch.* What comfortable hour canst thou name That ever grac'd me in thy company? K. Rich. Faith, none but Humphrey Hour, that call'd your Grace To breakfast once forth of my company.

To dine with St. Giles and the Earl of Murray.

[The Earl of Murray was interred in St. Giles's Church, Edinburgh.] 1680 FR. SEMPILL

Banishm. Prov. 87 I din'd with saints and noblemen, Even sweet St. Giles and the Earl of Murray.

To dispute (contend) about the shadow of an ass.

[*L. De asini umbrâ disceptare*] 1896 FROUDE *Counc. of Trent* i 3 They were often contending, as the Greeks said, for an ass's shadow.

To dote more on it than a fool on his bauble.

1670 RAY *Prov.* 172.

To draw a red herring across the track.

[= to attempt to divert attention from the real question] 1890 W. F. BUTLER *Sir C. Napier* 60 Englishmen, so long diverted from their own affairs by the red herring of foreign politics so adroitly drawn across the trail, would [&c] 1928 *Times* 7 Apr. S/1 These ladies . . . then calmly proceed to draw various red herrings of their own across the track.

To draw (pull, shrink) in (or shoot out) one's horns.

13 . *Coer de L.* 3835 They . . . gunne to drawn in her hornes, As a snayl among the thornes. c. 1374 CHAUCER *Troilus* i. 300 He was tho glad his hornes in to shrinke. 1430-40 LYDGARE *Bochas* i. xx (Bodl MS) f. 83/1 Who is knowe outrewe . . . Shrynkith his hornis whan men speake of falsheede 1589 ? LYLly *Pappe w. Hatchet* Wks (1902) III. 404 Now the old cuckold hath pulled in his horns 1662 FULLER *Worthies, Kent* (1840) ii 179 The Kentish gentry acquitted themselves so valiantly . . . that Perkin shrunk his horns back again into the shell of his ships. 1818 SCOTT *Rob Roy* xiv The fellow . . . drew in his horns, and . . . acknowledged he might hae been mista'en. 1829-30 M. SCOTT *Tom Cringle* Log xiii She had no sooner gone, than Bang began to shoot out his horns a bit. 'I say, Tom, ask the Don to let us have . . . a tumbler of hot brandy and water.' 1891 *Sat. Rev.* 19 Dec. 682/2 They are imploring the Council to draw in its horns.

To draw (pull) the long bow.

[= to exaggerate, to lie.] 1678 RAY *Prov.* 89 *A Lier.* He's a long-bow-man. 1824 BYRON *Juan* xvi. i They . . . draw the long bow better now than ever. 1853 THACKERAY *Newcomes* In It was not much of a fib that Barnes had told. . . . But if he had recollected . . . [he] would not have pulled that unlucky long-bow. 1908 C. M. DOUGHTY *Wand. in Arabia* i. ii. 13 Pity Mohammed had not seen Petra! he might have drawn another long-bow shot in Wady Mûsa.

To draw water to (one's) mill.

[= to seize every advantage.] 1649 HOWELL *Pre-em. Parl.* 10 Lewins the eleventh . . . could well tell how to play his game, and draw water to his owne Mill.

To dream of a dry summer.

1568 W. FULWOOD *Enemie of Idleness* (1593) 217 I thinke you dreamed of a drie Summer. 1670 RAY *Prov.* 172.

To dress an egg and give the offal to the poor.

1678 RAY *Prov.* 90 *A covetous person.* He'll dress an egg, and give the offal to the poor.

To drink like a fish.

1744 THOS. GRAY *Let. to Dr Wharton* 26 Apr. Mr Trollope and I are in a course of tar-water . . . I drink like a fish. 1822 SCOTT *Nigel* xxxv He retained the gravity of a judge, even while he drank like a fish.

To drive (or put) a nail into any one's coffin.

[= to do a thing that tends to shorten his life.] 1836 A. FOUBLANQUE *Enq. under 7 Administr.* (1837) III 321 A dram which . . . drives nails into the victim's coffin, according to the expressive vulgar saying. 1885 LOWE *Prince Bismarck* (1898) III. 51 Frederick William IV renounced all his sovereign rights over Neuchâtel. . . . But the incident preyed deeply on the sensitive spirit of the King. It drove a nail into his coffin.

To eat a peck of salt.

1603 DEKKER *Grissil* (Shaks. Soc.) 6 I think I shall not eat a peck of salt I shall not live long, sure.

To eat humble pie.

[= to submit to humiliation: it may possibly be derived from the *umbles* (entrails) of the deer, which were the perquisite of the huntsman, and *umble-pie* would be the food of inferiors] 1830 FORBY *Vocab. E Anglia* App 432 'To make one eat humble pie'—i.e. To make him lower his tone, and be submissive 1855 THACKERAY *Newcomes* i xiv. 136 'You drank too much wine last night, and disgraced yourself. . . . You must get up and eat humble pie this morning'. 1861 H. KINGSLEY *Ravenshoe* xxx He had . . . to eat humble pie, to go back . . . and accept their offers.

To eat one's heart (out).

1579 LYLly *Euph.* (Arb.) 148 Not to eate our heartes: that is, that wee shoulde not vexe our selues with thoughts. 1596 SPENSER *F. Q.* i. ii 6 He could not rest; but did his stout heart eat. 1616 DRAXE *Anc. Adug.* 125 He eateth his owne heart 1621 BURTON *Anat. Mel.* i. ii. r. vi (1836) 159 Achilles eating of his own heart in his idleness, because he might not fight. 1625 BACON *Ess., Friendship* (Arb.) 171 The Parable of Pythagoras is darke, but true; *Cor ne edito; Eat not the Heart.* [Quoted by FLUTARCH *De Educ. Puer.* xvii.] 1850 TENNYSON *In Mem. cviii.* 3 I will not eat my heart alone.

To eat (a person) out of house and home.

c. 1410 Towneley *Plays* (E.E.T.S.) xiii, l. 244 Bot were I not more gracys and rythere befar, I were eten out of howse and of harbar. 1509 A. BARCLAY *Ship of Fools* (1874) II. 93 And ete they mayster out of hous Deourynge his good tyll he be pore and bare. 1712 ARBUTHNOT *John Bull* (1755) 53 John's family was like to be eat out of house and

home. 1332 HT. MARTINEAU *Life in Wilds* iv. 54 They would soon eat us out of house and home

1597-8 SHAKS. 2 *Hen. IV* II. i. 80 Al I have, he hath eaten me out of house and home.

To eat the (or one's) leek.

1835 DISRAELI *Let. 20 Aug. in Cor. Sister* (1886) 43 It was whispered the Whigs meant to swallow the Corporation leek. 1859 *All Year Round* No. 29. 61 The Welshmen very humbly ate their leek. 1902 G. W. E. RUSSELL *Coll. & Recol.* 2 Ser. (1909) 118 A politician who had once professed Republicanism was made to eat the leek in public before he could be admitted to the Cabinet.

1598-9 SHAKS. *Hen. V* V. i. 10 He is come to me . . . and did me eat my leek.

To err is human.

[*L. Humanum est errare*] 1655-62 GURNALL *Chrn. in Armour* (1865) i. 298 The first shows thee a weak man—*humanum est errare*, to err is human. 1711 POPE *Ess. Crit.* 523 To err is human; to forgive, divine. 1908 *Times, Lit. Sup.* 27 Mar. The modern moralist pardons everything, because he is not certain of anything, except that to err is human.

1598-9 SHAKS. *Much Ado* I. i. 60 Mess. A man . . . stuffed with all honourable virtues. *Beat* . . . He is no less than a stuffed man; but for the stuffing—well, we are all mortal. 1604-5 *Othello* II. iii. 243 But men are men; the best sometimes forget. *Ibid.* III. iv. 146 Nay, we must think men are not gods, Nor of them look for such observancy As fits the bridal. 1612-13 *Hen. VIII* V. iii. 11 We are all men, In our own natures frail, and capable Of our flesh.

To escape Clude, and be drowned in Conway.

1662 FULLER *Worthies, Carnarvon* (1840) i. 527 'To 'scape Clude, and be drowned in Conway' . . . Scylla [and] Charybdis . . . were near, . . . whereas the two rivers of Clude and Conway are twenty miles asunder.

To expect, to expect, is worth four hundred drachms.

1678 RAY *Adag. Hebr.* 409 To expect, to expect is worth four hundred drachms. This Proverb is used to recommend to us the advantage of deliberation in our actions.

To fall away from a horse-load to a cart-load.

1630 DEKKER *Honest W.—Pl. II. v. i* (Merm.) 269 Any woman that has fallen from a horse-load to a cart-load,¹ . . . can direct you to her. [Note. ¹ An allusion to the carting of prostitutes.] 1738 SWIFT *Pol. Conversat.* i. Wks (1856) II. 339 *Lady S.* Don't you think the colonel's mightily fall'n away of late? *Spark.* Ay, fall'n from a horse-load to a cartload.

To fall into sin is human, to remain in sin is devilish.

[*L. s. CHRYSOST. Adhortatio ad Theod. lapsum*, i. 14: 'Humanum enim est peccare, diabolicum uero perseuerare.'] c. 1386

CHAUCER *Melib.* 2454 The proverbe seith: that 'for to do sinne is mannish, but certes for to persevere longe in sinne is werk of the devel'. 1655-62 GURNALL *Chrn. in Armour* (1865) i. 293 It is bad enough to fall into an error, but worse to persist. The first shows thee a weak man . . . but the other makes thee too like the devil, who is to this day of the same mind he was at his first fall.

To fall to pieces.

[= to give birth to a child.] 1781 BENTHAM *Wks.* (1843) X. 111 Mrs Dunning . . . is just ready to fall to pieces.

To fash one's thumb.

[Sc. To give one's self trouble.] 1786 BURNS *Ernest Cry & Prayer v* Speak out, an' never fash your thumb. 1818 SCOTT *Hi. Midl.* xvi It was lang syne, . . . and I'll ne'er fash my thumb about it.

To fawn like a spaniel.

c. 1592 MARLOWE *Jew of Malta* II. iii *Bar.* We Jews can fawn like spaniels when we please. 1611 MIDDLETON *Roar. Girl* v. i He hath been brought up in the Isle of Dogs, and can both fawn like a spaniel, and bite like a mastiff, as he finds occasion.

1599-1600 SHAKS. *Jul. Cæs.* III. i. 43 That which melteth fools, I mean sweet words, Low-crook'd curtsies, and base spaniel fawning. 1606-7 *Ant & Cleop.* IV. x. 34 The hearts That spaniel'd me at heels . . . do discandy. 1612-13 *Hen. VIII* V. iii. 126 You play the spaniel, And think with wagging of your tongue to win me.

To fazarts¹ hard hazards are death ere they come there.

a. 1585 MONTGOMERIE *Cherrie & Slae* 377 To fazarts, hard hazards Is deid or they cum thair. 1721 KELLY *Scot. Prov.* 332 To fazards,¹ hard hazards is death e'er they come there. Cowardly people are almost kill'd at the sight of danger. [¹ cowards.]

To feather one's nest.

[= enrich oneself.] 1553 *Respublica* in 'Lost' *Tudor Plays* (1907) 183 Now is the time come . . . to feather my nest. 1583 STUBBES *Anat. Abus.* II (1882) 38 By this meanes . . . they feather their nests well enough. 1612 T. TAYLOR *Comm. Titus* i. 7 Yet all this worke is neglected, that his owne nest may be well feathered. 1680 BUNYAN *Mr. Badman* (1929) 142 When *Mr. Badman* had well feathered his Nest with other mens goods and money, after a little time he breaks. 1721 KELLY *Scot. Prov.* 161 He has feathered his nest, he may fly when he will. Spoken of them who have had a good place so long, that they have gotten estates. 1753 SMOLLETT *Ct. Fathom* (1784) 41/2 His spouse . . . was disposed to feather her own nest, at the expence of him and his heirs. 1834 J. PAYN *Canon's Ward* I Adair . . . had feathered his nest . . . had laid his hands upon everything that could be realized, and turned it into portable property.

To feed like a farmer.

1670 RAY *Prov.* 202 To feed like a farmer. 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II.

348 *Lady A.* I have fed like a farmer . . . my jaws are weary of chewing.

To feel in one's bones.

1841 DICKENS *Barn. Rudge* III I seem to hear it, Muster Gashford, in my very bones. 1875 HOLLAND *Sevenoaks* XXIII. 315 I can feel the thing in my bones.

1607-8 SHAKS *Timon of A.* III v. 131 Sec. Lord Lord Timon's mad. Thurd Lord I feel't upon my bones.

To fiddle while Rome is burning.

[= to be occupied with trifles in face of a crisis] 1649 G. DANIEL *Trinarch.* To Rdr. 163 Let Nero fiddle out Rome's Obsequies. 1855 KINGSLEY *West. Ho'* x It is fiddling while Rome is burning, to spend more pages over the sorrows of . . . Rose Salterne, while the destinies of Europe are hanging on the marriage between Elizabeth and Anjou 1926 *Times* 28 June 10/5 I should like to remind . . . Liberals . . . that 'Nero fiddled while Rome burned'.

To fight for one's own hand.

[1396] HAL O' THE WYND, or Henry Gow, in SCOTT *F. M. Perth* (1828) XXXIV 'I fought for my own hand', said the Smith indifferently; and the expression is still proverbial in Scotland. 1879 FROUDE *Cæsar* IX. 92 Lesbos was occupied by adventurers, who were fighting for their own hand. 1900 A. LANG *Hist. Scot.* IX 291 The Celt recognized no part in Lowland patriotism . . . He fought, like Hal of the Wynd, for his own hand.

To fight like Kilkenny cats.

[= to engage in a mutually destructive struggle.] [a. 1850] in LEAN *Collect.* (1902) I. 276 The Kilkenny cats, who fought till there was nothing but their tails left of either. 1864 N. & Q. 3rd Ser. v. 433 It has become a proverb, 'as quarrelsome as the Kilkenny cats'—two of the cats in which city are asserted to have fought so long and so furiously that nought was found of them but two tails! 1866 BLACKMORE *Cradock N.* li When shall we men leave off fighting, cease to prove . . . the legends of Kilkenny (by leaving only our tails behind us, a legacy for new lawsuits) . . . ?

To fight tooth and nail.

1579 W. WILKINSON *Confut. Familie of Love* 51 M. Harding fighteth for it tooth and nail. 1909 *Times*, Wkly. ed. 14 May Herr von Holstein . . . fought tooth and nail for the acquisition of Samoa.

To fight with (one's own) shadow.

[Gk. *Σκιομαχία*. A fighting with shadows.] 1659 FULLER *Appeal Inj. Innoc.* in *Hist. Camb. Univ.* (1840) 592 To fight with a shadow (whether one's own or another's) passeth for the proverbial expression of a vain and useless act. 1670 RAY *Prov.* 175 To fight with ones own shadow. . . To be afraid of his own fancies, imagining danger or enemies, where there are none.

1596-7 SHAKS. *Merch. Ven.* I. ii. 66 He will fence with his own shadow.

To fill the mouth with empty spoons.

1670 RAY *Prov.* 175 To fill the mouth with empty spoons. 1721 KELLY *Scot. Prov.* 384 *You have put a toom^s spoon in my mouth.* You have rais'd, and disappointed my expectation. [1 empty.]

To find a mare's nest.

[= an illusory discovery.] 1582 N. BRETON in *Works* (Grosart) I a 6 To laughe at a horse nest, and whine too like a boy. a. 1619 FLECHER *Bonduca* v. ii Why dost thou laugh? What Mares nest hast thou found? 1721 KELLY *Scot. Prov.* 385 *You have found a horse nest* Spoken to them who laugh without a cause 1738 SWIFT *Pol. Conversat.* i Wks. (1856) II. 337 *Nev What!* you have found a mare's nest, and laugh at the eggs? 1892 *Times* (weekly ed.) 21 Oct. 18/2 Colonel S.'s discovery is a mere mare's nest.

To find guilty Gilbert¹ where he had hid the brush.

1608 ARMIN *Nest Nin.* (Shaks. Soc.) 39 Not I, says another, but by her cheeks you might find guilty Gilbert, where he had hid the brush. [¹ a N. country name for a dog.]

To find it where the Highlandman found the tongs.

1721 KELLY *Scot. Prov.* 383 A Highlandman being challenged for stealing a pair of tongs, said he found them, and being asked where? He said, Hard by the fire side Spoken when boys have pick'd something, and pretend they found it.

To find (or know) the length of a person's foot.

1580 LYL *Euph. & his E.* (Arb.) 290 You shal not know the length of my foote, vntill by your cunning you get commendation. a. 1591 W. SMITH *Serm.* (1866) II. 37 [Satan] marks how every man is inclined, . . . and when he hath the measure of his loot, then he fits him. 1616 DRAXE *Anc. Adag.* 108 I know the length of his foot. a. 1617 BAYNE *On Eph.* I. 15 (1643) 156 Persons who can humour them, and find the length of their foot. 1826 SCOTT *Woodstock* XIX I think I know the length of this man's foot. We have had a jollification or so together.

1594-5 SHAKS. *L.L.L.* V. II. 475 Do not you know my lady's foot by the Squire? [i.e. square, measure.]

To find what was never lost.

1536 LATIMER *2nd Serm. def. Conv.* (Parker Soc.) 51 This, to pray for dead folks, this is not found, for it was never lost. How can that be found that was not lost. 1609 ARMIN *Two Maids Tab.* How can ye find the glove was never lost?

To fish (fair, well) and catch a frog.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 26 But now he hath well fysht and caught a frog. a. 1555 LATIMER in FOXE A. & M. (1684) III. 413 Well, I have fished and caught a frog; brought little to pass with much ado. 1605 CHAPMAN, &c. *Eastw. Hoe* IV. 1 (1889) 474 Your ladyship hath 'fished fair, and caught

a frog' as the saying is. 1678 RAY *Prov.* 245
You fish fair and catch a frog.

To fish for a herring and catch a sprat.

1670 RAY *Prov.* 180.

To fly a flea for the hide and tallow.

1820 SCOTT *Abbot* xix The falconer observed, that . . . it had got harder and harder . . . to the poor gentlemen and yeoman retainers, but that now it was an absolute flaying of a flea for the hide and tallow. 1837 CHAMIER *Saucy Areth.* xxi 'Well', said the boatman, as he looked at the money, ' . . . you would skin a flea for its hide and tallow!'

To fly (or skin) a flint (groat).

[= to act meanly in order to get or save money.] 1659 *Burton's Diary* (1828) iv. 398 Some of them were so strict that they would flea a flint. 1678 RAY *Prov.* 245 He would fly a flint, or fly a groat, spoken of a covetous person. 1884 BESANT *Childr. Gibeon* ii. xxxi Just as the toper squeezes the empty bottle and the miser skins the flint.

To flog (throw) one's handkerchief.

[= to express condescending preference for a person.] 1622 J. FLETCHER *Sea-Voyage* III i Like the Grand Signior . . . then draw I forth My handkercher, and having made my choice, I thus bestow it. 1718 (O.S.) LADY M. W. MONTAGU *Let Countess of Mar* 10 Mar. The Sultana . . . assured me, that the story of the Sultan's throwing a handkerchief is altogether fabulous. 1850 THACKERAY *Pendennis* lxx 'And so, . . . you condescend to flog to me your royal pocket handkerchief', said Blanche.

To flog (also to mount on) a dead horse.

1879 ABP. TRENCH *Med. Ch. Hist.* [ed. 2] x. 145 The passion . . . never embodied itself in the shape of an eighth Crusade; and those who tried to quicken it again . . . were doomed to discover the truth . . . that it is no use to flog a dead horse. 1926 *Times* 19 July 13/6 By this time, however, Count Metternich was flogging a dead horse.

To flog (a person) within an inch of his life.

1872 C. READE *Wand. Heir* v They . . . bound Regulus to a tree, and flogged him within an inch of his life.

To fly in the face of Providence.

1894 BARING-GOULD *Queen of L.* ii. 59 I am not one to fly in the face of Providence. 1911 *Spectator* 3 June 840 Knox . . . says: 'God hath determined that His Kirk . . . should be taught not by angels but by men.' That being so, we do but fly in the face of Providence when we provide not for men but for angels.

To fly with the owl.

1622 MALYNES *Anc. Law-Merch.* 426 There is a Custome that no Officer may arrest after Sun set; such therefore as goe abroad at those

3950

times, are said to Fly with the Owle, by a common prouerbe.

To foam like a boar.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 36 She fometh lyke a bore.

To follow one like a St. Anthony's (or Tantony) pig.

[Pigs under the protection of St. Anthony, the patron of swineherds, were allowed to roam the streets, and followed any one who fed them.] 1598 stow *Surv. Lond.* (1603) 185 Whereupon was raised a prouerbe, such a one will follow such a one, and whine as it were an Anthome pig. 1606 CHAPMAN *Gent. Usher* iv. 1 Plays (1874) 100 I have followed you up and down like a Tantalus pig. 1709 *Brit. Apollo* ii. No. 62 3/2 Whom all the Town follow, Like so many St. Anthony's pigs. 1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 340 *Lady A.* She made me follow her last week through all the shops like a Tantony pig. 1765 BICKERSTAFFE *Loue in Village* i. ix To see you dangle after me every where, like a tantony pig.

To follow one's nose.

[= to go straight on, without reflection or preconceived plan] c 1350 *Cleanness* i. 978 in *Allit. Poems* (E.E.T.S.) 67 Loth and tho lulywhite his lefly two dezter, Ay folged here face before her bothe ysen. c. 1510 STANBRIDGE *Vulgaria* (E.E.T.S.) 24 Ryght forthe on thy nose. Recta via incede. 1635 SHIRLEY *Lady of Pleas.* ii. ii (Merm.) 291 Give him leave To follow his nose, madam, while he hunts In view—he'll soon be at fault. 1650 B. *Discolluminiun* 19 I'll follow Providence, or my Nose, as well as I can.

To fret like gummed taffeta (velvet).

[The material being stiffened with gum, quickly rubbed and fretted itself out.] 1629 T. ADAMS *Serm.* (1861-2) ii. 361 Shall the black coat carry away the tithe-shock? The gummed taffeta gentlemen would fret out at this. 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 348 *Col.* [Whispers *Neverout.*] Smoke miss; faith, you have made her fret like gum taffeta.

1597-8 *I Hen.* IV II. ii. 1 I have removed Falstaff's horse, and he frets like a gummed velvet.

To fret one's self to fiddlestrings.

1835 MRS. CARLYLE *Left.* i. 43 I do but . . . fret myself to fiddlestrings. 1876 MRS. BANKS *Manch. M.* xliii She was fretting herself to fiddle-strings for a fellow younger than herself.

To fright a bird is not the way to catch her.

1639 J. CLARKE *Parcem.* 311. 1640 HERBERT *Oull. Prov.* Wks. (1859) i. 319 He that will take the bird must not scare it. 1721 KELLY *Scot. Prov.* 106 *Flaying's a burd is no the way to grip it.* A vile intimation! that a man should conceal his ill intentions upon any, lest they provide against it, and so prevent it. [i.e. frightening.]

To fry in one's own grease.

c. 1386 CHAUCER *W. of Bath's Prol* D 486 I made folk swich chere, That in his owene grece I made him frye For angre, and for verray lalousye 1546 J. HEYWOOD *Prov.* (1867) I. XI. 37 She fryeth in hir owne grease, but as for my parte, If she be angry, beshrew her angry harte.

To gain teacheth how to spend.

1640 HERBERT *Oull. Prov* Wks (1859) I. 339.

To gape for a benefice.

1670 RAY *Prov* 246.

To gape like an oyster.

1614 JONSON *Barth Fair* v. III I have gaped as the oyster for the tide, after thy destruction. 1618-19 J. FLETCHER *Bonduca* I. II Thou want'st drink. Did I not find thee gaping like an oyster For a new tide.

To get (or wring) water (blood) from a flint (stone).

a. 1592 GREENE *George a Greene* Dram. Wks. II. 189 Faith, I see, it is hard to get water out of a flint, as to get him to have a bout with me. 1666 TORRIANO *Ital Prov.* 161 There's no getting of bloud out of that wall. 1850 DICKENS *Dav Cop* XI Blood cannot be obtained from a stone, neither can anything on account be obtained . . . from Mr Nicawber 1881 A. JESSOP *Arcady* 157 If these . . . Norfolk landlords have no more than their land, you may as well try to get blood out of a stone as try and make them build houses for other people's labourers.

To give a quietus.

[Med. Lat. *Quietus est* = he is quit. A discharge, acquittance; death.] 1618 BEAUM & FL. *Loy. Subj.* II. v You have . . . eas'd mine age, Sir; And to this care a fair *Quietus* given. 1775 SHERIDAN *Rivals* v. III If an unlucky bullet should carry a quietus with it. 1872 BAKER *Nile Tribut.* v. 65 The shot, far from producing a quietus, gave rise to a series of convulsive struggles

1600-1 SHAKS. *Hamlet* III. I. 75 For who would bear the whips and scorns of time, . . . When he himself might his quietus make With a bare bodkin? 1609 SONN. 126. 12 Her [Nature's] audit, though delay'd, answer'd must be, And her quietus is to render thee.

To give a Roland for an Oliver.

[= tit for tat. Roland and Oliver were two of the paladins of Charlemagne, both famous for their exploits.] 1577 HOLINSHED *Chron.* (1808) III. 205 Because he knew the French King would not take the matter well, to have a Roland for an Oliver; he sente solemne ambasadours to the King of England, offering him his daughter in marriage. 1670 RAY *Prov.* 191 To give one a Rowland for an Oliver. That is, *quid pro quo*, to be even with one. 1692 R. L'ESTRANGE *Fables* XXXI (1738) 38 'Tis allowable in all the liberties of conversation to give a man a Rowland for his Oliver, and to pay him in his own coin. 1816 SCOTT *Antig.* XXXV He gave my termagant kinsman a *quid pro quo*—a Rowland for his Oliver, as the vulgar say.

To give a sop to Cerberus.

[= to give something to stop for the moment the mouths of Cerberus, the three-headed dog, in mythology, which guards the entrance to Hades.] 1513 DOUGLAS *Aeneis* VI. VI. 69 Cerberus, the hidduus hund . . . Quham till the prophetes . . . A sop stept intill hunny . . . gan cast. 1695 CONGREVE *Love for L.* I. IV. 17 If I can give that Cerberus a sop, I shall be at rest for one Day. 1825 HON. SMITH *Gaeties & Grav* I will throw down a napoleon, as a sop to Cerberus

To give (take) leg bail.

[= to run away, decamp.] 1774 FERGUSSON *Poems* (1807) 234 They took leg-bail and ran awa With pith and speed. 1785 GROSE *Dict. Vulg.* T. s.v. *Leg* To give leg bail and land security, to run away. 1775 ADAIR *Amer. Ind* 277 I had concluded to use no chivalry, but give them leg-bail instead of it, by . . . making for a deep swamp. 1842-3 W. H. MAXWELL *Hector O'Hall.* IV The priest and my lady will hear all in the morning, and, faith, I'll give them leg-bail in the mean time.

To give one a cast of his office.

a. 1553 UDALL *Royster D.* I. IV (Arb.) 26 Speake to them: of mine office he shall haue a cast. 1666 TORRIANO *Ital Prov.* 79 The Devil gives him a cast of his Office

To give one a flap with a fox's tail.

1553 T. WILSON *Arie of Rhet.* (1909) 37 So that he gaineth alwaies, . . . whereas the other get . . . a flappe with a Foxe taile. 1602 THOS. LORD CROMWELL IV. II. 33 (*Shaks. Apoc.*) 181 I, we shall haue now three flappes with a Foxe taile. 1633 JONSON *T. Tub* II. i But a man may break His heart out in these days, and get a flap With a fox-tail when he has done. 1670 RAY *Prov.* 176 To give one a flap with a foxes tail. That is, to cozen or defraud. 1808 SCOTT *Let.* 19 Nov. in LOCKHART XVIII (1860) 172 I owe Jeffrey a flap with a fox-tail on account of his review of Marmion.

To give one a mouthful of moon-shine.

1785 GROSE *Dict. Vulg.* T. s.v. A matter or mouthful of moonshine, a trifle, nothing.

To give one a recumbentibus.

[= a knock-down blow.] c. 1400 *Laud Troy Bk.* 7490 He zaff the Kyng Episcopous Suche a recumbentibus, He smot In-two both helme & mayle 1546 J. HEYWOOD *Prov.* (1867) 70 Had you some husbände, and snapt at him thus, I wys he would geue you a recumbentibus. 1599 NASHES *Lenient Stufte* in *Hart. Miscell.* VI. 153 Which leeing, had I bene let alone, I would have put to bed with a *recumbentibus*.

To give one his kail through the reek.

[= to let a person 'have it'.] 1757 SMOLLETT *Reprisal* II. i *Macl.* Guid faith! you and I man ha' our kail through the reek. 1816 SCOTT *Old Mort.* XIV When my mither and him forgathered they set till the sodgers, and I think they gae them their kale through the

reek! 1836 M. SCOTT *Cruise of Midge* xi Was it not a proud thing for a parritch-fed laddie . . . to gie them their kail through the reek, and cry 'anathema maranatha' against the vices of the rich.

To give one (a dog) roast meat and beat him with the spit.

[To follow hospitality with harshness.] 1553 T. WILSON *Rhet.* (1909) 72 Such are not to be lyked that geue a man a shoulder of mutton, and breake his head with the spitte when they haue doen. 1636 CAMDEN *Rem.* 296 Give a dog roast and beat him with the spit. 1674 WOOD *Life* (O.H.S.) ii 296 He gave me roast meat and beat me with the spit. a. 1700 B. E. *Dict. Cant.* *Crew* s.v. *To give one Roast-meat, and Beat him with the Spit*, to do one a Curtesy, and Twit or Upbraid him with it. 1876 ROBINSON *Whitby Gloss* 182/1 'Never invite a friend to a roast and then beat him with the spit', do not confer a favor and then make the obligation felt.

To give one the bag (sack).

[= to dismiss.] 1637 SHIRLEY *Hyde Park* i. i *Rid.* If she would affect one of us, for my part I am indifferent. *Ven.* So say I too, but to give us both the canvas! [*Note.* From the practice of journeymen mechanics carrying their tools with them, when dismissed, they were said to get the canvas or the bag.] 1825 C. M. WESTMACOTT *Eng. Spy* i. 178 'You munna split on me, or I shall get the zack for telling on ye. 1908 E. M. SNEYD-KYNNERSLEY *H.M.L.* (1910) ii A new minister . . . preached against the war. They had a meeting in the vestry after service, and gave him the sack before dinner

To give (one) the bag to hold.

[= to leave in the lurch.] 1629 T. ADAMS *Serm.* (1861-2) ii 250 Judas and his bag too are perished, Acts viii. 20 As he gave religion the bag for the world, so the world gave him the bag, and turned him a-begging. 1793 T. JEFFERSON *Writ.* (1859) iv. 7 She will leave Spain the bag to hold. 1823 SCOTT *Peeveril* vii She gave me the bag to hold, and was smuggling in a corner with a rich old Puritan.

To give (one) the bucklers.

[= to yield.] 1629 T. ADAMS *Serm.* (1861) i 496 He vies vanities with the slothful, and it is hard to say who wins the game, yet give him the bucklers.

1593-9 SHAKS. *Much Ado* V. ii. 17 I give thee the bucklers.

To give one the Neapolitan shrug.

1594 NASH *Unfort. Trav.* (1920) 93 It is grown to a common prouerbe, *Ile give him the Neapolitan shrug*, when one intends to play the villaine, and make no boast of it.

To give one's head for the washing (nought).

c. 1500 MEDWALL *Nature* i. 721 in 'Lost' *Tudor Plays* (1907) 66 A well-drawn man is he; and a well-taught, That will not give his head for nought. 1596 NASHE *SaffronWalden* L 4 But the time was, when he would not

haue guien his head for the washing. 1663 BUTLER *Hud.* i. iii. 256 For my Part it shall ne'er be sed, I for the washing give my Head. 1721 KELLY *Scol. Prov.* 154 *He will not give the head for the washing.* Spoken of sturdy people, who will not readily part with their interest, or be bullied out of it. 1738 SWIFT *Pol. Conversat.* i Wks (1856) II. 336 *Lady S.* I find, Mr Neverout, you won't give your head for the washing, as they say.

To give (or show) the cold shoulder.

1816 SCOTT *Antiq.* xxxiii 'The Countess's dislike didna gang farther at first than just showing o' the cauld shoulther'. 1840 DICKENS *Old C. Shop* lxvi He gives me the cold shoulder on this very matter. 1853 SURTEES *Sponge's Sport* T. xxxvi Jack . . . was more used to 'cold shoulder' than cordial receptions. 1860 THACKERAY *Lovel* i [She] got to dislike me at last and to show me the cold shoulder.

To glower¹ at the moon and fall on the midden.²

1721 KELLY *Scol. Prov.* 377 *You look'd at the Moon, and fell on the Midding.* Spoken to them who pretended and design'd great things, but afterwards took up with less. [¹ stare. ² dunghill]

To go (at) a snail's gallop (or pace).

a. 1400-50 *Alexander* 4095 pan snyes¹ par, out of pat snyth² hill as with a snyayes pas, A burly best. 1793 MME D'ARBLAY *Lett.* 12 Sept. That snail's pace with which business is done by letters. 1901 *Scotsman* 5 Nov. 6/8 For a time they were able to get along at a snail's gallop, men leading the horses with torches and lanterns. [¹ creeps. ² ?smooth.]

To go (send) away with (or To have) a flea in one's ear.

c. 1430 *Pilgr. Lyf. Marhode* (1869) II xxxix. 91 And manye oothere grete wundres . . . whiche ben fleen in myne eres. 1546 HEYWOOD *Prov.* i xi. 29 He standth now as he had a flea in his care. . . . 1577 tr. *De L'Isles Legendarie* B vj 6 Sending them away with fleas in their eares, vtterly disappointed of their purpose. a. 1625 BEAUM. & FL. *Love's Cure* iii. iii He went away with a flea in's ear, Like a poor cur. 1712 ARBUTHNOT *John Bull* iii. vi We being stronger than they, sent them away with a flea in their ear. 1887 RIDER HAGGARD *Jess* xiii I sent him off with a flea in his ear, I can tell you.

To go like a bear to the stake.

[i.e. to be baited.] c. 1436 LYDGATE *Churl & Bird* l. 132 To gon at large, but as a bere at stake, To passe his boundis, but if he leve take. 1546 J. HEYWOOD *Prov* (1867) 17 With as good will as a beare goth to the stake.

To go out like a candle in a snuff (or the snuff of a candle).

1654 WARREN *Unbelievers* 252 His Arguments should go out like a snuffe of a candle in the socket. 1687 WINSTANLEY *Eng. Poets* (Milton) in *Gosse's Gossip in Lib* (1893) 110 But his Fame is gone out like a Candle in a Snuff, and his Memory will always stink.

1841 s. WARREN *Ten Thous. a-Year ix* 'Bess dropped off sudden, like, at last, didn't she?' . . . 'She went out, as they say, like the snuff of a candle.'

To go rabbit hunting with a dead ferret.

1813 RAY *Prov* 213 To go rabbit hunting with a dead ferret. *Andar a caça con huron muerto. Hosp* 1897 'H. S. MERRIMAN' *In Kedar's T. vii* The innkeeper next door displays a branch of pine, which, I notice, is more attractive. . . . One does not catch rabbits with a dead ferret.

To go scot-free.

[= free from payment of 'scot', tavern score, fine, &c., fig. exempt from injury, punishment, &c.] 1531 TINDALE *Expos. 1 John* (1537) 22 The poore synner shulde go Skot free without oughte at all 1546 *St Papers Hen. VIII xi*. 129 What damages their cuntry and people had suffered by this warie, and that Your Majestie went not all scott free. a. 1548 HALL *CHRON., Edw. IV* 233 They payed no money, but were set scot free. 1740 RICHARDSON *Pamela* (1824) i. 117 She should not, for all the trouble she has cost you, go away scot-free. 1877 BLACK *Green Past. xiii* When some notorious offender has got off scot free

To go snacks.

[= to have a share; divide profits] 1701 FARQUHAR *Sir H. Wildart iv*. ii Well, monsieur! 'tis about a thousand pounds, we go snacks. 1809 MALKIN *Gil Blas x. xi* You shall go snacks in all that we can squeeze out of the old fellow. 1884 BLACKMORE *Tom. Upmore xvi* If John Windsor would go snacks, I should feel half inclined to consider about consulting a Solicitor.

To go the whole hog.

1830 GALT *Laurie T. II. i* (1849) 43 I reckon Squire Lawrie may go the whole hog with her. 1837 TH. HOOK *Jack Brag v* He determined to 'go the whole hog', and follow up this feint . . . which might . . . be turned into a real attack. 1905 VACHELL *The Hill 147* You're not prepared to go the whole hog? You want to pick and choose.

To go through fire and water.

c. 825 *Vesp. Psalter lxxv[i]*. 12 We leordun ðorh fyr & weter. 1534 HERVERT *Xenophon's Householde 61 b* They wolde gladly folowe theym through fire and water, and through all maner of daunger.

1800-1 SHAKS. *Merry W. III iv*. 107 A woman would run through fire and water for such a kind heart. *Ibid. III. v*. 131 Master Brook, I will be thrown into Etna, as I have been into Thames, ere I will leave her thus.

To go through St. Peter's needle.

1917 J. C. BRIDGE *Chesh. Prov.* 134 To go through St. Peter's needle. To have serious misfortune. Applied to a man who has become a bankrupt and is sold up.

To go to heaven in a featherbed.

c. 1520 SIR THOS. MORE *IN HARPSFIELD Life (E.E.T.S.) 75* If his wife or any of his children

had been diseased or troubled, he would say vnto them: 'We may not looke at our pleasures to goe to heauen in Fetherbeddes' 1630 BRATHWAIR *Eng. Gent.* (1641) 152 Wee cannot goe to heauen on beds of down 1678 RAY *Prov.* 243 To go to heauen in a featherbed. *Non est e terris mollis ad astra via.* [Not easy is the passage from the earth to the stars]

To go to heaven in a string.

[= to be hanged referred originally to the Jesuits who were hanged in the reign of Elizabeth] 1592 GREENE *2nd. Pl. Conny-catching B 26* The quest went vpon him and condemned him, and so the priggar went to heauen in a string. a. 1708 T. WARD *England's Reform. II* (1710) 47 Then may he boldly take his Swing, and go to Heaven in a string.

To go to heaven in a wheelbarrow.

[= to go to hell] 1629 T. ADAMS *Serm.* (1861-2) i. 144 This oppressor must needs go to heauen. . . . But it will be, as the byword is, in a wheelbarrow: the fiends, and not the angels, will take hold on him.

To go to pot (also to the pot).

[= to be cut in pieces like meat for the pot; to be ruined or destroyed.] 1546 J. HEYWOOD *Prov.* (1867) ii. v. 56 The weaker goeth to the pottle. 1678 RAY *Prov.* 190 To go to pot. 1757 SMOLLETT *Reprisal i. viii* Wks. (1871) 610 All our fine project gone to pot! a. 1812 J. WOLCOT (P. Pindar) *Peter's Pension Wks.* (1816) I. 417 What if my good friend Hastings goes to pot?

1607-8 SHAKS. *Coriolan I. iv*. 47 *Third Sol.* See, they have shut him in All. To the pot, I warrant him.

To go to the basket.

[= to go to prison] 1632 MASS. & FIELD *Fatal Downy v. i* Pontalier [to Liladam, who is in custody for debt], Go to the basket and repent.

To go to the dogs.

[= to be ruined.] 1865 LES. STEPHEN *Lel.* to Lowell 13 Jan. An elderly Tory . . . added that we were all going to the dogs in consequence of that . . . Reform Bill. 1909 E. PHILLIPOTS *The Haven i. xiv* None agreed together save in this: that Brnxham was going to the dogs a good deal quicker than the rest of the world.

To go up like a rocket and come down like the stick.

1909 *Brit. Wkly.* 7 Jan. We know the talk about a man going up like a rocket and coming down like a stick. . . . It is generally the man's own fault.

To go upon the Franciscans' hackney; i.e. on foot.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 365.

To grease a man in the fist (hand).

a. 1529 SKELTON *Magnyf.* 437-8 Wyth golde and grotes they grese my hande, In stede of ryght that wronge may stande. 1583 STUBBES *Anat. Abus.* (Furnivall) i. 117 If you have argent . . . to grease them in the fist withall, than your sute shall want no furtherance.

1670 RAY *Prov.* 178 To grease a man i' th' fist. That is to put money in his hand, to fee or bribe him. 1690 D'URFEY *Collin's Walk* iii 93 Where many a Client Verdict miss'd, For want of greazing in the fist.

To grease one's boots.

1813 RAY *Prov.* 198 To grease one's boots. *Ungere gli stavile* [stivali] *Ital.* To cajole or flatter.

To grease the fat sow.

1546 J. HEYWOOD *Prov.* (1867) I XI. 32 What should we (quoth I) grease the fat sow in thars. 1611 J. DAVIES *Scourge Folly, Prov.* 18 Wks. (Gros.) II. 41 'All men do grease the fatt sowe in the tale'. 1736 WOLCOT (P. Pindar) *Lousiad* iii. Wks. (1816) I-199 To grease a vat oold pig in the tail.

To grin and abide (bear it).

1794-6 E. DARWIN *Zoon.* (1802) II. 114 Thus we have a proverb where no help could be had in pain, 'to grin and abide'. 1834 MARRYAT *P. Simple* liv The best plan is to grin and bear it. 1876 BLACKMORE *Cripps* x All things are dead against me; I must grin, as you say, and bear it.

To grin like a Cheshire cat.

1808 C. LAMB *Let.* to Manning 26 Feb. I made a pun the other day, and palmed it upon Holcroft, who grinned like a Cheshire cat. 1855 THACKERAY *Neucomes* xxiv Mamma is smiling with all her might. In fact Mr. Newcome says . . . , That woman grins like a Cheshire cat!

To grow like a cow's tail.

1678 RAY *Prov.* 249 To grow like a cows tail, i.e. downwards. 1721 KELLY *Scot. Prov.* 361 *You breed of the cow's tail, you grow backward.* Spoken to boys who do not improve at school. 1829 G. GRIFFIN *Collegians* xii 'Grew'?—If she did, it's like the cow's tail, downwards'.

To handle without mittens.

[= to treat unmercifully.] 1678 RAY *Prov.* 76 To handle without mittins. 1699 R. L'ESTRANGE *Erasm. Colloq.* (1711) 178 He handled the Reverend Fathers without Mittens.

To hang a nose.

[= to have an inclination or hankering.] 1649 G. DANIEL *Trinarch. Hen. V* cxxv Chuse his Bread, And hang a Nose to Leekes, Quale-Surfetted. 1655 tr. *Sorel's Com. Hist. Francon* viii. 19 If there be in my Kitchen any thing better than another . . . this Gallant wil hang a nose after it.

To hang one's harp on the willows.

1611 BIBLE *Ps.* cxxvii. 1, 2 We wept, when we remembered Zion. We hanged our harps upon the willows. 1633 P. FLETCHER *Pisc. Eclog.* iv No marvel if I hate my jocund rhymes, And hang my pipe upon a willow bough. 1757 SMOLLETT *Reprisal* i. 8 All our fine project gone to pot!—We may now hang up our harps among the willows.

To hang the groin (a leg, an arse).

[= to hesitate or hold back.] 1577-87 HOLINSHED *Chron.* (1807-8) III. 163 At this answer,

the duke hoong the groin. 1596 HARINGTON *Metam. Ajax* (1814) 61 Some of our rude countrymen english this hanging an arse. 1833 STEVENSON *Treas. Isl.* i. v You have your hands on thousands, you fools, and you hang a leg!

To hang up one's hatchet.

[= to cease from one's labours, to rest.] a. 1327 *Pol. Songs* (Camden) 223 Hang up thyn hatchet ant thy knyfe, Whil him lasteth the lyf with the long shonkes. c. 1430 *Hymns Virg.* (1867) 69 Hange up þin hatchet & take þi reste. a. 1530 R. HILL's *Common-Pl. Bk.* (1858) 140 When thou hast well done hang up thy hatchet.

To harp on (upon) one string.

c. 1374 CHAUCER *Troilus* II. 1033 For though the beste harpoure upon lyve Wolde on the beste sowned joly harpe . . . Touche ay o streng. . . . It sholde maken every wight to dulle. 1579 LYLY *Euph.* (Arb) 137 He shoulde moreouer talke of many matters, not alwayes harp vpon one string. 1662 RULLER *Worthies, Somers.* (1840) III. 96 Which harping on that one string of his fidelity . . . was harmonious to queen Elizabeth.

1592-3 SHAKS. *Rich III* IV. iv 365 Harp not on that string, madam, that is past. 1600-1 *Hamlet* II. ii. 191 How say you by that? Still harping on my daughter. 1604-5 *Meas. for Meas.* V. i 64 O gracious duke! Harp not on that 1606-7 *Ani & Cleop* III. xi 142 He seems Proud and disdainful, harping on what I am, Not what he knew I was. 1607-8 *Coriol.* II. iii 260 Say you ne'er had done 't—Harp on that still—but by our putting on.

To hate (one) like poison.

1812 M. EDGEWORTH *Absentee* xiii I know she hates me like poison.

To haul (fetch, bring, or call) over the coals.

[= to call to account, originally in reference to the treatment of heretics.] 1565 CDL. ALLEN in FULKE *Confut.* (1577) 372 S Augustine, that knewe best how to fetche an heretike ouer the coles. 1639 FULLER *Holy War* v. ii (1840) 243 If they should say the Templars were burned wrongfully, they may be fetched over the coals themselves. 1804 M. EDGEWORTH *Pop. Tales; Contrast* i 'This is by way of calling me over the coals for being idle, I suppose!' said Sally. 1832 MARRYAT *Newton F.* xiii Lest he should be 'hauled over the coals' by the Admiralty.

To have a bee in one's bonnet.

[= to have a craze on some point] 1681 S. COLVIL *Whiggs Sup.* II. 49 A Scripturst thou proves, as he was, In whose fool bonnet-case a bee was. 1821 SCOTT *Pirate* xxiii As to these Trolls . . . there is a bee in their bonnet. 1824 MOIR *Mansie W.* xxiv Things were . . . so queer . . . that I . . . began at length to question . . . whether Taffy's master might not have had a bee in his bonnet. 1883 READE *Hard Cash* xl The doctor had a bee in his own bonnet.

To have a bone in one's leg (throat, arm, &c.).

[An excuse often made when the speaker is unwilling to do what he is asked. On one occasion Demosthenes, who had accepted a bribe, appeared in the assembly of the people with his throat carefully muffled and refused to speak because he 'had a bone in his throat'] 1542 UDAIL *Erasm Apoph* 337 b He refused to speake, alleveing that he had a bone in his throte, & could not speake. 1678 RAY *Prov* 67 I have a bone in mine arm. This is a pretended excuse 1738 SWIFT *Pol Conversal.* in Wks (1856) II. 351 Miss I can't go, for I have a bone in my leg. 1845 A SMITH *Fort Scattergood F* xxi Mr Joe Jolt . . . stated that he [had] . . . a bone in his leg, and something green in his eye [Demosthenes.]

To have a breeze in one's breech.

1678 RAY *Prov* 232 To have a breez, i.e. a gad-fly, in his breech. Spoken of one that frisks about, and cannot rest in a place.

To have a crow to pluck (pull) with one.

[= to have fault to find.] c 1460 *Towneley Myst.* xviii 311 Na, na, abide, we have a crow to pull. 1509 BARCLAY *Shyp of Folys* (1570) 91 A wrathfull woman . . . He that her weddeth hath a crowe to pull. 1546 J. MEYWOOD *Prov.* (1867) ii v 58 If he leaue it not, we have a crow to pul 1665 J. WILSON *Project* v. Wks (1874) 266 I've a crow to pluck w' ye Where's my coach and the eight horses you talk'd of? 1849 *Tail's Mag* xvi. 385/1 If there be 'a crow to pluck' between us and any contemporary, we shall make a clean breast of it at once.

1592-3 SHAKS. *Com. Err.* III. i 83 *Ant. F.* Well, I'll break in. Go borrow me a crow [i.e. bar of iron]. . . *Dro. F.* If a crow help us in, sirrah, we'll pluck a crow together.

To have a face as long as a fiddle.

[= to look dismal] 1903 A. T. QUILLERCOUCH *Hetty Wesley* ii iv All looked at her; even Johnny Whitelamb looked, with a face as long as a fiddle.

To have a finger in the pie.

1553 *Respublica* in 'Lost' *Tudor Plays* (1907) Bring me in credit that my hands be in the pie. 1659 B. HARRIS *Parva's Iron Age* 75 Lusatia . . . must needs, forsooth, have her Finger in the Pye. 1678 RAY *Prov.* 244 He had a finger in the pie when he burnt his nail off. 1886 MISS TYTLER *Buried Diamonds* xii Susie . . . liked to have a finger in every pie. 1612-13 SHAKS. *Hen. VIII* I. i. 52 No man's pie is freed From his ambitious finger.

To have a hoar head and a green tail.

c 1386 CHAUCER *Reeve's Prol.* 25 To have an hoor heed and a grene tayl, As hath a leek; for thogh our might be goon, Our wil desireth folie ever in oon.

To have a kick in one's gallop.

1809 MALKIN *Gil Blas* III. x My fairy queen, . . . you have an ugly kick in your gallop. I have

observed you with the players. 1836 M. SCOTT *Cruise Midge* i A grapeshot . . . had shattered his left thigh, and considerably shortened it, thereby giving him a kick in his gallop.

To have a man's head under one's girdle.

[to have him in subjection, under control] 1516 J. MEYWOOD *Prov* (1867) ii v. 58 And if ye chaunce in admontine to catch him, . . . Then haue ye his head fast vnder your gyrdell. 1629 T. ADAMS *Serm.* (1861-2) i 330 If he may not have his head under his girdle, and his attendance as servile as his livery-groom's, he thinks himself indignant

To have a man's thumb under one's belt.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 98 Thy thumb is under my belt.

To have a month's mind to a thing.

[= a strong inclination.] 1598 HALL *Virgidentiarum The Three last Bookes. Of bytting Satyres* Lib. 4 Sat. 4 sig. D 1 b. He thaws like Chaucer's frosty January, And sets a Months minde vpon smylng May. 1605 *London Prodigal* i. ii. 143 (Shaks. *Apoc*) 197 He hath a moneths mind here to mistresse Francesse. 1631 BRATHWAITE *Whimzies* (1859) 118 This hath made him sometimes to have a month's mind to go for Virginia. 1670 RAY *Prov.* 186 To have a moneths mind to a thing. In ancient wills, we find often mention of a month's mind . . . The meaning was, because the party deceased, used to appoint a second lesser funeral solemnity for remembrance of him. 1738 SWIFT *Pol. Conversal.* i. Wks (1856) II. 312 *Col.* She had a month's mind to Dick Frontless, and thought to run away with him.

1594-5 SHAKS. *Two Gent.* I. ii. 134 I see you have a month's mind to them.

To have a soft place in one's head.

1670 RAY *Prov.* 193.

To have a soul above buttons.

1795 G. COLMAN *Sylv. Daggerwood* i (1808) 10 My father was an eminent Button-Maker . . . but I had a soul above buttons . . . I panted for a liberal profession. 1833 MARRYAT *P. Simple* i My father, who was a clergyman . . . had . . . a 'soul above buttons', if his son had not.

To have (or take) a stitch¹ against.

a. 1591 H. SMITH *Serm.* (1591) 224 Therefore his Maestie hath a stitch against her, as Salomon had to Shimei. a. 1639 W. WHATELEY *Prototypes* ii xxx (1640) 100 We sometimes take such a stitch and spleen against those whom nature hath tyed to us. [¹ a grudge, dislike.]

To have a stomach and lack meat: to have meat and lack a stomach: to lie in bed and cannot rest: are great miseries.

1636 CAMDEN *Rem.* 307.

To have a sweet tooth.

[= a liking for sweet things] 1580 LYL^y *Euph. & his Eng.* (Arb.) 308 I am glad that my Adonis hath a sweete tooth in his head 1829 T. ADAMS *Serm.* (1861-2) II 354 Thou hast . . . a sweet tooth in thy head, a liquorish appetite to delicate meats and intoxicating wines. 1876 MRS. BANKS *Manch. Man* xvii 'I know you've a sweet tooth, . . . but . . . nothing half so good as Mrs. Clowes's toffy takes you there'.

1594-5 SHAKS. *Two Gent* III 1. 333 *Item, She hath a sweet mouth.*

To have (or hold) a wolf by the ears.

[Gk. *Τῶν ὠτῶν ἔχω τὸν λύκον, οὗτ' ἔχειν, οὗτ' ἀφείναι δύναμαι.* I have got a wolf by the ears, I can neither hold him nor let go. L. TERENCE *Phormio* III. II. 21 *Auribus teneo lupum.*] c. 1386 CHAUCER *Melibeus* B² 2732 And Salomon seith that 'he that entre metteth him of the noyse or stryf of another man is lyk to him that taketh an hound by the eres'. . . . For . . . he that taketh a straunge hound by the eres is outhurwyle biten with the hound. c. 1560 DAVIS tr. *Sleidane's Comm.* 425 The Bishop of Rome, . . . as the prouerbe is, helde the woulfe by both eares, . . . he coueted to gratifie the Kyng, and also feared temperours displeasure. 1616 DRAKE *Anc. Adag.* 19 A medlar is as he that taketh a wolfe by the eares. 1621 BURTON *Anat. Mel. Democr.* to Rdr. (1651) 50 He that goes to law (as the proverbis) holds a wolf by the ears; . . . if he prosecute his cause, he is consumed; if he surcease his suit, he loseth all. 1631 QUARLES *Samson* xi 63 I have a Wolfe by th' eares; I dare be bold, Neither with safety, to let goe, nor hold. 1884 *Times* 29 Oct. 9/3 These expressions come from a man who has a wolf by the ears, whose task is well-nigh desperate.

1596-7 SHAKS. *K. John* III. i. 258 Thou mayst hold a serpent by the tongue, A chafed lion by the mortal paw, A fasting tiger safer by the tooth, Than keep in peace that hand which thou dost hold. 1598-9 *Much Ado* V. i. 89 Villains, That dare as well answer a man indeed As I dare take a serpent by the tongue.

To have (put) all your eggs in one basket.

[= to risk all on a single venture] 1710 s. PALMER *Moral Essays on Prov.* 344 Don't venture all your Eggs in One Basket. 1874 WHYTE-MELVILLE *Uncle John* xxvii 'May I carry your basket all my life?' If you'll put all your eggs in it, yes', answered Annie boldly. 1894 LD. AVEBURY *Use of Life* III Do not put too many eggs in one basket. However well you may be advised, . . . something may occur to upset all calculations.

To have an aching tooth at one.

1678 RAY *Prov.* 274.

To have an axe to grind.

[= to have private ends to serve: in reference to a story told by Franklin.] 1815 C. MINER *Who'll turn Grindstones?* When I see a merchant over-polite to his customers . . . thinks I, that man has an axe to grind. 1902 W. BESANT *Autobiog.* vii. 123 Sea-captains . . . have no

private axe to grind. 1927 *Times* 28 Nov. 14/2 Both Germany and Russia have axes to grind in all that concerns the Lithuanian Republic.

To have (or carry) an M under one's girdle.

[= to use a respectful prefix (Mr., Mrs.) when addressing or mentioning a person.] a. 1553 UDALL *Royster D.* III. iii (Arb.) 48 *M. Mery.* Ralph Royster Doister were hir owne I warrant you. *R. Royster* Neare an M by your girdle? 1695 CHAPMAN, &c. *Eastw. Hoe!* iv *Quick.* Must Golding sit upon us? *Con.* Yod might carry an M under your girdle, to Mr. Deputy's worship. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 335 *Lady A.* What, plain Neverout! methinks you might have an M under your girdle, miss. 1816 SCOTT *Old Mort.* xxix Ye might hae had an M under your belt for Mistress Wilson of Milnwood.

To have an oar in every man's boat (barge).

[= to have a hand in every one's affairs.] c. 1500 COCKE *Lorell's Bote* (Percy Soc.) 11 In Cocke's bote eche man had an ore. 1543 UDALL *Erasm. Apoph.* II. 180 In eche mannes bote, would he haue an ore. 1546 J. HEYWOOD *Prov.* (1867) I. x. 19 She must haue an ore in euery mans barge. 1631 BRATHWAITE *Whimzies* (1859) 86 He loves to fish in troubled waters, have an oar in every mans boat.

To have but a mile to midsummer.

[= to be somewhat mad] c. 1465 *Eng. Chron.* (Camden Soc.) 92 Tho bestys that thys wroughte to mydsomer have but a myle.

To have January chicks.

1813 RAY *Prov.* 202 To have January chicks. [Ital.] *Aver i pulcini di gen[n]aio.* To have children in old age.

To have money is a fear, not to have it a grief.

1640 HERBERT *Outl. Prov.* Wks. (1859) 345.

To have more of the serpent than the dove.

[1526 TINDALE *Math.* x. 16 Be ye therefore wyse as serpentes, and innocent as doves.] c. 1592 MARLOWE *Jew of Malta* II. iii (Merm.) 260 Now will I show myself To have more of the serpent than the dove; That is—more knave than fool. 1642 D. ROGERS *Naaman* 210 Many professors defile the ointment of sweete Christianity, with their overmuch policy. . . . They put more of the Serpent, then the Dove into the confection. 1910 A. M. FAIRBAIRN *Stud. Relig. & Theol.* 167 If Lightfoot had had more of the serpent and less of the dove in him, he would have kept clear himself of the Clementine literature.

To have nothing but one's labour for one's pains.

1589 NASH *Pref. to Greene's Menaphon* Wks. (1905) III. 314 They haue nought but . . . (to bring it to our English Prouerbe) their

labour for their travail. 1655-62 GURNALL *Chrn. in Armour* (1865) i. 224 They are but few that carry away the prize in the world's lottery; the greater number have only their labour for their pains 1670 RAY *Prov.* 183 To have nothing but ones labour for ones pains.

1601-2 SHAKS. *Troil & Cres.* I. i. 73 I have had my labour for my travail. 1609-10 *Cymb.* III. v. 168 This fool's speed Be cross'd with slowness, labour be his meed!

To have one foot in the grave.

[= to be near death] 1566 PAINIER *Pal of Pleasure* (Jacobs) II. 109 Takyng paines to visite him, who hath one of his feet already within the graue, the other stepping after with convenient speede 1632 MASSINGER & FIELD *Fatal Downy* I. ii When one foot's in the grave. 1655 FULLER *Ch. Hist.* ix. vii (1868) III. 115 A pious and godly life, which increased in his old age; so that, . . . whilst he had one foot in the grave, he had the other in heaven. 1726 SWIFT *Voy. to Laputa* x He observed long life to be the universal desire . . . of mankind. That whoever had one foot in the grave was sure to hold back the other as strongly as he could. 1886 J. PAYN *Luck Darrells* xv He has twenty thousand a year . . . And one foot in the grave.

To have one in the wind.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 32 I smelde hir out, and had hir streight in the wynde.

1602-3 SHAKS. *All's Well* III. vi. 123 By this same coxcomb that we have i' the wind.

To have one on the hip.

[= have one at a disadvantage.] 1546 J. HEYWOOD *Prov.* (1867) ii. v. 58 Then haue ye him on the hyp, or on the hyrdell. 1639 FULLER *Holy War* ii. viii (1840) 59 Arnulphus . . . fearing to wrestle with the king, who had him on the hip, and could out him at pleasure.

1596-7 SHAKS. *Merch. Ven.* I. iii. 47 It I can catch him once upon the hip, I will feed fat the ancient grudge I bear him. *Ibid.* IV. i. 335 Now, infidel, I have thee on the hip. 1604-5 *Oth.* II. i. 317 I'll have our Michael Cassio on the hip.

To have one's face made of a fiddle.

[= to be irresistibly charming.] 1678 RAY *Prov.* 243 I think his face is made of a fiddle, every one that looks on him loves him. 1762 SMOLLETT *Sir L. Greaves* (1780) i. viii. 84 Your honour's face is made of a fiddle; every one that looks on you loves you. 1816 SCOTT *Old Mort.* xxxvii How could I help it? His face was made of a fiddle.

To have one's fingers (or hands) in mortar.

[= to have building going on.] 1665 GERBIER *Brief Disc.* 3 Those who say, That a wise man never ought to put his finger into Morter. 1788 SWIFT *Pol. Conversal.* ii. Wks. (1856) II. 343 *Lady S.* You are come to a sad dirty house; I am sorry for it, but we have had our hands in mortar.

To have one's hand on another half-penny.

[= to have another object in view.] 1577 GASCOIGNE *Hearbes, &c Wks.* (1587) 255 But his mystresse having hyr hand on another halfpenny gan thus say unto him.

To have one's hand (or heart) on one's halfpenny.

[= to have a particular object in view] 1546 J. HEYWOOD *Prov.* (1867) i. vi. 11 So harde is your hande set on your halfpeny, That my reasonyng your reason selteth nought by. 1589 GREENE *Menaphon* (Arb.) 49 Twere necessarie he tolde us how his heart came thus on his halpence.

To have one's knife into a person.

1890 D. C. MURRAY *John V's Guard.* xxxvi I reckon you've got your knife into Mr. Jousserau. 1911 *Spectator* 3 June 854 The dishke of the Socialists for Mr. John Burns . . . has never been disguised, and they seldom lose an opportunity of getting their knife' into him.

To have rods in pickle (or piss).

[= to have punishment in store.] 1553 *Respublica* III v. 820 Some would in no wyse to owre desyres applye. But we Roddes in pysse for them. 1648 J. DILLINGHAM in *Ld Montagu of Beaulieu's P.* (Hist. MSS Comm.) 163 No doubt there are many rods in pickle against many great ones. 1714 MANDEVILLE *Fab. Bees* (1733) i. 331 I see a thousand rods in piss, and the whole posse of diminutive pedants against me. 1911 W. F. BUTLER *Autobiog* xxi The visit of Sir Alfred Milner . . . was . . . for . . . the preparation and pickling of Byron for the Republic.

To have the ball at one's foot (or before one).

c. 1661 *Papers on Allerat. Prayer-bk.* 24 You have the ball before you, and have the . . . power of contending without controll. c. 1800 LD. AUCKLAND *Corr.* (1862) 416 We have the ball at our feet, and if the Government will allow us . . . the rebellion will be crushed. 1906 A. T. QUILLER-COUCH *Cornish Wind.* 126, 7 Relief . . . came with his election as Fellow of Oriel . . . and the brilliant young scholar had . . . the ball at his feet.

To have (or get) the better (or worse) end of the staff.

1387 TREVISA *Higden* (Rolls) ii. 29 Men of pat side schal haue the wors ende. 1542 UDALL *Erasm. Apoph.* 306 As often as they see theim selves to haue the worse ende of the staffe in their cause. 1626 JACKSON *Creed* viii. viii. 71 He having gotten (as wee say) the better end of the staffe, did wrest our wills at his pleasure. 1753 RICHARDSON *Grandison* (1754) ii. ii. 12 Miss Byron, I have had the better end of the staff, I believe? 1890 'ROLF BOLDREWOOD' *Colon. Reformer* xx. You will rarely find that the apparently impassive countryman has 'got the wrong end of the stick'.

To have the black dog on one's back.

[= to be in low spirits, or in the sulks] 1816 scott *Anliq.* vi 'I think Sir Arthur has got the black dog on his back again', said Miss Oldbuck. 1882 STEVENSON *New Arab. Nis.* ii. 111 He did not seem to be enjoying his luck. . . . The black dog was on his back, as people say, in terrifying nursery metaphor.

To have the last word (though one talk bilk for it).

1633 JONSON *T. Tub* I. i *Tub.* He will have the last word, though he talk bilk for 't *Hugh Bilk*! What's that? *Tub.* Why, nothing, a word signifying Nothing; and borrowed here to express nothing. 1678 RAY *Prov.* 228 He will have the last word, though he talk bilk for it. 1738 SWIFT *Pol. Conversat.* i. Wks (1856) II. 338 *Never* Miss, you have shot your bolt: I find you must have the last word.

To have (take) the right (wrong) sow by the ear.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 75 Ye tooke The wrong way to wood, and the wrong sow by theare. 1598 B. JONSON *Ev. Man in Hum.* II. 1 *Dow.* When he is got into one o' your city pounds, the counters, he has the wrong sow by the ear. 1630 J. TAYLOR (Water P.) *Wit & Murth Wks.* II. 180/2 I knew when he first medled with your Ladyship, that hee had a wrong Sow by the eare 1690 D'URFEE *Collin's Walk* iv. 168 Thought Strumpet, since the Wind sits there, I'll take the right Sow by the Ear. 1857 E. FITZGERALD in BENSON *Ed. FitzGerald* (1905) 98 I am not always quite certain of always getting the right sow by the ear.

To have the sow by the right ear.

1570 FOXE *A. & M.* (ed. 2) 2034/1 I perceiue . . . that that man hath the sow by the right eare. 1605 CHAPMAN, &c. *Eastw. Hoe* II. 1 Plays (1889) 460 You have the sow by the right ear, sir.

To have the whip-hand of.

[= to have the advantage, upper hand of.] 1680 ALSOP *Mischief Impos.* II. 8 When once they are got into the Saddle, and have the whip-hand of the poor Laity. 1690 CHILD *Disc. Trade* Pref. C 8 Before the Dutch get too much the whip-hand of us. 1849 DE QUINCEY *Engl. Mail-Coach Wks.* (1890) XIII. 307 In the art of conversation, . . . he admitted that I had the whip-hand of him.

To have the world in a string.

[= to have it under control.] 1583 MELBANKKE *Philolimus* Ij Those that walke as they will, . . . perswading themselves that they haue the worlde in a string, are like the ruffian Capaney, who [&c.]. 1681 H. MORE *Exp. Dan.* 162 He [Alex. the Great] had the world in a string, as our English Proverbial Phrase is. 1894 F. BARRETT *Justif Lebrun* viii. 66 When they believed they had the world on a string.

To have tow on one's distaff (rock).

[= to have business to attend to.] c. 1386 CHAUCER *Miller's T.* A 3774 This Absolon . . . hadde moore tow on his distaf Than

Gerueys knew. 1412 HOCCELEVE *Reg. of Princes* (E.E.T.S.) 45, l 1226 Tow on my distaf haue I for to spynne, Moré, my fadir, than ye wot of yit. c. 1460 *Towneley Myst.* xiii. 389 I have tow on my rok more than euer I had. 1546 HEYWOOD *Prov.* (1867) II. v. 60 Some of them shall wyn More towe on their distaues, than they can well spyn. 1721 KELLY *Scol. Prov.* 152 I have other tow on my roke. 1756 MRS. CALDERWOOD in *Coltness Collect* (Maill. Club) 155 'In good faith', says John, . . . 'the Dutch has some other tow in their rock'. 1818 scott *Fam. Letters* (1894) II. 4 Above all, I had too much flax on my distaff.

To have two hares afoot (or To run after two hares).

1580 LYLly *Euphues & his Eng.* (Arb.) 394 Yet one thing maketh [mee] to feare, that in running after two Hares, I catch neither. 1658-9 BURTON *Diary* 9 Mar. (1828) iv. 108 Keep to your debate You have two hares a-foot. You will lose both. 1732 T. FULLER *Gnom.* 117 If you run after two Hares, you will catch neither.

To have two (many, &c.) strings to one's bow.

c. 1477 CAXTON *Jason* (E.E.T.S.) 57 I wil wel that every man be amorous & loue, but that he haue .ij. strenges on his bowe. 1546 J. HEYWOOD *Prov.* (1867) I. xi 30 Ye haue many stryngs to the bowe. 1579 LYLly *Euphues* (Arb.) 116 My counsaile is that thou haue more strings to thy bow, than one. 1585 QUEEN ELIZABETH *Let* to James VI June I . . . hope that you wyl remember, that who seaketh two stringes to one bowe, the may shute strong, but never strait. 1678 BUTLER *Hud* III. 1. 3 As he that has two strings t' his bow, And burns for love and money too. 1771 SMOLLETT *Humph.* Cl. 8 June Wks. (1871) 507 A right Scotchman has always two strings to his bow, and in *utrumque paratus* [prepared for either alternative]. 1857 TROLLOPE *Barch. Tow.* xxvii It was hard to say which was the old love and which the new. . . . But two strings to Cupid's bow are always dangerous to him on whose behalf they are to be used.

To have windmills¹ in one's head.

[referring to Don Quixote's fight with the windmills. Span. *acometer molinos de viento* I. 8.] 1622 MASSINGER & DEKKER *Virg. Marl.* II. iii Thy head is full of Windemills. 1639 CHAPMAN & SHIRLEY *The Ball* v. Chapman Plays (1874) 494 *Lady Luc.* I do love One that has windmills in his head. *Trav.* How, madam? *L. Luc.* Projects and proclamations. 1665 J. WILSON *Project.* I. 1. Wks. (1874) 220 If they will set up windmills in their heads, contribute my assistance to cut out the sails. [¹ impossible or impracticable schemes.]

To heap (cast, gather) coals of fire on the head.

[See *Rom.* xii. 20: to produce remorse by requiting evil with good.] 1377 LANGLAND *P. Pl.* B. xiii. 144 To louye . . . pine enemye in al wyse euene forth with pi-selue, Cast coles on his hed. 1526-34 TINDALE *Rom.* xii. 20

In so doynge thou shalt heape coles of fyre on his heed. 1846 DICKENS *Let.* to Landor 22 Nov. I forgive you your reviling of me: there's a shovelful of live coals for your head. 1874 CARLYLE *Let.* to Jno. Carlyle '[Disraeli] ... I almost never spoke of without contempt ... and ... here he comes with a pan of hot coals for my guilty head'.

To heap (cast, pile) Ossa upon Pelion.

[L. VIRGIL *Georgics* i. 281 *Imponere Pelio Ossam* The allusion is to the attempt of the giants, in mythology, to scale heaven by piling Mount Ossa upon Mount Pelion.] 1633 T. HEYWOOD *Eng. Trav.* iv. iii (Merm.) 223 And, to suppress Your souls yet lower, without hope to rise, Heap Ossa upon Pelion 1668 COWLEY *Essays, Of Greatness* (1906) 433 The old Gyants are said to have made an Heroical attempt of scaling Heaven in despyght of the gods, and they cast Ossa upon Olympus and Pelion upon Ossa.

To hide one's light (candle) under a bushel.

[1526-34 TINDALE *Mail.* v. 15 Nether do men lyght a candell, and put it vnder a bushell, but on a candelstick, and it lighteth all them which are in the housse.] a. 1873 LYTON K. viii. vii (Hoppe) Slothfully determined to hide his candle under a bushel

To hit (kick) a man when he is down.

1712 SWIFT *Jrnl.* to Stella 8 Jan. The Duke of Marlborough says there is nothing he now desires so much as to ... soften Dr. Swift. ... Now he is down, I shall not trample on him. 1853 THACKERAY *Newcomes* xxix I don't know whether it is very brave in you to hit a chap when he is down. 1870 J. R. GREEN *Let.* to Freeman 31 Aug I can't kick France now she's down, as Jupiter does.

To hit (strike) below the belt.

1890 S. BARING-GOULD *Arminell* ii. xxxiv. 265 You have behaved infamously towards your benefactor, you have hurt him where he is most sensitive—hitting, you contemptible little coward, below the belt. 1926 *Times* 13 Jul. 10/3 In England we did not believe in stabbing a man in the back or hitting him below the belt.

To hit one over the thumbs.

[= to punish, or reprove sharply.] a. 1548 HALL *Chron.* Hen. VII 33 In the later ende of hys oracion, he a little rebuked the lady Margaret and hyt her of [Grafton on] the thombes. 1553 T. WILSON *Rhet.* (1580) 3 The Philosopher ... did hit a yong man ouer the Thumbs verie handsomely, for vsyng ouer old, and ouer straunge woordes.

To hit the nail on the head.

[= to come at the point of the matter.] a. 1529 SKELTON *Col. Cloute* 34 And yf that he hyt The nayle on the hede, It standeth in no stede. 1599 H. BUTTES *Dyets Drie Dinner* E vj His chiefe pride resteth in hitting the nayle on the head with a quante Epithute. 1662 FULLER *Worthies, Linc.* (1840) ii. 295 James Yorke ... set forth a book of heraldry.

... And although there be some mistake (no hand sodayste as always to hit the nail on the head!) [&c.] 1852 E. FITZGERALD *Polonius* 15 Where the writer has gone to the heart of a matter, the centre of the circle, hit the nail on the head and driven it home. 1903 BRYCE *Stud. Contemp. Biog.* 461 Mr. Gladstone showed in argument a knack of hitting the nail not quite on the head.

To hit (shoot nigh) the prick (mark).

c. 1400 *Soudone Bab.* 2260 Thou kanste welle hit the prikke! 1546 J. HEYWOOD *Prov.* (1867) i. vi xii Ye mary (quoth he) nowe ye shoote nie the pricke. [1 mark in shooting with bow.]

1594-5 SHAKS. *L.L.L.* IV. i. 138 *Boyet.* A mark, says my lady! Let the mark have a prick in 't, to mete at, if it may be. . . *Cost.* Indeed a' must shoot nearer.

To hold a candle to the devil.

[= to assist in wrong-doing.] 1461 *Paston Lett.* (Gardner) II. 73 It is a comon prouerbe, 'A man must sumtyme set a candell before the Devyle.' 1520 WHITTINTON *Vulgaria* (E.E.T.S.) 107 Thou art aboute to please a shrewe (I haue espyed) as a man that offereth a candell to the deuyll 1546 J. HEYWOOD *Prov.* (1867) i. x. 20 I fearyng She would spit her veynm, thought it not euyl! To sette vp a candell before the deuyll. 1599 PORTER *Angry Wom.* *Abingd.* iv. iii (Merm.) 176 Yet I'll give him good words; 'tis good to hold the candle before the devil. 1649 HOWELL *Pre-em. Parl.* 20 According to the Italian Proverb, That one must sometimes light a candle to the Devil. 1828 SCOTT *F. M. Perth* ii. 213 (D.) Here have I been holding a candle to the devil, to show him the way to mischief.

To hold by the apron-strings.

1678 RAY *Prov.* 226 To hold by the Apron-strings. i.e. in right of his wife.

To hold on like grim death.

1837 TH. HOOK *Jack Brag* xx 'Delightful breeze!' said Mr. Buckthorne to Jock, who was holding on, like grim death, by the companion. 1861 READE *Cloister & H.* iv He would seize it with his teeth, and ... hold on like grim death by his huge ivories.

To hold (keep, bring, put) one's nose to the grindstone.

1532 FRITH *Mirr. to know Thyself* (1829) 273 This Text holdeth their noses so hard to the grindstone, that it clean disfigureth their faces. 1546 J. HEYWOOD *Prov.* (1867) i. v. 10 I shall to reueng former hurtis, Hold their noses to grinstone 1621 BURTON *Anat. Mel.* iii. i. iii (1651) 429 We ... contemn, insult, vex, torture, molest, and hold one another's noses to the grindstone hard. 1801 EDGEWORTH *Pop. Tales, Contrast* i I would not let my nose be kept to the grindstone, as yours is, for any one living. 1823 GALT *Enail* iii. xx Leave no stone unturned till you hae brought Mr. Milrookit's nose to the grindstone. 1901 S. LANE-POOLE *Sir H. Parkes in C. i.* 14 Morrison ... kept his nose to the grindstone, and taught him the value of hard work.

To hold (or run) with the hare and run (or hunt) with the hounds.

c. 1440 Jacob's Well (E.E.T.S.) 263 pou hast a crokyd tunge heldyng wyth hownd and wyth hare. 1546 J. HEYWOOD *Prov.* (1867) i. x. 19 There is no mo such titifys in Englands ground. To holde with the hare, and run with the hound. 1579 LYL *Euphues* (Arb.) 107 Whatsoeuer I speake to men, the same also I speake to women, I meane not to run with the Hare and holde with the Hounde. 1690 *Turn-Coat of Times in Rozb. Ball.* (1883) iv. 515 I can hold with the Hare, and run with the Hound Which no body can deny. 1896 M. A. S. HUMF *Courtships of Q. Eliz.* 261 Leicester, as usual, tried to run with the hare and hunt with the hounds, to retain French bribes and yet to stand in the way of French objects.

To hop against the hill.

[= to strive against an unsurmountable obstacle. HAZL.] 1575 GASCOIGNE *Poetes, Hearbes* (1907) 335 So strive I now to shewe, my feeble forward will, Although I know my labour lost, to hop against the Hill.

To hop the twig.

[= to go off, die.] 1797 MARY ROBINSON *Walsingham* iv. 280 [He] kept his bed three days, and hopped the twig on the fourth. 1828 *Craven Dial*, *Hop*, to die. *Ibid*, *Hop*, 'to hop the twig', to run away in debt 1870 MISS BRIDGMAN *R. Lynne* ii. iv. 289 If old Campbell hops the twig.

To hug one as the devil hugs a witch.

1678 RAY *Prov.* 286 To hug one as the Divell hugs a witch. 1788 SWIFT *Pol. Conversat* 1 Wks. (1856) II. 342 *Lady A.* Why she and you were as great¹ as two inkle-weavers. I've seen her hug you as the devil hugged the witch. [¹ intimate.]

To hunt for (or catch) a hare with a tabor.¹

[= to seek to do something almost impossible.] 1399 LANGLAND *Rich. Redeles* i. 58 Men myzhten as well haue hunted an hare with a tabre As aske any mendis flfor pat pei mysdede. c. 1430 LYDGATE *Minor Poems* (Percy Soc.) 154 Men with a tabour may lyghtly catche an hare. 1546 J. HEYWOOD *Prov.* (1867) i. ix. 17 And yet shall we catche a hare with a taber, As soone as catche ought of them. 1579 LYL *Euphues* (Arb.) 44 You shal assoone catch a Hare with a taber as you shal perswade youth . . . to such seueritie of life. 1624 CAPT. J. SMITH *Virginia* iv. 155 Will any goe to catch a Hare with a Taber and a Pipe? [¹ a small drum.]

To jump (or leap) at it like a cock at a gooseberry.

1813 SCOTT *Let. Southey* 4 Sept. in *Lockhart* xxvi I . . . beg you think before you reject the offer . . . I should have jumped at it like a cock at a gooseberry. 1824 — *St. Ronan's* ii He just jumped at the ready penny, like a cock at a grosert.¹ 1836 M. SCOTT *Cruise Midge* viii Ancient maidens, who at forty loup like a cock at a groustart¹ . . . at the homo

they turned up their noses at at twenty. [¹ gooseberry.]

To jump (or marry over) the broomstick (besom).

[= to go through a quasi-marriage ceremony, in which the parties jump over a broomstick.] 1774 *Westmr. Mag.* ii. 16 He had no inclination for a Broomstick-marrage. 1824 MACAULAY *Misc. Writ.* (1860) i. 95 They were married over a broomstick. 1876 BLACKMORE *Cripps* xix Three or four score of undergraduates . . . had offered her matrimony, and three or four newly elected fellows were asking whether they would vacate, if they happened to jump the broomstick.

To keep Bayard¹ in the stable.

c. 1400 *Beryn* (E.E.T.S.) i. 3183 Ful trewe is that byword, 'a man to seruesabill, Ledithe off[e] beyard [Bayard] from his owne stabill. 1546 J. HEYWOOD *Prov.* (1867) i. xii. 39 Their landlorde came to their house to take a stresse For rent, to haue kept Bayard in the stable. 1623 CAMDEN *Rem.* 273 Keepe Bayard in the stable. [¹ a (bay) horse.]

To keep Hilary term.

[= to be cheerful or merry.] 1629 T. ADAMS *Serm.* (1861-2) i. 68 This joy . . . overcomes the world, nonsuits the devil, and makes a man keep Hilary-term all his life.

To keep one's head above water.

[= to avoid ruin by a continued struggle.] 1742 FIELDING *J. Andrews* III. xiii If I can hold my head above water it is all I can. 1809 MALKIN *Gil Blas* v. i, par. 7 To carry me discreetly through the world, and keep my head above water. 1860 SURTEES *Plain or Ring?* xxxix I'm . . . just able by the greatest caution and prudence to keep my head above water and no more.

To keep one's own counsel.

1639 CLARKE *Parcem.* 67 Keep counsell first thy selfe. 1711 ADDISON *Specul.* No. 12, par. 1 I am the best Man in the World to keep my own Counsel. 1855 MACAULAY *Hist. Eng.* iv. 534 William kept his own counsel so well that not a hint of his intention got abroad.

1598-9 SHAKS. *Much Ado* III. iii. 91 Keep your fellows' counsels and your own 1600-1 SHAKS. *Ham.* IV. ii. 11 That I can keep your counsel and not mine own.

To keep one's tongue within one's teeth.

1660 TATHAM *Rump* i. 1 (1879) 212 You know, my lord, I can keep my tongue within my teeth sometimes. 1721 KELLY *Scot. Prov.* 225 Keep your tongue within your teeth.

To keep sheep by moonlight.

[= to be hanged in chains.] 1898 A. E. HOUSMAN *Shropsh. Lad* ix [Lads] That shepherded the moonlit sheep A hundred years ago.

To keep the wolf from the door.

[= to avert starvation.] a. 1529 SKELTON *Col. Cloute* 152-5 Lyke Aaron and Ure,¹ The wolfe from the dore To werry² and

to kepe From theyr goostly shepe. 1546 J. HEYWOOD *Prov.* (1867) II vii. 68 I would haue ye stur Honestly, to kepe the wolfe from the dur. 1645 HOWELL *Lett* 28 Apr. (1903) I. 99 *He or she* should have wherewith to support both, . . . at least to keep the wolf from the door, otherwise it were a mere madness to marry. 1885 J. ORMSBY *Don Quixote* I Introd. 30 [Cervantes] married . . . a lady . . . who brought him a fortune which may possibly have served to keep the wolf from the door, but if so, that was all. [¹ Hur. * guard]

To kick against the prick(s).¹

[= to resist to one's own hurt] [*Acta apost ix 5 Durum est contra stimulum calcitraire.*] c. 1300 *Cursor Mundi* I 19626 Hit is to be ful harde & wik for to wrik a-ga-ne-pe prik 1330 WYCLIF *Acts ix 5* It is hard to thee to kike agens the pricke. c. 1380 CHAUCER *Truth* I. 11 And eek be war to sporne ageyn an al. c. 1390 GOWER *Conf. Amantis* III. 16 And thus myn hand agien the pricke I hurte. c. 1430 LYDGATE *Pilgr. Life of Man* (E.E.T.S.) 390, l 14459 Hard ys to sporne ageyn an hal. 1546 J. HEYWOOD *Prov.* (1867) II. v. 55 Foly it is to spourne against a pricke 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 64 It is hard to fling at the brod¹ or kick at the prick. a. 1677 BARROW *Serm.* III. 394 To blow against the wind, to kick against the pricks. 1926 *Times* 29 June 17/3 The West Ham Board of Guardians persist in kicking against the pricks [¹ goad]

1596-7 SHAKS. *K. John* III. i. 142 Why thou against the church, our holy mother, So wilfully dost spurn.

To kick down the ladder.

1655 FULLER *Ch. Hist.* v. III (1808) II. 65 [Polydore Virgil] is said to have burned all those rare authors, which he could compass into his possession. Thus . . . he cut down those stairs whereby he ascended the throne of his own knowledge. 1794 NELSON in NICOLAS *Disp.* (ed. 2) I. 449 Duncan is, I think, a little altered; there is nothing like kicking down the ladder a man rises by. 1848 THACKERAY *Book of Snobs* VII (1872) 27 She has struggled so gallantly for polite reputation that she has won it: pitilessly kicking down the ladder as she advanced degree by degree. 1882 S. R. GARDINER *Introd. Eng. Hist.* 68 The Great Council . . . might be inclined, if they proved successful, to kick over the ladder by which they had risen to power.

To kick one's heels.

[= to stand waiting idly or impatiently.] 1760 FOOTE *Minor* II (1781) 51 To let your uncle kick his heels in your hall. 1833 MARRYAT *P. Simple* XIII I'll trouble him [not] to leave me here kicking my heels.

To kick over the traces.

[= to throw off the usual restraints.] 1861 H. KINGSLEY *Ravenshoe* xli I'll go about with the rogue. He is inclined to kick over the traces. 1878 L. STEPHEN *Hours in Library* II. 354 The effervescence of genius which drives men to kick over the traces of respectability.

To kick the bucket.

[The beam on which a slaughtered pig is suspended by the heels is called in Norfolk a 'bucket', hence the phrase signifies 'to die'] 1785 GROSE *Dict. Vulg. T.* s.v. *To kick the bucket*, to die. 1806 WOLCOT (P. Pindar) *Tristia* Wks (1816) IV 309 Pitt has kick'd the bucket. 1810 TANNAHILL *Poems* (1846) 57 Till time himsel' turn auld and kick the bucket 1899 W. P. RIDGE *Son of the State* xi A man that's getting near to kicking the bucket can't be too cautious of what he says.

To kick the wind.

1598 FLORIO *World of Wordes* 96/1 *Dar de' calci a Rouaio*, to be hang'd, to kicke the winde.

To kill the fatted calf.

1526 TINDALE *Luke* xv. 23 And brynge hider that fatted caulfe, and kyll hym, and lett vs eate, and be mery. 1647 COWLEY *Mistress, The Welcome*, I Go, let the fatted calf be kill'd. 1810 J. MOORE *Post-Captain* (ed. 4) VIII. 34 The whole family crowded round him: the fatted calf was killed; and all was joy, mirth, and jubilee

To kill the goose that lays the golden eggs.

1484 CAXTON *Æsop* (Jacobs) II. 245 This fable sayeth of a man whiche had a goos that leyed every day an egge of gold. [The whole fable is given.] 1589 ? LYLIE *Pappew Hatchet* Wks. (1902) III 404 A man . . . had a goose, which cuene daie laid him a golden egge, hee . . . kild his goose, thinking to haue a mine of golde in her bellie, and finding nothing but dung, . . . wisht his goose ahue. 1824 SCOTT *St. Ronan's* xi You must draw the neck of the goose which lays the golden eggs; you must lend me the whole stock. 1911 *Spectator* 22 Apr. 592 Capital already committed to an industry can sometimes be 'held up' by the State and forced to accept, not the market price, but a price artificially fixed. . . . Such treatment soon kills the goose that lays the golden eggs. 1925 *Times* 19 Dec. M Bratiano, the Finance Minister, is 'killing the goose that lays the golden eggs'.

To kill two birds with one stone (bolt, sling).

1611 COTGRAVE s.v. *Coup D'une pierre faire deux coups*. To kill two birds with one stone. 1656 HOBBS *Liberty*, &c. (1841) 117 T. H. thinks to kill two birds with one stone, and satisfy two arguments with one answer. 1659 HEYLIN *Animadv.* in FULLER *Appeal Inj. Innoc.* (1840) 656 That two birds might be killed with the same bolt, no sooner was Dr. Price deceased, but the bishop of Lincoln . . . calls the prebends together. 1662 FULLER *Worthies, Kent* (1840) II. 151 Thus have I (not killed two birds with one bolt, but) revived two men's memories with one record. 1670 RAY *Prov.* 197 To kill two birds with one shaft (stone). *D'une pierre faire deux coups, Gall.* 1843 DICKENS *M. Chuz.* vi It was their custom, . . . whenever such a thing was practicable, to kill two birds with one stone. 1902 *Spectator* 11 Jan. It will be convenient and economical to kill two birds with one stone, and to use the same men for garrisoning the country and for settling on the land.

To kill two flies with one flap.1678 RAY *Prov.* 275.**To kill with kindness (as fond apes do their young).**

1601 LYLLY *Love's Mel.* IV. ii. *Pro.* That young cruel resembleth old apes, who kill by culling: . . . never smiling but when she meaneth to smite. 1607 T. HEYWOOD *A Woman killed with kindness* [title]. 1629 T. ADAMS *Serm.* (1861-2) II. 57 These are Satan's white boys, or rather black boys, whom he kills, like the ape her young, with kindness, and damns with indulgence. 1698 FRYER *Acc. E. India & P* 100 Tom Cornat . . . was killed with kindness by the English Merchants. 1670 RAY *Prov.* 2 The ape so long chippeth her young that at last she killeth them. [¹ fondling, embracing.]

1593-4 SHAKS. *Tam. Shr.* IV. i. 211 This is a way to kill a wife with kindness.

To kiss the clink¹ (or counter¹).

[= to be confined in prison.] 1588 J. UDALL *Diotrephes* (Arb.) 22 I will make thee kiss the Clink for this gear. 1620 ROWLANDS *Night Raven* (1872) 11 You kisse the Counter sirra. 1626 *Letter* (N.) Some constables, for refusing to distrain, have kissed the Counter. [¹ prison.]

To kiss the cup.

[= to drink.] c. 1412 HOCCELEVE *De Reg. Princ* 3815 More is . . . honorable, a man compylene of thirst, Than drunken be, whan he cuppe hap kist. 1579 GOSSON *Sch. Abuse* (Arb.) 25 Kissing the cupp too often.

To kiss (lick) the dust (ground).

1589 *Pasquil's Ret.* B Ouerthrow the state, and make the Emperall crowne of her Maestiey kisse the ground. 1782 COWPER *Boadicea* 19 Soon her pride shall kiss the ground. 1835 I. TAYLOR *Spr. Despot.* x. 410 To kiss the dust before monstrous superstitions. 1867 TROLLOPE *Chron. Barset* II. iv. 129 She had yielded and had kissed the dust.

1605-6 SHAKS. *Macbeth* V. vii. 57 I will not yield To kiss the ground before young Malcolm's feet. 1610-11 Wini. T. V. i. 199 They kneel, they kiss the earth.

To kiss the hare's foot.

[= to be late.] 1613-16 W. BROWNE *Brit. Past.* II. ii We had need Make haste away, unless we meane to speed With those that kisse the Hares foot. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 344 SIR JOHN LINGER comes in. . . . *Lady S.* I doubt you must kiss the hare's foot. *Sir J.* I see you are fast by the teeth. 1818 SCOTT *Lei.* to Croker 5 Feb. in LOCKHART XI Keith . . . got the earldom, . . . and the poor clergyman nothing whatever, or, as we say, *the hare's foot to lick*.

To kiss the post.

[= to be shut out in consequence of being too late.] c. 1514 BARCLAY *Egloges* II (1570) B iv/2 Thou shalt lose thy meat and kisse the post. 1600 T. HEYWOOD *1st Pt. Edu.* IV, Wks. (1874) IV. 47 Make haste thou art best, for feare thou kisse the post. 1681 W. ROBERTSON *Phrasel. Gen.* (1693) 475 You must kiss the post, or hare's foot, *Sero venere bubulci*.

To kiss the rod.

[as children formerly had to do before chastisement.] a. 1586 SIDNEY *Arcadia* II (1867) 190 Yet he durst not but kiss his rod and gladly make much of his entertainment. 1628 SHIRLEY *Witty Fair One* I. III Come, I'll be a good child, and kiss the rod. 1800 T. MILNER in *Life* XII (1842) 209 When the fits of illness come, I do not, I believe, properly kiss the rod.

1594-5 SHAKS. *Two Gent.* I. ii. 57 Foolish love That, like a testy babe, will scratch the nurse And presently all humbled kiss the rod! 1595-6 Rich. II V. 1. 32 Wilt thou, pupil-like, Take thy correction mildly, kiss the rod.

To know a goose from a gridiron.

1896 J. C. HUTCHESON *Crown & Anch.* vi He's quite a contrast to the sucking Nelsons . . . who don't, as a rule, know a goose from a gridiron!

To know a hawk from a handsaw.

[In the following, *handsaw* is generally explained as a corruption of *heronshaw*, or *hernsew*, dial. *harnsa*, heron.] 1850 KINGSLEY *Alton L.* IV Wasn't there enough in that talk . . . to show anybody that, who can tell a hawk from a hand-saw?

1600-1 SHAKS. *Ham.* II. ii. 367 I am but mad north, north-west; when the wind is southerly, I know a hawk from a handsaw.

To know the ropes.

[= to be acquainted with ways of doing things.] 1840 R. H. DANA *Bef. Mast* IX The captain, who . . . 'knew the ropes', took the steering oar. 1874 *Slang Dict* 271 'To know the ropes', is to be conversant with the minutiae of metropolitan dodges. 1892 STEVENSON *Wrecker* XXII Anywhere from Tonga to the Admiralty Isles, he knew the ropes and could lie in the native dialect.

To know the worst is good.

1639 J. CLARKE *Param.* 199.

1595-6 SHAKS. *Mids. N. Dr.* I. i. 63 I beseech your Grace, that I may know The worst that may befall me in this case.

To know which way the wind blows.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 75 I know, And knew, which waie the winde blew, and will blow.

To laugh in one's face and cut his throat.

1629 T. ADAMS *Serm.* (1861-2) III. 267 It is a dissembling falsehood in man to smile and betray, as Judas began his treachery with a kiss. Such are likened to those bottled windy drunks, that laugh in a mans face, and then cut his throat. 1678 RAY *Prov.* 256 To laugh in ones face and cut his throat. As bottled Ale is said to do. Da una banda m'onge, da l'altra me ponge. *Ital.* 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 345 *Ld. Smart.* I have some excellent cider. . . . How is it treacherous? *Ld. Spark.* Because it smiles in my face, and cuts my throat.

To laugh in one's sleeve.

[= to be secretly amused.] 1506 DAUS tr. Sleidane's Comm 64 If I coveted now to avenge the injuries that you have done me, I myght laughe in my slyve. 1546 J HEYWOOD *Prov* (1867) II. v. 58 To that I saide nought but laught in my sleue. 1642 D. ROGERS *Naaman* 228 Thou . . . hast fleerd and laught in the sleeve at the sincere. 1799 WOLCOT (P. Pindar) *Nil Admirari* Wks (1816) III. 443 With smiles her eulogy Miss Hannah hears; Laughs in her sleeve at all thy pompous praise. 1836 MARRYAT *Midsh. Easy* XIII Mr. Hicks laughed in his sleeve, so did Jack.

To laugh like a hyena.

1837 TH HOOK *Jack Brag* XIV The purser of the ship—a great coarse creature, who used to laugh all day long like a hyena. 1857 TROLLOPE *Barch. Tow.* XXXIII Mrs Proudie smiled as a hyena may probably smile before he begins his laugh. . . . And then the hyena laughed out. 1599–1600 SHAKS. *A.Y.L.* IV i. 163 I will laugh like a hyen, and that when thou art inclined to sleep.

To laugh (smile) on the other (wrong) side (of one's face, mouth).

1666 TORRIANO *Ital Prov.* 173 The English say, when one hath conveniently reveng'd ones self on another, Now you can laugh but on one side of your mouth, friend 1809 MALKIN *Gil Blas* II v, par. 2 We were made to laugh on the other side of our mouths by an unforeseen occurrence 1834 EDGEWORTH *Helen* XXVI Ladies may smile, but they would smile on the wrong sides of their pretty little mouths if they had been treated as I have been 1842 S. LOVER *Handy Andy* III 'I'll make him laugh at the wrong side of his mouth', thought the Squire . . . and began a very smart horsewhipping of the attorney. 1905 WEYMAN *Starvecrow* F. VII He'll drub you . . . till you smile on the other side of your face!

To lay (cast, throw) (a thing) in one's dish.

[= to reproach or taunt him with it] 1551 T. WILSON *Logike* (1580) 62 b When wee charge hym with a like fault, and laye some greater matter in his dishe. 1596 NASHIE *Saffron Walden* 67 Hee casts the begger in my dish at euerie third sillable. 1615 SWETNAM *Arraignment. Women* (1880), p. XVIII Her dowrie will be often cast in thy dish if shee doe bring wealth with her. 1722 SEWEL *Hist. Quakers* (1795) I. 8 Under the bloody reign of Queen Mary, this was laid in his dish.

To lay (up) in lavender.

[= (a) to lay aside carefully for future use, (b) slang to pawn, (c) to put out of the way of doing harm.] 1605 CHAPMAN, &c. *Eastw. Hoe* G 2 Good faith rather then thou shouldest pawne a rag more i'te lay my ladship in lauender. a. 1628 EARLE *Microcosm*, *Yng. raine Preacher* (Arb.) 23 He . . . ha's a jest still in lavender for Bellarmine. a. 1639 WORTON *Let. to Walton in Relig.* (1651) 512 Yours hath lyeen so long by me (as it were in lavender) without an answer. 1822 SCOTT

Nigel XXIII Lowestoffe is laid up in lavender only for having shown you the way into Alsatia a. 1700 B.E. *Dict. Cant. Crew* s.v. *Laydup-in Lavender*, when any Cloaths or other Moveables are pawn'd or dipt for present Money.

To lay it on with a trowel.

[= to express a thing coarsely; now spec. to flatter grossly.] 1650 FULLER *Pisgah-sight* II VI (1869) 142 Flattery of the Roman emperors, . . . so gross that it seems . . . daubed with a trowel 1732 T. FULLER *Gnom.* 261 You lay on your Butter, as with a Trowel 1893 G.W.E. RUSSELL *Coll. & Recoll.* XIII He [Lord Beaconsfield] said to Mr. Matthew Arnold. . . 'Every one likes flattery; and when you come to Royalty you should lay it on with a trowel.'

1599–1600 SHAKS. *A.Y.L.* I. II. 112 Well said, that was laid on with a trowel.

To lay the reins on the neck.

1607 R. [AREW] tr. *Esienné's World of Wonders* 58 Youth is set at libertie, and haue the reine laid in their necks to runne at randon. 1807 OPIE *Lect. on Art* IV (1848) 332 No man ever more completely laid the reins on the neck of his inclinations.

To lay the stool's foot in water.

1830 RORBY *Vocab. E. Anglia* 433 'To lay the stool's foot in water'—To make preparation for company. It is derived from the custom of washing brick floors.

To lay up for holidays.

1546 J HEYWOOD *Prov.* (1867) II. X 83 In condution they differde so many waies that lightly he layde hir up for hollie daies. 1580 LYL EUPHRAES & HIS ENG. (ARB.) 323 Thou goest about . . . to hang me up for holidayes, as one neither fitting thy head nor pleasing thy humor.

1598–9 SHAKS. *Much Ado* II. 1. 343 *Beat.* I may sit in a corner, and cry heigh-ho for a husband! . . . *D. Pedro.* Will you have me, lady? *Beat.* No, my lord, unless I might have another for working days: your Grace is too costly to wear every day.

To lead one by the nose.

[Lukian, Hermos. 168: οὐδὲν κωλύσει σε τῆς ῥινὸς ἔλκεσθαι ὑφ' ἐκάστον=L. naribustrahare, as was done with bears.] 1598 FLORIO *World of Wordes* s.v. *Menar per il naso*, to leade by the nose, to make a foole of one. 1621 BURTON *Anal. Mel* III. IV. I. II (1651) 648 They will make others most devout and superstitious, . . . and lead them by the nose like so many bears in a line. 1639 FULLER *Holy War* II. XXXI (1840) 90 Manasses, . . . under pretence of opening the queen's eyes, did lead her by the nose, captivating her judgment instead of directing it.

1610–11 SHAKS. *Wint. T.* IV. III. 835 Though authority be a stubborn bear, yet he is oft led by the nose with gold. 1604–5 *Othello* I. III. 407 The Moor . . . will as tenderly be led by the nose As asses are.

To leak like a sieve.

1861 C. READE *Cloister & H.* I.VII The captain left the helm and came amidships pale as

death. . . . 'She leaks like a sieve'. 1903 A. T. QUILLER-COUCH *Helty Wesley* II. 1 The kettle . . . began to leak like a sieve.

To lean to the wrong shore.

1546 J. HEYWOOD *Prov.* (1867) II. II. 47 Ye leane (quoth he) to the wrong shore.

To lean upon a broken reed (or trust to a broken staff).

[1611 BIBLE *Isaiah* xxxvi. 6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it.] 1580 H. GIFFORD *Posie* (Gros.) 71 To trust her looks . . . Is nothing els but trust a broken staffe. 1757 SMOLLETT *Reprisal* I. 1 You lean upon a broken reed, if you trust to their compassion.

To leap at a daisy.

[= to be hanged] 1575 *Gamm. Gurton* v. ii. 235 I will go neare for this to make ye leape at a dasye.

To leap over the hedge before you come at the stile (or vice versa).

1566 GASCOIGNE *Supposes* II. 1. (1907) 202 You would fayne leape over the stile before you come at the hedge. 1670 RAY *Prov.* 184.

To leave in the briers.

[in troubles, difficulties.] 1520 WHITTINTON *Vulgaria* (E.E.T.S.) 98 Thou art a sure spere at nede . . . that leues a man stykkyng in the breres 1563 FOXE A. & M. I. 208/1 Leaving the Bishops, and such others, in the Briers 1670 RAY *Prov.* 166 To leave one in the briers (or suds).

To leave in the lurch.

[= to leave in adverse circumstances, or unexpected difficulty.] 1596 NASHE *Saffron Walden* 119 He . . . left both of them in the lurch for him 1600 HOLLAND *Livy* 222 The Volscians seeing themselves abandoned and left in the lurch by them, . . . quit the campe and field. 1705 STRYPE *Life of Cheke* v. II (1821) 94 The Lords . . . proclaimed Mary Queen, . . . and thus was poor Sir John Cheke left in the lurch. 1879 BROWNING *Martin Relph* 66 He has left his sweetheart here in the lurch.

To leave no stone unturned.

[= to try every possible means. Gr. *Eur. Heracl.* 1002 *πάντα κυψάσαι πέτρων*. L. PLINY. Ep. I. 20. 15 . . . omnia pertempto, omnia expior, *πάντα denique ἄβρον κυάει*.] c. 1550 *Dice-Play* B vj He will refuse no labour nor leaue no stone vnturned, to pick up a penny. 1655 FULLER *Ch. Hist.* xi. II. (1868) III. 471 They did whatsoever good men could, . . . leaving no stone unturned which might advantage them herein. 1926 *Times* 17 Apr. 14/3 The Government . . . would leave no stone unturned to avoid the catastrophe of a stoppage.

To let the cat out of the bag.

[= to disclose a guarded secret.] 1760 *Lond. Mag.* xxix. 224 We could have wished that the author . . . had not let the cat out of the

bag. 1796 EDGEWORTH *Par. Asst.*, *Eton M.* III ii I forgot, I was nigh letting the cat out o' the bag again. 1836 MARRYAT *Midsh. Easy* XXI Gascoigne closed his chair to Jack's, who, he was afraid, being a little affected with wine, would 'let the cat out of the bag' 1847-8 THACKERAY *Vanity F.* xix Letting the cat of selfishness out of the bag of secrecy.

To lick honey through a cleft stick.

1670 RAY *Prov.* 184.

To lick (a person or thing) into shape.

[= to give form and regularity to; to mould, make presentable.] 1413 *Pilgr. Soule* (Caxton 1483) iv. xxiv 70 Beres ben brought forthe al fowle and transformyd and after that by lyckynge of the fader and the moder they ben brought in to theyr kyndely shap 1612 CHAPMAN *Widowes T Wks.* (1873) III. 31 He has not licked his whelp into full shape yet 1621 BURTON *Anat. Mel. Democr.* to Rdr. (1676) 7/2 Enforced, as a Bear doth her Whelps, to bring forth this confused lump, I had not time to lick it into form. 1780 WESLEY *Wks.* (1872) IX. 509 Mr Law, by taking immense pains, has licked it into some shape 1862 MRS. CARLYLE *Lett.* III 132 I shall have trouble enough in licking her [a young servant] into shape.

To lick it up like Lim hay.

1670 RAY *Prov.* 206 To lick it up like Lim hay. *Lim* is a village on the river *Mersey*, that parts *Cheshire* and *Lancashire*, where the best hay is gotten

To lick the fat from the (a person's) beard.

[= to forestall the results of (a person's) enterprise or industry.] 1548 HALL *Chron.* 169 b Other . . . merchants . . . sore abhorryng the Italian nacion for lickyng the fat from their beards, and taking from them their accustomed livyng. 1579 SPENSER *Sheph. Cal.* Sep. 123 But they that shooten nearest the pricke Sayne, other the fat from their beards doen lick.

To lick whole.

[= to heal of wounds or sores by licking.] c. 1550 *Disc. Common Weal Eng.* (1893) 32 If anie men haue licked them selues whole youe be the same. 1596 BP. W. BARLOW *Three Serm.* I. 129 Who vnder a show of licking them whole, suck out euen their hart blood 1670 RAY *Prov.* 184 To lick ones self whole again. 1712 ARBUTHNOT *John Bull* iv. vi He would quickly lick himself whole again, by his vails.

To lie (live) at rack and manger.

[= to live in reckless abundance.] c. 1378 WYCLIF *Works* (Matthew) 435 It is yuel to kepe a wast hors in stable, . . . but it is worse to have a woman at racke and at manger. c. 1625 J. FLETCHER *Lit. Fr. Law.* v. i (1905) III. 451 God help the Courtiers, That lye at rack and manger. 1679 MRS BEHN *Feign'd Curtizan* III. 1 Danger, . . . once o'recome, I lie at rack and manger. 1843 CARLYLE *Past & Pr.* II. 1 John Lackland . . . tearing out the bowels of St. Edmundsbury Convent . . . by living at rack and manger there.

To lie at (the) catch (or upon the catch).

[= to set oneself to entrap a person, to be captious] 1605 T. RYVES *Vicar's Plea* (1620) 141 That hee seeme not to lie at catch for an aduantage against his inferiour fellow minister. 1659 FULLER *Appeal Inj. Innoc* in *Hist. Camb. Univ* (1840) 405 I have to do with an adversary who lieth at catch for the least aduantage 1678 BUNYAN *Pilgr.* i (1877) 88 *Talk.* You lie at the catch, I perceive. *Faith.* No, not I; I am only for setting things right

To lie in bed and forecast.

1678 RAY *Prov.* 75.

To lie in bed till meat falls in one's mouth.

1546 J. HEYWOOD *Prov.* (1867) i. ix. 17 Tyl meate fall in your mouth, will ye ly in bed.

To line one's pockets.

[= to amass a comfortable fortune.] c. 1514 A BARCLAY *Cyt. & Uplondysim.* (Percy Soc.) lxi He had a pautner with purses manyfold And surely lined with silver and with golde. 1781 W. BOWMAN *Serm.* xxix 'Tho' such change would line our breeches.

1604-5 SHAKS. *Othello* I. i. 53 Others there are Who, . . . throwing but shows of service on their lords, Do well thrive by them, and when they have lin'd their coats Do themselves homage.

To live from hand to mouth.

[= to live improvidently.] 1603 FLORIO tr. *Montaigne* III. iii (1897) V. 68 I live from hand to mouth, and . . . I live but to myself. 1712 ARBUTHNOT *John Bull* xv Poor Frog . . . is in hard circumstances, he has a numerous family, and lives from hand to mouth. 1910 *Spectator* 6 Aug. 199 Other women . . . waste by living in a needlessly hand-to-mouth fashion.

To live (or be) in clover.

[= to live luxuriously, clover being good for cattle.] 1710 *Brit. Apollo* II. No. 105. 3/1 I liv'd in Clover. 1813 RAY *Prov.* 57 He's in clover. 1856 R. VAUGHAN *Mystics* (1860) II. VIII. ix. 102 He has been sometimes in clover as a travelling tutor, sometimes he has . . . fared hard. 1864-5 DICKENS *Our Mut. F.* i. xv A man with coals and candles and a pound a week might be in clover here.

To live like fighting cocks.

1826 COBBETT *Rur. Rides* (1885) II. 107 [They] live like fighting-cocks upon the labour of the rest of the community. 1858 SURTEES *Ask Mamma* xxiv The servants here seem to live like fighting-cocks, . . . breakfasts, luncheons, dinners, teas, and suppers.

To live on air like the chameleon.

1629 T. ADAMS *Serm.* (1862) i. 361 Is he ever the fuller or fatter for our word? Not unless, like a chameleon, he can live by air. 1670 RAY *Prov.* 56 A man cannot live by the air. a. 1812 J. WOLCOT (P. Pindar) *Lyric Odes* v.

(1816) I. 18 No matter, verily, how slight their fare, Nay, though camelon-like, they fed on air.

1594-5 SHAKS. *Two Gent.* II i. 181 The chameleon Love can feed on the air. 1600-1 *Ham.* III. ii. 101 Of the chameleon's dish. I eat the air, promise-crammed.

To live peaceably with all, breeds good blood.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 361.

To look as if he had eaten his bed straw.

1678 RAY *Prov.* 286.

To look babies.

[i.e. the small image of oneself reflected in the pupil of another's eye] 1599 BRETON *Wit's Will* (1860) 44 Chinning and embracing, and looking babies in one anothers eyes. 1621 BURTON *Anal. Mel* III ii. vi. v (1651) 576 They may kiss and coll, lye and look babies in one anothers eyes.

1607-8 SHAKS. *Timon* of A. I. ii Joy had the like conception in our eyes, And, at that instant, like a babe, sprung up.

To look daggers.

1833 MARRYAT *P. Simple* III Lord Privilege . . . looked daggers at me as he walked upstairs.

To look (in) (a person's) water.

[To scrutinize a person's conduct rigorously, in reference to the inspection of a patient's urine as a means of diagnosis] 1377 LANGLAND *P. Pl.* B II 223 Thanne loured leches and lettres thei sent, That he sholde wonye with hem-waters to loke. 1546 J. HEYWOOD *Prov.* (1867) I. xi. 33 By my faith you come to look in my water. 1600 ROWLANDS *Lell. Humours* Blood vi Heele looke vnto your water well enough. 1700 T. BROWN *Amusem. Ser. & Com.* III Wks. (1720) III 36 I . . . judged he had been whipping it in with the Gentlewoman before mentioned, tho' 'twas not convenient to tell him so, lest his Wife should watch his Waters more narrowly than she had done.

1597-8 SHAKS. 2 *Hen.* IV I. ii. 1 *Fal.* Sirrah, . . . what says the doctor to my water? *Page.* He said, sir, the water itself was a good healthy water; but for the party that owed it, he might have more diseases than he knew for! 1605-6 *Macbeth* V. iii. 50 If thou couldst, doctor, cast The water of my land, find her disease, . . . I would applaud thee.

To look like a dog that has lost his tail.

1678 RAY *Prov.* 286.

To look like a Jew.

1611 CORYAT *Crudities* (1776) i. 299 Our English prouerbe: To looke like a Iewe (whereby is meant sometimes a weather beaten warp-faced fellow, sometimes a phreneticke and lunaticke person, sometimes one discontented).

To look like the picture of ill luck.

1678 RAY *Prov.* 286.

To look nine ways (at thrice).

[= asquint, askew.] 1542 UDALL tr. *Erasm. Apoph.* (1877) 203 Squyntied he was, and looked nyne wayes. 1649 G. DANIEL *Trinarch*, *Rich. II*, 326 Passion flyes Squinting, and, as wee say, Nine wayes at Thrice.

To look through the (or one's) fingers (at, upon).

1549 LATIMER *4th Sermon* bef. *Edw VI* (Arb.) 105 If the kyng . . . shoulde loke through his fingers, and wyne at it. 1691 J. WILSON *Belphegor* III. i. Enough to make a modest woman look through her fingers.

To look twice (at both sides of) at a penny (halfpenny).

1824 D. M. MOIR *Mansie W.* xx He was . . . Aberdeen-awa like, and looking at two sides of a halfpenny; but . . . he behaved to me like a gentleman. 1861 READE *Cloister & H.* xxxvi Gerard . . . always looked at two sides of a penny, and he tried to purchase this mass a trifle under the usual terms. 1863 *Hard Cash* xii I look twice at a penny; but she looks twice at both sides of a halfpenny before she will let him go.

To lose on the swings and make up on the roundabouts.

1912 P. R. CHALMERS *Green Days and Blue Days* 19 What's lost upon the roundabouts we pulls up on the swings! 1927 *Times* 24 Mar. 15/5 By screwing more money out of taxpayers he diminishes their savings, and the market for trustee securities loses on the swings what it gains on the roundabouts. 1929 *Times* 9 Aug. 11/6 The recent decision . . . to abolish all entrance fees into State galleries and museums will be appreciated. . . . What the Government may lose on the swings it will more than make up on the roundabouts.

To lose (or spoil) the ship (orig. and prop. sheep, ewe, hog) for a half-pennyworth of tar.

[= to lose an object, spoil an enterprise or court failure, by trying to save in a small matter of detail, referring to the use of tar to protect sores or wounds on sheep from flies: *sheep* is dialectically pronounced *ship* over a great part of England.] 1623 CAMDEN *Rem.* 265 A man will not lose a hog, for a halfeperth of tarre. 1836 J. CRAWSEY *Countryman's Instructor* Ep. ded. Hee that will loose a Sheepe (or a Hogge) for a penny-worth of Tarre, cannot deserve the name of a good husband. 1670 RAY *Prov.* 103 Ne're lose a hog for a half-penny-worth of tarre. [ed. 1678 154 adds Some have it, lose not a sheep, &c. Indeed tar is more used about sheep than swine.] 1672 J. PHILLIPS *Moronides* vi. 22 And judge you now what foolos those are, Will lose a Hog for a ha'porth of tar. 1861 READE *Cloister & H.* i Gerard fell a thinking how he could spare her purse. . . . 'Never tyne' the ship for want of a bit of tar, Gerard', said this changeable mother. 1886 E. J. HARDY *How to be Happy* xiii People are often saving at the wrong place, and spoil the ship for a halfpenny

worth of tar. 1910 *Spectator* 19 Feb. 289 The ratepayers . . . are accused of . . . cheeseparing, of spoiling the ship for a ha'porth of tar, of being penny wise and pound foolish. [1 lose.]

To love at the door and leave at the hatch.

1678 RAY *Prov.* 258.

To love one like pie.

1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 346 *Miss.* I love him like pie, I'd rather the devil had him than I.

To love the ground he (or she) treads on.

c. 1612 BEAUM. & FL. *Scornf. Lady* v. i 'Tis a shame you should use a poor Gentlewoman so untowardly; she loves the ground you tread on.

To make a bridge of one's nose.

1678 RAY *Prov.* 231 To make a bridge of ones nose. i.e. to intercept ones trencher, cup, or the like; or to offer . . . kindnesses to one, and then . . . do it to another. a. 1700 B.E. *Dict. Cant. Crew* s.v. *You make a Bridge of his Nose*, when you pass your next Neighbour in Drinking or one is prefer'd over another's head. 1738 SWIFT *Pol. Conversat.* ii. Wks. (1856) II. 345 *Never.* Pray, my lord, don't make a bridge of my nose.

To make a clean breast.

[= to confess] 1752 CAMERON in *Scots Mag.* (1753) Oct. 508/1 He pressed him . . . to make a clean breast, and tell him all 1869 C. READE *Foul Play* lxvi I've got a penitent outside, . . . he'll make a clean breast. 1891 A. LANG *Ess. in Lit.* 107 The pagan Aztecs only confessed once in a lifetime. . . . then they made a clean breast of it once for all.

To make a cross on anything.

[= to reckon as specially happy.] 1546 J. HEYWOOD *Prov.* (1867) i xi. 36 Come, go we hens friend (quoth I to my mate). And now will I make a crosse on this gate.

To make a hole in the water.

[= to commit suicide by drowning.] 1853 DICKENS *Bleak Ho.* xlvii Why I don't go and make a hole in the water I don't know.

To make a moonlight flitting.

[= to remove by night, or by stealth.] 1721 KELLY *Scol. Prov.* 145 *He has taken a moon light flitting* . . . to signify that a man has run away for fear of his creditors. 1821 GALT *Annals of Par.* xxxi He was fain to make a moonlight flitting, leaving his wife for a time to manage his affairs. 1824 D. M. MOIR *Mansie W.* xvii The whole covey of them, no better than a set of swindlers, . . . made that very night a moonlight flitting. 1892 STEVENSON *Wrecker* v I made a moonlight flitting, a thing never dignified.

To make a mountain (out) of a molehill.

1570 FOXE A. & M. (ed. 2) II. 1361/1 Too much amplifying thinges y^t be but small,

making mountanes of Molehils 1633 P. FLETCHER *Purple Is* vii 65 (1908) II. 101 And molehill faults to mountains multiply. 1778 T. HUTCHINSON *Diary* 5 May I told him his nerves were affected every mole-hill was a mountain. 1861 DEAN STANLEY *Hist East. Ch. Introd* in The higher and wider is the sweep of vision, the more difficult it is to stumble at trifles, and make mountains out of mole-hills.

To make a person turn in his grave.

1864 J. PAYN *Lost Sir Massingb* xxxiv This holiday-making and mixture of high and low here, are themselves enough to make Sir Massingberd turn in his grave. 1888 BRYCE *Amer. Commonw.* i. xii 159 Jefferson might turn in his grave if he knew of such an attempt to introduce European distinctions of rank into his democracy. 1927 *Times* 28 Nov. 15/5 If the tune is changed at that service I shall turn in my grave.

To make an ass of.

1595-6 SHAKS *Mids. N.* III. i. 124 This is to make an ass of me, to fright me, if they could.

To make an ass of oneself.

1865 TROLLOPE *Belton Est.* xx. 241 Don't make such an ass of yourself as to suppose that, &c.

To make bones (or no bones) of (or about).

[= to make a difficulty (or no difficulty) of.] 1548 UDALL &c. *Erasm. Par. Luke* i. 28 He made no manier bones ne stickyng, but went in hande to offer up his ownly son Isaac. 1589 *Whip for Ape* in LYLY Wks. (1902) III. 420 Our *Martin* makes no bones, but plainlie saies, Their fists shall walke, they will both bite and scratch. 1642 D. ROGERS *Naaman* 579 Who make no bones of the Lord's promises, but devour them all. 1850 THACKERAY *Pendennis* lxiv (1884) 635 Do you think that the Government or the Opposition would make any bones about accepting the seat if he offered it to them?

To make both ends (the two ends of the year) meet.

[= to live within one's income.] 1639 CLARKE *Parcem.* 242 I cannot make both ends meet. 1662 FULLER *Worthies, Cumb.* (1840) i 343 Worldly wealth he cared not for, desiring only to make both ends meet. 1748 SMOLLETT *Rod. Rand.* x He made shift to make the two ends of the year meet. 1884 *Graphic* 23 Aug. 198/2 Her mother has to contrive to make both ends meet.

To make bricks without straw.

[Said with allusion to *Exodus* v.] 1621 BURTON *Anal. Mel.* i. ii. iii. xv (1651) 140 Patrons . . . but (hard task-masters they prove) they take away their straw, and compel them to make their number of brick. 1658 in *Verney Mem.* (1907) ii. 79 It is an hard task to make bricks without straw. 1661 DK. ORMONDE in *11th Rep. Hist. MSS. Comm.* App. v. 10 If they will not let that [act] passe . . . and yet will have us keepe armies,

is it not requiring a tale of bricks, without allowing the straw. 1874 L. STEPHEN *Hours in Library* i. vi. 271 It is often good for us to have to make bricks without straw.

To make ducks and drakes of (or with).

[= to throw away idly or carelessly.] c. 1600 *Timon* v. v I will make ducks and drakes with this my gold. . . . Before your fingers touch a piece thereof 1768-74 TUCKER *Li. Nat* (1852) ii 164 A miser has it in his power to make ducks and drakes of his guineas 1810 WELLINGTON in GURW. *Desp.* vii 32 His Majesty's Government never intended to give over the British army to the Governors of this Kingdom to make ducks and drakes with.

To make fish of one and flesh (or fowl) of another.

[to make an invidious distinction; to show partialty.] 1670 RAY *Prov.* 9 I'll not make fish of one and flesh of another. 1725 *Before Everybody's Business* Wks. (Bohn) II. 510 The complaints alleged against the maids are . . . very applicable to our gentlemen's gentlemen; I would, therefore, have them under the very same regulations, and . . . would not make fish of one and flesh of the other 1885 *Manch. Exam* 21 May 5/2 This is making fish of one and fowl of another with a vengeance.

To make money like hay.

1835 J. M. WILSON in *Tales of Borders* i. 17 Robin Paterson rented a farm . . . of fifty acres, in which, as his neighbours said, he was 'making money like hay'.

To make one's nose swell.

[= to make one jealous or envious.] 1678 RAY *Prov.* 77 Doth your nose swell (or eek, i.e. itch) at that? 1743 in HOWELL *St. Trials* (1813) XVII. 1187 He heard lord Altham say, . . . my wife has got a son, which will make my brother's nose swell.

To make (or twist) ropes of sand.

[*L. Ex arena funiculum neclis*. You are for making a rope of sand.] c. 1594 BACON *Promus* (Pott) 275 To knytt a rope of sand. 1621 BURTON *Anal. Mel.* i. ii. iv. vii (1651) 167 Make a rope of sand; to what end? 1631 JONSON *Devil is an Ass* i. i. *Sat.* Get you e'en back, sir, To making of your rope of sand again. 1800 J. ADAMS Wks. (1854) IX. 87 Sweden and Denmark, Russia and Prussia, might form a rope of sand, but no dependence can be placed on such a maritime coalition. 1909 ALEX. MACLAREN *Ephesians* 305 Men . . . are doing what . . . evil spirits were condemned to do—spinning ropes out of sea-sand.

To make the best of both worlds.

1855 KINGSLEY *Westward Ho!* xii Bishop Grandison of Exeter proclaimed . . . 'participation in all spiritual blessings for ever', to all who would promote the bridging of that dangerous ford; and so, consulting alike the interests of their souls and of their bodies, make the best of both worlds'. 1871 FROUDE *Calvinism in Short Stud.* ii (1900) 57 We have

learnt . . . to make the best of both worlds, to take political economy for the rule of our conduct, and to relegate religion into the profession of orthodox doctrines.

To make the worse appear the better cause (or reason).

1749 LD. CHESTERFIELD *Letl* cxxxv (1774) I 517 Like Behal, in Milton, 'he made the worse appear the better cause'.

To make two bites of a cherry.

1737 MOTTEUX *Rabelais* v. xxviii By Jingo, I believe he wou'd make three bites of a cherry. 1827 SCOTT *Two Drovers* Take it all, man—take it all—never make two bites of a cherry.

To make up one's mouth.

1546 J. HEYWOOD *Prov.* (1867) 36 Here with all his wife to make vp my mouthe, Not onely hir husbandes taunting tale auouthe, But therto deuseth to cast in my teeth, Checks and chokying oysters. 1584 COGAN *Haven Health* (1636) 170 Commonly at great feasts . . . they use to serve vp sturgeon last, as it were to make up the mouth.

To make white black.

[L. JUV. 3. 30: *Qui nigrum in candida vertunt.*] a. 1593 MARLOWE *Edwd. II* i. iv (Merm.) 344 Such reasons make white black, and dark night day.

1601-2 SHAKS. *Troil. & Cres.* I. i. 58 Her hand In whose comparison all whites are ink. 1612-13 *Hen. VIII* I. i. 209 That dye is on me Which makes my whit'st part black.

To mark with a white stone.

[= to reckon as specially fortunate or happy, in allusion to the use of a white stone among the ancients as a memorial of a fortunate event.] 1540 PALSGRAVE *Acolastus* sig K 1 O festuall daye . . . worthye to be marked with a stone as whyte as snowe. c. 1645 HOWELL *Letl.* I. i. xiii (1890) 38 You are one . . . whose Name I haue mark'd with the whitest Stone. 1748 SMOLLETT *Rod. Rand.* li 'God be praised! a white stone!' . . . he alluded to the *Dies fasti* of the Romans, *albo lapide notati*. 1885 HORNADAY *Two Yrs. in Jungle* xxvii. 318 I have marked that day with a white stone as being the one on which I ate my first durian.

To measure another man's foot by one's own last.

1598 R. BERNARD tr. *Terence* 70 He measures another man's foot by his own last.

To measure his cloth by another's yard.

1579 LYL Y *Euphues* (Arb.) 63 Did not Gyges cut Candaules a coat by hys owne measure? 1678 RAY *Prov.* 260.

To measure the meat by the man.

1678 RAY *Prov.* 354.

To measure with the long ell (with the short ell).

[= to measure unfairly as buyer or seller respectively.] 1474 CAXTON *Chesse* 119 In

hys right hand an elle for to mesure wyth. 1580 SIDNEY *Arcadia* (1622) 62 The night measured by the short ell of sleepe. 1637 R. MONRO *Exped.* ii. 46 Sometimes the Souldiers (the worst sort of them) measured the packes belonging to the Marchants with the long ell.

To melt like wax.

1611 BIBLE *Ps.* xxii. 14 My heart is like wax; it is melted in the midst of my bowels.—*Ps.* xcvi. 5 The hills melted like wax at the presence of the Lord. 1866 KINGSLEY *Hereward* xxxi It made their hearts . . . melt like wax within them.

1596-7 SHAKS. *K. John* V. iv. 24 Life, Which bleeds away, even as a form of wax Resolveth from his figure 'gainst the fire?

To mince matters (the matter).

[= to extenuate.] 1649 BP. HALL *Cases Cons.* (1650) 160 Some Doctors . . . would either excuse, or mince the matter. 1741 RICHARDSON *Pamela* ii. 82 Well, Tom, said he, don't mince the matter. Tell me, before Mrs. Andrews, what they said. 1840 CARLYLE *Heroes* ii (1858) 239 A candid ferocity, if the case call for it, is in him; he does not mince matters.

1604-5 SHAKS. *Othello* II. iii. 249 Thy honesty and love doth mince this matter, Making it light to Cassio. 1606-7 *Ant. & Cleop.* I. ii. 114 Speak to me home, mince not the general tongue.

To mind (be on) one's P's and Q's.

[= to be very particular as to one's words or behaviour.] 1602 DEKKER *Satiro-masie* in Wks. (1873) I. 211 Now thou art in thy Pee and Kue. 1779 MRS. H. COWLEY *Who's the Dupe?* i. 1 You must mind your P's and Q's with him, I can tell you. ?1800 W. B. RHODES *Bomb. Fur.* iv. 30 My sword I can well use So mind your P's and Q's. a. 1814 *Apollo's Choice* in *Mod. Brit. Drama* iv. 208 I must be on my P's and Q's here, or I shall get my neck into a halter. 1888 C. BLATHERWICK *Uncle Pierce* i He was rather on his p's and q's.

To miss the cushion.

[= to miss the mark, err.] c. 1525 SKELTON *Col. Cloute* 998 And whan he weneth to syt Yet maye he mysse the quysshyon. 1571 HANMER *Chron. Irel.* (1623) 168 He was elected Archbishop of St. Davids, but at Rome he was outbid, by him that had more money, and missed the Cushin. 1608 HIERON *Defence* ii. 157 He hath missed the cushion and sitteth bare.

To nail one's colours to the mast.

[= to adopt an unyielding attitude.] 1841 CHAMIER *Tom Bowl.* iv If ever we get athwart hawse of a Frenchman, Captain Bowling need not nail his colours to the mast, for there will not be one man on board who would haul them down. 1848 DICKENS *Dombey* v Mrs. Chick had nailed her colours to the mast and repeated 'I know it isn't'. 1926 *Times* 28 May 16/5 The present negotiators . . . had nailed their colours to the mast, and it was very difficult . . . to take out any of the nails.

To nail to the counter.

[= to expose as false, in allusion to the practice of dealing thus with spurious coins.] 1842 O. W. HOLMES *Med. Ess.* Wks (1891) IX. 67 A few familiar facts . . . have been suffered to pass current so long that it is time they should be nailed to the counter. 1890 *Spectator* 9 Aug. It was a good deed to nail all this to the counter

To no more purpose than to beat your heels against the ground (or wind).

1670 RAY *Prov* 190.

To open one's mouth wide.

[= to ask a high price] 1891 C. ROBERTS *Adrift Amer.* 251 To use a vulgarism, he did not open his mouth so wide as the other, but at once offered me a through ticket to Liverpool for \$72. 1893 *Daily News* 28 Oct 3/1 Directly the word England is mentioned, the mouths of the Continental artists are opened so unconscionably wide.

To outface with a card of ten.

[to brag, put on a bold front. 'Face' was a term at the game of Primero, see HALLIWELL Dict.] 1520 WHITTINTON *Vulgaria* (E.E.T.S.) 93 I set very lytle or nought by hym y^e can not face oute his ware with a carde of .x.

1593-4 SHAKS. *Tam. Shrew* II. 1. 399 Yet I have fac'd it with a card of ten.

To out-Herod Herod.

[= to outdo Herod, represented in old Mystery Plays as a blustering tyrant, in violence.] 1800 MAR. EDGEWORTH *Belinda* (1832) I. III. 57 She out-Heroded Herod upon the occasion. 1819 *Metropolis* I. 172 Out-heroding the French cavaliers in compliment and in extravagance. 1904 H. BRADLEY *Making of English* 231 One Shaksperian phrase, 'to out-Herod Herod', . . . has become the model after which a large number of other expressions have been framed.

1600-1 SHAKS *Ham.* III. i. 16 I would have such a fellow whipped for o'erdoing Termagant, it out-herods Herod.

To out-run (or over-run) the constable.

[= to run into debt.] 1663 BUTLER *Hud.* I. III. 1867-8 Quoth Hudibras, Friend Ralph, thou hast Outrun the constable at last. 1670 RAY *Prov.* 169 To outrun the constable. To spend more than ones allowance or income. 1689 SELDEN *Table-Talk* (Arb.) 76 There was another trick found out to get money, and . . . another Parliament was call'd . . . &c. But now they have so out-run the Constable —. 1748 SMOLLETT *Rod. Rand.* xxiii 'Harkee, my girl, how far have you overrun the constable?' I told him that the debt amounted to eleven pounds. 1906 *Times, Lit. Sup.* 27 April The Englishman . . . has it . . . in his mind that the natural Irishman . . . drinks hard, outrunning the constable, living from hand to mouth.

To out-shoot a man in his own bow.

a. 1585 MONTGOMERIE *Cherrie & Slae* lxxix (1821) 42 In your awin bow 3e are owre-

shot, Be mair than half ane inch. 1639 FULLER *Holy War* IV. VI (1840) 185 Because Rome maketh her universality such a masterpiece to boast of, let us see if the Greek church may not outshoot her in her own bow.

To owe God a death.

1681 ROBERTSON *Phrasol. General.* 969/1 I ow God a death; Debemur morti nos nostrique.

1597-8 SHAKS *1 Hen. IV* V. 1. 127 Why, thou owest God a death

To pass (pass through) the pikes.

[= to pass through difficulties or dangers] 1567 G. FENYON *Bandello* (T.T.) I. 239 At the leaste, hee wolde graunte him dispence and saffe conduit To passe thorow the pikes of his infortunat dangers. 1611 CHAPMAN *May-Day* III. II (1874) 291 Y'ave past the pikes i' faith, and all the jails of the love-god swarm in yonder house, to salute your recovery. 1616 JONSON *Masque of Christmas* Wks. (1903) III. 106 I bring you a masque . . . Which say the King likes, I ha' passed the pikes. 1785 COWPER *Lett. to Lady Hesketh* 30 Nov. Wks. (1836) V. 187 So far, therefore, I have passed the pikes. The Monthly Critics have not yet noticed me.

To patter the devil's paternoster.

c. 1386 CHAUCER *Pars. T.* I. 434 Yet wol they seyn harm and grucche and murmure priuely for verray despit, whiche wordes men clepen the deueles Pater noster. 1530 FALSGR. 642/1 I murmure, I make a noyse, I bydde the dyuels Paster noster. 1546 J. HEYWOOD *Prov.* (1807) 32 Pattryng the duels Pater noster to hir selfe. 1665 J. WILSON *Projectors* II. 1 (1874) 231 How he mumbles the devil's paternoster! 1678 RAY *Prov.* 261 He is pattering the Devils Pater Noster. When one is grumbling to himself and it may be cursing those that have angered or displeased him.

To pay one in his own coin.

1589 GREENE *Tullies Loue* in Wks (Gros.) VII. 133 Lentulus . . . paid hir his debt in hir owne coine. 1639 FULLER *Holy War* II. XXIV (1840) 80 [Baldwin] played on them freely to their faces; yea, and never refused the coin he paid them in, but would be contented . . . to be the subject of a good jest. 1655-62 GURNALL *Chrn. in Armour* (1865) I. 391 Now when he [Joseph] might have paid them in their own coin, . . . this holy man is lift above all thoughts of revenge. 1867-77 FROUDE *Reynard in Short Stud.* (1890) I. 607 If the other animals venture to take liberties with him, he will repay them in their own coin.

To pay (a person off) scot and lot.

[= to pay out thoroughly, to settle with.] 1494 in *Eng. Gilds* (1870) 189 I shalbe redy at scotte and lotte, and all my duties truly pay and doo. 1844 DICKENS *Mart. Chuz.* xxiv I'll pay you off scot and lot by and bye.

1597-8 SHAKS. *1 Hen. IV* V. IV. 115 'Twas time to counterfeit, or that hot termagant Scot had paid me scot and lot too.

To pay the piper.

[= to bear the cost.] 1681 T. FLATMAN *Heracitus Ridens* No. 29 (1713) I. 190 After

all this Dance he has led the Nation, he must at last come to pay the piper himself. 1753 CHESTERFIELD *Leit.* (1792) II. 39 The other Powers cannot well dance, when neither France nor the maritime Powers can . . . pay the piper. 1829-30 MICH. SCOTT *Tom Cringle* xv I don't defend slavery . . . but am I to be the only one to pay the piper in compassing its extinction?

To pay through the nose.

[= to be overcharged.] 1672 MARVELL *Reli. Transp.* I. 270 Made them pay for it most unconscionably and through the nose. 1782 MISS BURNEY *Cecilia* x vi She knows nothing of business, and is made to pay for everything through the nose. 1873 J. PAYN *By Proxy* xvii 'You have been paying through the nose'. . . . 'No doubt They are all cheats.'

To pay too dear for one's whistle.

[= to pay much more for something than it is worth: in allusion to a story of Benj. Franklin (*Wks.* 1840 II. 182)] 1551 TICKNOR *Life, Lett. & Jnls.* (1876) II. xiii. 271 Too much, he thought, for the price of such a whistle. 1854 R. S. SURTEES *Handley Cr.* vii I should not like to pay too dear for my whistle. 1876 GEO. ELIOT *Dan Der.* xxxv If a man likes to do it he must pay for his whistle.

To pick a hole (or holes) in something.

1639 CLARKE *Parcem.* 80 It's easie to pick a hole in another man's coat, if he be disposed. 1648 NEEDHAM *Plea for King* 21 Every ambitious popular person would be ready to pick holes in their Coates, to bring them into disfavour of the People. 1655-62 GURNALL *Chrn. in Armour* (1865) I. 85 Nor is it hard for Satan to pick some hole in the saint's coat, when he walks most circumspectly. 1894 *Aspects Mod. Oxford* 93 Any one can pick holes in the University system of teaching and examination.

1598-9 SHAKS. *Hen. V* III. vi. 89 If I find a hole in his coat I will tell him my mind. 1600-1 Merry W. III. v. 144 There's a hole made in your best coat, Master Ford.

To pick (or suck) a person's brains.

[= to elicit and appropriate the results of his thought.] 1907 A. C. BENSON *From Coll. Window* [4 ed.] 48 He had an astonishing memory. . . . If one wanted to know what books to read in any line, one had only to pick his brains.

To pick up (or gather) one's crumbs.

[= to pick up or recover strength or health.] 1474 *Paston Letters* (GAIRDNER) III. 114 But, God thanke yow, I toke so my crommys whyls I was wyth yow, that I feled my sylfe . . . stronger than I wenyd that I had ben. 1588 A. INGRAM in HAKLUYT *Voy.* II. II. 130 Our men beganne to gather vp their crumbs and to recover some better strength. c. 1645 HOWELL *Leit.* 2 Feb. an. 1621 Thank God, I . . . am recovering and picking up my crumbs apace. 1840 R. H. DANA *Before Mast* xxvii [He] had 'picked up his crumbs' . . . and [was] getting strength and confidence daily.

1888 W. SOMERSET. *Word-bk.* s.v. A person or animal improving in appearance is said to be picking up his crumbs.

To pipe in (or with) an ivy leaf.

[= to console oneself (for failure, &c.) with some frivolous employment.] c. 1374 CHAUCER *Troilus* v. 1433 But, Troilus, thou mayst now, este or weste. Pipe in an ivy leefe, if that the leste. 1387-8 r. *tsk Test Love* III. vii (Skeat) l. 50 Far wel the gardiner, he may pipe with an yve leafe, his fruite is failed. c. 1430 LYDGATE *Churl & Bird* 276 *Minor Poems* (Percy Soc.) 189 Thou mayst go pype in an yve-leffe.

To pipe one's eye (or eyes).

[Orig. *Naut.* slang = to weep.] 1789 C. DIBDIN *Song, Poor Jack* in What argues sniv'ling and piping your eye? A. 1814 *Sailor's Ret.* II. I in *New Brit. Theatre* II. 337 Lucy and he must have piped their eyes enough by this time. 1826 HOOD *Faithless Sally Brown* xv in *Waums & Odd* (1861) 44 He heav'd a bitter sigh, And then began to eye his pipe, And then to pipe his eye.

To p— down one's back.

1813 RAY *Prov.* 66 To piss down one's back. i e. to flatter.

To p— in the same quill.

1678 RAY *Prov.* 265 To piss in the same quill a. 1734 NORTH *Exam.* I. II, § 78 (1740) 70 So strangely did Papist and Fanatic, or . . . the Anticourt Party, p—s in a Quill, agreeing in all Things that tended to create Troubles and disturbances.

To play at chess when the house is on fire.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 370.

To play booty.

[= to act as decoy for confederates, practise collusion.] 1561 AWDELADE *Frat. of Vacabondes* 9 And consent as though they will play booty against him. 1592 GREENE *Art Conny catch.* II. 8 The bowlers cast euer booty and doth win or loose as the bet of the gripe leadeth them. 1622 MABBE tr. *Aleman's Guzman d'Alf.* I. 222 Wee are three of vs, let vs all play booty, and joyne together to coozen the Cardinall. 1771 P. PARSONS *Neumarket* I. 108 Brining the rider to play booty, to lose the race. 1813 *Examiner* 17 May 319/1 I gave a jockey a handsome premium to play booty.

To play (at) fast and loose.

[= to be unreliable or inconsistent Fast and-loose was an old cheating game played by gipsies and vagrants. See 1847 HALLIVELL *Dict.*] 1557 *Tottel's Misc.* (Arb.) 157. [Title of Epigram] Of a new married student that plaid fast or loose. 1630 R. JOHNSON'S *Kingd. & Commu.* 369 The French playing fast and loose with their Salick Law. 1712 STEELE *Speci.* No. 320, par. 1 A little . . . playing fast and loose, between Love and Indifference. 1829 *Westm. Rev.* x. 185 Doctrines . . . which play at fast and loose with truth and falsehood. 1860 THACKERAY

Lovel the Wid. vi (1869) 252 She had played fast and loose with me.

1594-5 *L L L. I.* ii. 162 *Cost.* Let me not be pent up, sir. I will fast, being loose. *Moth.* No, sir, that were fast and loose. *Ibid.* III. 109 To sell a bargain well is as cunning as fast and loose. 1596-7 *K. John* III. i. 212 Play fast and loose with faith? 1606-7 *Ant & Cleop.* IV. x 41 This grave chain, . . . Like a tight gipsy, hath, at fast and loose, Beguil'd me

To play first (or second) fiddle.

[= to take a leading (or subordinate) place] 1778 *Learning at Loss* ii. 79 Our Friends . . . returned, with Jack Solecism the first Fiddle as usual. 1809 *MALKIN Gil Blas* x. xi I am quite at your service to play second fiddle in all your laudable enterprises. 1822 O'MEARA *Napoleon in Exile* i. 227 He was of opinion that Prussia should never play the first fiddle in the affairs of the Continent. 1850 THACKERAY *Pendennis* (1878) ii. xvii 19 'I've played a second fiddle all through life', he said with a bitter laugh. 1909 *Times* 17 May Austria-Hungary . . . last autumn took the initiative on her own account. For the first time during . . . her alliance with Germany . . . she has played the first fiddle

To play one's cards well.

[= to make good use of one's resources or opportunities] 1753 FOOTE *Eng in Paris* i. 1 If Lucinda plays her cards well, we have not much to fear from that Quarter. 1894 MRS STEEL *Potter's Thumb* xxv 'He is a fool, and yet he is playing his cards well'.

To play providence.

1886 W. BLACK *White Heather* xlvii His pet hobby was playing the part of a small, beneficent Providence; and he had already befriended Ronald. 1909 *Spectator* 11 Dec. 988 The rôle of Providence is intensely attractive. We doubt whether there is any woman who does not hope to play it . . . Match-making on the part of a mother is . . . part of her regular work

To play rex.

[= to act as lord or master. *L. Rex.* a King.] 1578 FOXE in *Bk. Chr. Prayers* 28 b Needs would haue . . . an Italian stranger, the Bishop of Rome to play Rex ouer them. 1597 BEARD *Theatre God's Judgem.* (1612) 529 The Scots that were so curbed in his fathers dayes, now played rex through his negligence. 1651 N. BACON *Disc. Govt. Eng.* ii. xxxvii (1739) 168 The Prelacy . . . played Rex all the while with the people.

To play the devil in the bullimong.

1678 RAY *Prov.* 239 To play the Devil i' th' bulmong, i.e. corn mingled of pease, tares, and oats [sown together for feeding cattle].

To play the devil in the horologe.

[= to play pranks with the works of a clock; a type of the confusion caused by a mischievous agent in any orderly system.] 1519 NORMAN *Vulg.* 232 b Some for a tryfull play the deuyl in the orloge. a. 1553 UDALL *Royster D.* iii. ii (Arb.) 43 *Cust.* What will he? *Me.* Play the deuyl in the horologe.

To play the jack.

[= to play the knave, to do a mean thing] 1611 BEAUM. & FL. *Knt. Burn. Pestle* Induct. If you were not resolved to play the Jacks, what need you study for new subjects, purposely to abuse your betters? 1668 PEPYS *Diary* 23 Feb. Sir R. Brookes overtook us coming to town; who played the jacke with us all, and is a fellow that I must trust no more

1611-12 SHAKS *Temp.* IV. i. 198 Your fairy . . . has done little better than played the Jack with us.

To play with fire.

1655 H. VAUGHAN *Garland in Silex Scint.* ii. (1847) 132 I played with fire, did counsell spurn, . . . But never thought that fire would burn, Or that a soul could ake.

To plough the sands.

[= fruitless labour] a. 1529 SKELTON *Speke, Parrot* in Wks (Dyce) II. 17 To sowe corne in the see sande, ther wyll no crope growe 1590 GREENE *Never too late* Wks. (Gros.) viii 166 With sweating browes I long haue plowde the sands . . . Repent hath sent me home with emptie hands. 1647 JER TAYLOR *Lib. Proph.* Ep. Ded. 5 That I had as good plow the Sands, or till the Are, as perswade such Doctrines, which destroy mens interests. 1775 WESLEY *Jrnl* 15 Nov. I preached at Dorking. But still I fear we are ploughing upon the sand: we see no fruit of our labours.

To plough with an ox and an ass together.

1560 GENEVA BIBLE (1586) *Deut.* xxii. 10 Thou shalt not plowe with an ox and an asse together 1813 RAY *Prov.* 212 To plough with the ass and the ox. i.e. To sort things ill.

To plough with any one's heifer (ox, calf).

[After *Judges* xiv. 18] 1535 COVERDALE *Judg.* xiv. 18 Yf ye had not plowed with my calfe [1611 heifer], ye shulde not haue founde out my ryddle. 1584 G.B. *Beware the Cat* Ded. I doubt whether M. Stremer will be contented that other men ploughe with his oxen. 1632 MASSINGER *City Madam* ii. iii I will undertake To find the north passage to the Indies sooner Than plough with your proud heifer.

To pluck the grass to know where the wind sits.

[= to interpret the signs of the times.] a. 1670 HACKET *Abp. Williams* ii (1692) 16 No Man could pluck the Grass better, to know where the Wind sat; no Man could spie sooner from whence a Mischief did rise.

1596-7 SHAKS. *Merch. Ven.* I. i. 18 I should be still Plucking the grass to know where sits the wind.

To pocket (up) an injury.

[= to take an affront without showing resentment.] 1689 GREENE *Spanish Masquerado* Wks. (Gros.) V. 273 Thus the great Generall

of Spaine was content to pockette vppe this Dishonour to saue his life. 1622 MABDE tr. *Aleman's Guzman d'Alf* i. 214 If he . . . pocket a wrong, and hold his hands, he is a coward. 1769 *Polit. Register* v. 229 Your grace would have pocketed the affront.

1596-7 SHAKS. *K. John* III. i. 200 Well ruffian, I must pocket up these wrongs. 1597-8 *1 Hen. IV* III. iii. 153 And yet you will stand to it, you will not pocket up wrong. 1598-9 *Hen. V* III. ii. 54 They would have me as familiar with men's pockets as their gloves or their handkerchers . . . it is plain pocketing up of wrongs.

To pour oil upon the waters.

[= to smooth matters over.] 1847 W. B. BARING in *Croker Papers* (1884) III. xxv. 103 Lord G. [Bentinck] . . . spoke angrily. D'Israeli poured oil and calmed the waves. 1864-5 DICKENS *Mutual Friend* III. xii 'His wife . . . would throw oil on the waters . . . I should fail to move him to an angry outburst, if his wife was there'.

To prate like a parrot.

1630 B. JONSON *New Inn* i. 1 He prates Latin, An it were a parrot, or a play-boy. 1639 CLARKE *Parcem*. 133 He prates like a parrot.

To preach at Tyburn Cross.¹

[= to be hanged.] 1576 GASCOIGNE *Steele Glas* (Arb.) 55 That Souldiours sterue, or prech at Tiborne crosse. [¹ the place of execution.]

To preach like a pie.

a. 1607 *Chester Whitsun Plays; Proc. Prophet.* 273 BALAACK. Popelard! thou preacheest as a pie.¹ [¹ magpie.]

To promise, and give nothing, is comfort to a fool.

1670 RAY *Prov.* 22.

To prove that black is white.

1763 CHURCHILL *The Author* 309-10 Wks. (1855) 196 To make most glaring contraries unite, And prove beyond dispute that black is white.

To puff and blow like a grampus.

1826 SCOTT *Woodstock* xxxiv The bulky Corporal . . . puffed and blew like a grampus that has got into shoal water.

To pull caps.

[= to quarrel, wrangle.] 1778 FRANCES BURNEY *Evelina* (1920) II. 238 If either of you have any inclination to pull caps for the title of Miss Belmont, you must do it with all speed. 1853 SURTEES *Sponge's Sport*. T. vii 'There's nothin' talked of . . . but the rich stranger that's a comin', and the gals are all pulling caps, who's to have the first chance'.

To pull the devil by the tail.

[= to be in difficulties or straits. F. *tirer le diable par la queue*.] a. 1832 BENTHAM Wks. (1838-43) X. 25 So fond of spending his money on antiquities, that he was always pulling the devil by the tail.

To put back the clock.

1907 A. C. BENSON *Upton Left* [ed 2] 61 The attempt to put back the clock, and to try and restore things as they were. 1928 *Times* 23 Oct. 12/2 This means . . . the abandonment of the idea of an All-Indian Parliament. Can the clock be put back?

To put in (or enter) a caveat.

[= to give a warning; from L. *caveat*, let him beware.] 1577 tr *Bullinger's Decades* (1592) 405 It pleased the goodness of God by giuing the law to put in a caveat . . . for the tranquillite of mankind. 1642 FULLER *H. & P. State* i. xii. 37 She enters a silent caveat by a blush. 1755 YOUNG *Centaur* i. Wks. (1757) IV. 116 Putting in a caveat against the ridicule of infidels.

To put in one's oar.

c. 1779 R. CUMBERLAND in *Lett. Lit. Men* (Camden) 412 Whilst I have such a friend to act for me, why should I put in my oar? 1809 MALKIN *Gil Blas* i. vii par. i I . . . put in my oar whenever I thought I could say a good thing. 1886 BESANT *Childr. Gibbon* II. xxx 'Now, don't you put your oar in, young woman. You'd best stand out of the way, you had!'

To put on one's considering (or thinking) cap.

[= to take time for thinking over something.] 1657 R. LIGON *Barbadoes* (1673) 42 They fall back, and put on their considering caps. 1788 SWIFT *Pol. Conversat.* i Wks. (1836) II. 341 *Never*. Guess who it was that told me; come, put on your considering cap.

To put one to (upon) his trumps (or trumps).

[= to oblige a card player to play out his trumps; *fig.* to put to the last expedient.] 1559 *Mir. Mag., Jack Cade* xx Ere he took me, I put him to his trumps. 1584 LVLV *Campaspe* III. iv Doeth not your beauty put the painter to his trump? 1697 DAMPIER *Voy.* (1729) i. 526 The Wind . . . oft put us to our trumps to manage the Ship. 1907 W. JAMES *Pragmatism* iv. 142 A bit of danger or hardship puts us agreeably to our trumps.

To put (or set) one's best foot (or leg) foremost (or forward).

[= to do one's best to get on.] 1633 JONSON *T. Tub* II. i (Dent) II. 585 Zon Clay, cheer up, the better leg avore. 1678 RAY *Prov.* 245 To set the best foot forward. 1876 BLACKMORE *Cripps* vii Hup! Dobbm there. Best foot foremost kills the hill.

1593-4 SHAKS. *Titus Andron.* II. ii. 192 Come on, my lords, the better foot before.

To put one's finger in the fire.

1546 J. HEYWOOD *Prov.* (1867) II. ii. 47 It were a folly for mee . . . to put my finger to far in the fyre, Betweene you. 1670 RAY *Prov.* 175 To put ones finger ith' fire. *Prudens in flammam ne manum injecto*, Hieron. . . Put not your finger needlessly in the fire. Meddle not with a quarrel voluntarily. 1828 SCOTT

F. M. Perth vii You will needs put your finger in the fire.

1600-1 SHAKS. *Merry IV. I iv. 91* I'll ne'er put my finger in the fire.

To put one's money upon the wrong horse.

1897 MARQ. SALISBURY in *Ho. Lords* 19 Jan. Many members of this House will keenly feel the nature of the mistake that was made when I say that we all put our money upon the wrong horse.

To put (or thrust) one's nose out of joint.

[= to displace or supplant one; to disconcert] 1581 RICH *Farew. Milit. Profess.* K iv It could bee no other then his owne manne, that had thrust his nose so farre out of ioynte. 1598 R. BERNARD tr. *Terence, Eunuch i. ii* Fearing now lest this wench . . . should put your nose out of joynt. 1662 PEPYS *Diary* 31 May The King is pleased enough with her: which, I fear, will put Madam Castlemaine's nose out of joynt. 1860 THACKERAY *Lovel vi* My dear, I guess your ladyship's nose is out of joint.

To put out the miller's eye.

1678 RAY *Prov.* 343 To put out the millers eye. Spoken by good housewives when they have wet their meal for bread or paste too much. 1834 ESTHER COPLEY *Housekpr's Guide* x. 233 If after . . . 'putting out the millers eye' by too much water, you add flour to make it stiff enough for rolling out [&c].

To quake (tremble) like an aspen leaf.

c. 1386 CHAUCER *Somnour's Prol.* 1667 That lyk an aspen leef he quook for yre. ? a. 1483 *Markind* 727 *Mercy.* My body trymmelyth as the aspen leiffe. 1824 D. M. MOIR *Mansie W.* xxv Tommy and Benje trembled from top to toe, like aspen leaves.

1593-4 SHAKS. *Titus Andron.* II. iv. 45 O! had the monster seen those lily hands Tremble, like aspen-leaves, upon a lute. 1597-8 2 *Hen. IV* II. iv. *Quick.* Feel, masters, how I shake . . . an 'twere an aspen leaf: I cannot abide swaggerers.

To quarrel with one's bread and butter.

[= to fall out with one's means of support.] 1738 SWIFT *Pol. Conversat. i.* Wks. (1856) II. 334 *Miss.* I won't quarrel with my bread and butter for all that; I know when I'm well. 1780 CRAIG *Mirror* No. 69 par. 1 How did she show superior sense by thus quarrelling with her bread and butter? 1883 J. PAVN *Thicker than W.* xxxviii He thought that Edgar had shown his wisdom in not 'quarrelling with his bread and butter'.

To rain cats and dogs.

[= to rain violently.] 1653 R. BROME *City Wit* IV. i It shall raine . . . dogs and pole-cats, and so forth. 1738 SWIFT *Pol. Conversat. ii.* Wks. (1856) II. 349 *Spark.* Sir

John will go, though he was sure it would rain cats and dogs. 1819 SHELLEY *Lef. to Peacock* 25 Feb. It began raining cats and dogs. 1882 BLACKMORE *Christow* xx It was raining cats and dogs . . . when Parson Short . . . rode up the lane.

To raise Cain.

[= to make a disturbance] 1852 MRS. STOWE *Uncle Tom's C* xx. 212 Topsy would hold a perfect carnival of confusion . . . in short as Miss Ophelia phrased it, 'raising Cain' generally 1882 STEVENSON *Treasure Is.* iii If I get the horrors, I'm a man that has lived rough, and I'll raise Cain.

To raise the devil.

[= to create trouble, uproar.] 1705 VAN-BRUGH *Confed v. ii* Sir, give me an account of my Necklace, or I'll make such a Noise in your House I'll raise the Devil in't. 1841 LEVER C. O'MALLEY lxiii He was going to raise the devil.

To raise the wind.

[= to procure money.] 1789 LOITERER No. 42 10 He . . . never offered to pay earnest. I suppose, poor fellow, he could not raise the wind. 1857 TROLLOPE *Three Clerks* xxxiv He came to me this morning to raise the wind.

To read one like a book.

1874 WHYTE-MELVILLE *Uncle John* v That lady, who read him like a book, preserved an appearance of complete unconsciousness.

1594-5 SHAKS. *Rom. & Jul.* I. iii. 81 Read o'er the volume of young Paris' face And find delight wit there with beauty's pen. 1601-2 *Troil. & Cres.* IV. v. 238 O! like a book of sport thou'lt read me o'er; But there's more in me than thou understand'st.

To rhyme rats to death.

[With reference to the alleged killing or expulsion of Irish rats by ryming.] 1581 SIDNEY *Apol* (Arber) 72 I will not wish vnto you . . . to be rymed to death, as is sayd to be doone in Ireland. 1660 (title) *Rats Rhymed to Death*, or, The Rump-Parliament Hang'd up in the Shambles. 1735 POPE *Donne Sat.* II. 22 Songs no longer move; No rat is rhym'd to death, nor maid to love.

1599-1600 SHAKS. *A.Y.L.* III. ii. 188 I was never so be-rymed since Pythagoras' time, that I was an Irish rat.

To ride a hobby to death.

[= to overdo some pet subject.] 1881 A. JESSOPP *Arcady* 197 They got astride of this favourite hobby-horse of the doctrinaires, and . . . a hobby may be ridden to death.

To ride (or sit) bodkin.

[= to be wedged in between two others where there is proper room for two only.] 1638 FORD *Fancies* iv. i Where but two lie in a bed, you must be—bodkin, bitch-baby—must ye? 1848 THACKERAY *Vanity F.* ii. 241 He's too big to travel bodkin between you and me. 1872 FLOR. MONTGOMERY *Thrown Together* ii. 62 The three called a hansom outside, and Cecily . . . sat bodkin.

To ride the fore-horse.

1738 SWIFT *Pol. Conversat* i. Wks. (1856) II. 340 *Never*. Well, miss, you ride the fore-horse to-day.

To ride (or mount) the high horse.

[= to put on airs] 1805 F. AMES *Wks.* I. 339 I expect reverses and disasters, and that Great Britain, now on the high horse, will dismount again. 1824 MISS FERRIER *Inheritance* III. XII Fred seems to be on his high horse to-day, . . . I told you he would give himself airs. 1855 TROLLOPE *Warden* VII Though Eleanor Harding rode off from John Bold on a high horse, it must not be supposed that her heart was so elate as her demeanour.

To ride with the beard on the shoulder.

1823 SCOTT *Peveril* VII They rode, as the Spanish proverb expresses it, 'with the beard on the shoulder', looking around, . . . and using every precaution to have the speediest knowledge of any pursuit.

To rise on the right (or wrong) side.

[A happy, or unhappy, augury.] 1546 J. HEYWOOD *Prov.* (1867) II. 51 You rose on your right syde here right. 1633 JONSON *T. Tub.* IV. III We are like men that wander in strange woods, and lose ourselves in search of them we seek. *Hills*. This was because we rose on the wrong side. 1824 SCOTT *Redg* XX Why, brother Nixon, thou art angry this morning . . . hast risen from thy wrong side, I think. 1894 BLACKMORE *Perlycross* XXXII I have heard of people getting out of bed the wrong side; and you can't make it right all day.

To roar like a bull.

1545 ASCHAM *Tozoph.* (Arb.) 42 Roring lyke a bull, as some lawyers do. 1840 MARRYAT *Poor Jack* XIII There was one of our men hanging on the main-stay, and roaring like a bull.

1597-8 SHAKS. 2 *Hen.* IV III. II. 189 Come, prick me Bullcalf till he roar again.

To roast a stone.

1522 SKELTON *Why not to Court?* 109 Pescoddes they may shyll, Or elles go rost a stone. 1546 J. HEYWOOD *Prov.* (1867) II. II. 46 Her carrain carkas (saide he) is so colde, . . . I do but roste a stone. In warming hr.

To rob Peter to (give to, clothe) pay Paul.

c. 1380 WYCLIF *Sel. Wks.* III. 174 Lord, hou schulde God approve pat pou robbe Petur, and gif pis robbere to Poule in þe name of Crist? c. 1440 *Jacob's Well* 305 þei robbynn seynt petyr & zeuynt it seynt Poule. 1514 BARCLAY *Egloges* I Fewe Princes geue that which to them selfe attayne . . . They robbe saint Peter therewith To cloth S. Powle. 1546 J. HEYWOOD *Prov.* (1867) I. XI. 26 Lyke a pyckpurs pilgrim, ye prie and ye proule At rousers, to rob Peter and paie Poule. 1581 PETTIE *Guazzo's Civ. Conv.* III (1586) 168 b That in my judgement is a shamefull thing . . . to uncloath Peter to cloath Paule. 1640 HERBERT *Outl. Prov. Wks.* 1859 I. 352 Give

not St. Peter so much, to leave St. Paul nothing. 1655 FULLER *Ch. Hist.* XI. VI (1868) III. 550 Much he¹ expended on the repair of Westminster Abbey church; and his answer is generally known, when pressed by Bishop Laud to a larger contribution to St. Paul's, that he would not rob Peter to pay Paul. 1737 *Gentil. Mag.* VII. 172/1 This Scheme is . . . calculated . . . to Rob Peter to pay Paul, or, to remove ye Burthen from one Part of the Community, and lay it upon another. 1928 *Times* 7 Jan. 9/6 Martin and Martin had been in low water for a long time and had recourse to the method of robbing Peter to pay Paul. [¹ Dean Williams.]

To rub (or scratch) the elbow.

[= to show oneself pleased.] 1598 E. GILPIN *Skial.* (1878) 25 He'le . . . scratch the elbow too To see two butchers cures fight

1594-5 SHAKS. *L.L.L.* V. VII. 109 One rubb'd his elbow thus, and fleer'd, and swore A better speech was never spoke before. 1597-8 *1 Hen.* IV V. I. 77 Fickle changelings and poor discontents, Which gape and rub the elbow at the news Of hurlyburly innovation.

To rule the roast.

[= to have full sway, to be master.] 14.. *Carpenter's Tools* 176 in HAZLITT *E.P.P.* I. 85 What so uer þe brage ore boste, My mayster ȝet shall reule the roste. 1528 SKELTON *Magnyf.* 805 *Cra. Con.* In fayth, I rule moche of the rost. *Cl. Col.* Rule the roste! thou woldest, ye. 1577-87 HOLINSHED *Chron.* II. 23/1 These were Irish potentates, and before their discomfiture they ruled the rost. 1778 FOOTE *Trip Calais* II The ladies always rule the roast in this part of the world.

1590-1 SHAKS. 2 *Hen.* VI I. I. 110 Suffolk, the new-made duke that rules the roast.

To rule with a rod of iron.

1526 TINDALE *Rev.* II. 27 And he shall rule them with a rodde of yron: and as the vessels of a potter, shall he breake them to shevers. 1871 C. KINGSLEY *At Last* III Trinidad became English; and Picton ruled it, for a while with a rod of iron.

To run a (or the) rig.

[= to play pranks.] 1782 COWPER *Gilpin* XXV He little dreamt, when he set out, Of running such a rig! 1797 B. HAMILTON in BEDDOES *Contrib. Phys. & Med. Knowl.* (1799) 315 To run the rig with the boys in the street in place of going on my errand.

To run amuck.

[= a headlong course of attack.] 1672 MARVELL *Reh. Transp.* I. 59 Like a raging Indian . . . he runs a mucke (as they cal it there) stabbing every man he meets. 1735 POPE *Hor. Sat.* II. I. 70 I'm too discreet To run a muck, and tilt at all I meet. 1880 W. R. SMITH in *Manch. Guard.* 29 Oct. In their alarm they were determined to run amuck of everything.

To run (or go) before one's horse to market.

[= to count one's chickens before they are hatched.] 1709 R. KINGSTON *Apop. Curiosa*

79 Resolution without Deliberation . . . is like running before ones Mare to the Market. 1592-3 SHAKS. *Rich. III* i. 1. 160 But yet I run before my horse to market. Clarence still breathes, Edward still lives and reigns, When they are gone, then must I count my gains.

To run like a deer.

1620 SHELTON *Quint.* II. XIX (1908) II 313 He is the activest youth we have, . . . he runs like a deer 1859 H. KINGSLEY *Geoff Hamlyn* xi The black lad . . . running like a deer, sped . . . across the plain

1594-5 SHAKS. *L.L.L.* V. ii. 310 Whip to your tents, as roes run over land.

To run one's head against a stone wall.

1589 TILLY *Pappe w. Hatchel* in Wks. (1902) III. 410 But if like a restie Iade thou wilt take the bitt in thy mouth, . . . thou shalt . . . haue thy head runne against a stone wall.

To run the gantlope (or gauntlet).

[Orig. a military punishment in which the culprit ran, stripped to the waist, between two rows of men, who struck at him with sticks or knotted cords.] 1649 T. FORD *Lus. Fort.* 2 Being now exposed to run the Gantelope of the Worlds censure. 1709 POPE *Let. to Wycherley* 17 May Hitherto your miscellanies have safely run the gauntlet, through all the coffee-houses. 1836 *Edin Rev* LXIV. 71 No doubt he ran the usual gantelope of jokes. 1839 LD BROUGHAM *Statesm. Geo. III, Eldon* (ed. 2) 254 The case had run the gauntlet of the courts.

To run the wild goose chase.

[= a foolish, fruitless, or hopeless quest] 1606 CHAPMAN *Mons. D'Olive* i. i Plays (1889) 117 We may . . . talk satire, and let our wits run the wild-goose chase over Court and country. 1894 BLACKMORE *Perlycross* XXIV The English public . . . always exult in a wild-goose chase.

1594-5 SHAKS. *Rom. & Jul.* II. iv. 75 Nay, if our wits run the wild-goose chase, I am done.

To sail near the wind.

[= to come near transgressing a law or moral principle.] 1840 H. COLERIDGE *Int. to Mas-singer & Ford* XXXVII [Shakespeare's] nurse is not a very discreet guardianship for a beauty her language sails a little too near the wind. 1902 A. R. COLQUHOUN *Mastery of Pac.* 192 In Australia . . . steps are to be taken against natives of India by means of an education test. As the Hindoos are British subjects, this is sailing rather near the wind.

To sail under false colours.

1897 STEVENSON *St. Ives* XXVIII If it could be managed without . . . the mention of my real name. I had so much wisdom as to sail under false colours in this foolish jaunt of mine.

To save one's bacon.

[= to escape injury to one's body.] 1691 *Weasils* i. 5 No, they'll conclude I do't to save my Bacon. 1812 COMBE (Dr. Syntax) *Pictur.*

vi. 22 But as he ran to save his bacon, By hat and wig he was forsaken.

To say black is any one's eye (eyebrow, nail, &c.).

[= to find fault with, to lay anything to his charge] c 1412 HOCLEVE *Reg Princ* (1860) 102 The riche and myghty man, though he trespass, No man seithe ones that blak is his eye. 1675 BROOKS *Gold Key* Wks. (1867) V 250 He knew that the law could not say black was his eye, and that the judge upon the bench would pronounce him righteous 1749 RILLDING *Tom Jones* ix. iv I defy anybody to say black is my eye 1828 CARR *Craven Dial* ii 2 'Thou cannot say black's my nail'. 1838 MRS CARLYLE *Let. to Miss H. Welsh* 27 May There is none justified in saying with self-complacency, 'black is the eye' of another.

To scatter her mice.

1869 W. C. HAZLITT *Eng. Prov.* (1889) 446 To scatter her mice. Said of a woman who has had a baby, and goes about to see her friends. There is a supposed liability to catch the same complaint.

To scold like a wych-waller.

1670 RAY *Prov.* 208 To scold like a wych-waller *Chesh.* That is, a boiler of salt, wych houses are salt houses, and walling is boiling. 1917 J. C. BRIDGE *Chesh. Prov.* 142 To scold like a wych-waller Women were formerly exclusively employed in this operation, hence the 'scolding.'

To scorn a thing as a dog scorns tripe.

1670 RAY *Prov.* 207.

To see (or have seen) a wolf.

[Gr. *λύκον ἰδεῖν*, &c. = to be tongue-tied, from the old belief that a man on seeing a wolf lost his voice] 1697 DRYDEN *Virg. Past.* ix. 75 My Voice grows hoarse; I feel the Notes decay; As if the Wolves had seen me first to Day. 1823 SCOTT *Quentin D.* xviii Our young companion has seen a wolf, . . . and he has lost his tongue in consequence.

To see (or show) the lions.

[= the sights worth seeing, from the practice of taking visitors to see the lions which used to be kept in front of the present entrance to the Tower of London.] 1629 to CAPT. SMITH *True Trav.* xviii (Arb.) 872 After, one Master John Bull . . . , with divers of his friends, went to see the Lyons [in the Tower]. 1709 STEELE *Taller* No. 30 16 June I took three lads, . . . to show them . . . the lions, the tombs, Bedlam, and the other places which are entertainments to raw minds. 1840 HOOD *Up Rhine* 96 The rest of the day was spent in seeing the Lions—and first the Cathedral.

To see (watch) which way the cat jumps.

[= what direction events are taking.] 1827 SCOTT in *Croker Pap.* (1884) i. xi. 319 Had I

time, I believe I would come to London merely to see how the cat jumped. 1863 *KINGSLEY Water Bab.* 289 He . . . understood so well which side his bread was buttered, and which way the cat jumped.

To see with one's own eyes.

1707 J. STEVENS tr. *Quevedo's Com. Wks* (1709) 350 I have seen it with my own Eyes. 1776 *Trial of Nuncomar* 242 I have seen him . . . with my own eyes take off his seal.

To seek a hare in a hen's nest.

1599 PORTER *Angry Wom. Abingd.* iv. iii (Merm.) 175 He is gone to seek a hare in a hen's nest, . . . which is as seldom seen as a black swan.

To seek (find) a knot in a bulrush.

[*L. Nodum in scirpo quærere* = to find difficulties where there are none] 1340 *Ayenbite* 253 pet zekp pet uel ine pe aye oþer pane knotte ine pe resse. 1581 J. BELL *Haddon's Answ. Osor.* 436 Myne opposed adversary will seeke after a knott in a Bull-rush as the Proverbe is.

To seek in a sheep five feet where there are but four.

1640 HERBERT *Oufl Prov Wks* (1859) I. 369.

To sell one's bacon.

[i.e. one's flesh or body.] 1825 CARLYLE *Schiller* iii (1845) 163 To the Kaiser, therefore, I sold my bacon, And by him good charge of the whole is taken

To sell one's birthright.

1611 BIBLE *Hebrews* xii. 16 Lest there be any . . . prophane person, as Esau, who for one morsell of meat sold his birthright. 1629 T. ADAMS *Serm.* (1861-2) ii. 537 There be some that sell their birthright: it is said of the lawyer that he hath *linguam venalem*, a saleable tongue; the covetous, *venalem animam*, a saleable soul; the harlot, *venalem carnem*, a saleable flesh.

To sell the bear's (lion's) skin before one has caught the bear (lion).

1662 FULLER *Worthies, Cornw.* (1840) i. 304 Medina Sidonia . . . resolved [Mount-Edgcombe] for his own possession in the partage of this kingdom. . . . But he had caught a great cold, had he had no other clothes to wear than those which were to be made of a skin of a bear not yet killed. 1721 KELLY *Scot. Prov.* 376 You sell the bear skin on his back. [1588.]

1598-9 SHAKS. *Hen. V* IV. in 93 The man that once did sell the lion's skin While the beast liv'd, was kill'd with hunting hum.

To send (a person) to Coventry.

[= to exclude from society.] 1647 CLARENDON *Hist. Reb.* vi. § 83 At Bromigham a town so generally wicked that it had risen upon small parties of the king's, and killed or taken them prisoners and sent them to Coventry [then strongly held for the Parliament]. 1765 *Club bk. Tarporley Hunt* in EG. WARBURTON *Hunting Songs* Introd. (1877) 16 Mr. John Barry having sent the Fox Hounds to a

different place to what was ordered . . . was sent to Coventry, but return'd upon giving six bottles of Claret to the Hunt. 1796 MISS EDGEWORTH *Par. Assi., Eton Moni.* iii. ii He'd send me to Coventry, . . . did he but know I was condescending to make this bit of explanation, unknown to him. 1916 E. A. BURROUGHS *Val. of Decis.* ii. iv The 'sportsmanship' of the house united against him, and punished his treason by sending him to Coventry.

To serve the devil for God's sake.

1820 SCOTT *Abbot* xxiv Do you suppose I would betray my mistress, because I see cause to doubt of her religion?—that would be a serving, as they say, the devil for God's sake.

To set (or put) beside (besides) the cushion.

[= to depose, or disappoint of an office or dignity.] 1546 J. HEYWOOD *Prov.* (1867) ii. ix. 80 I may set you besyde the cushyn yit. And make you wype your nose vpon your sléeue. a. 1624 BP. M. SMITH *Serm.* 188 Sometimes putting them besides the cushion, and placing others in their roome.

To set (fall together) by the ears.

[= to put or be at variance] 1546 J. HEYWOOD *Prov.* ii. i 45 Together by the eares they come (quoth I) chéerely. 1553 T. WILSON *Arte of Rhel.* (1909) 37 When is the law profitable? Assuredly, . . . especially in this age, when all men goe together by the eares, for this matter, and that matter. 1603 KNOLLES *Hist. Turkes* 1184 They fell together by the eares about the matter, some taking part with the old General, and some with the new. 1636 S. VARD *Serm.* (1862) 77 The devil . . . threw in these bones to set us together by the ears. 1725 DEFOE *Voy. round W.* (1840) 67 They would fall together by the ears about who should go with you. 1868 G. DUFF *Pol. Surv.* (1868) 40 Does it [Turkey] fancy that it will obtain security for itself by setting Greek and Bulgarian by the ears?

1602-3 SHAKS. *All's Well* I. ii. 1 The Florentines and Senoys are by the ears. 1607-8 CORIOL. I. i. 239 Were half to half the world by the ears. . . . I'd revolt.

To set cock a hoop (or the cock on the hoop).

[app. to turn on the tap and let the liquor flow; hence, to drink without stint. By extension: to become reckless, to set all by the ears.] 1529 MORE *Conf. agst. Trib.* ii. Wks. 1177/2 They . . . set them downe and dryncke well for our sauours sake, sette cocke a hoope, and fyll in all the cuppes at ones, and then lette Chrystes passion paye for all the scotte. 1538 BALE *Three Lawes* 1806 Cheare now maye I make & set cocke on the houpe. Fyll in all the pottes, and byd mewelcome hostesse. 1621 MOLLE *Camerar. Lw. Libr.* iii. i. 147 Resolued . . . to set cock in hoope, and in guzling and good cheere spent all that was left.

1594-5 SHAKS. *Rom. & Jul.* I. v. 85 You'll make a mutiny among my guests! You will set cock-a-hoop.

To set one's cap at.

[said of a woman who sets herself to gain the affections of a man] 1822 BYRON *Juan* xi. lxxx Some, who once set their caps at cautious dukes. 1848 THACKERAY *Vanity F.* i. iii That girl is setting her cap at you.

To set one's face like a flint.

[= firmly, steadfastly.] 1611 BIBLE *Isaiah* i. 7 Therefore have I set my face like a flint, and I know that I shall not be ashamed. 1688 BUNYAN *Wk. of Jesus Christ* as Adv. Wks. (1855) I. 180 He . . . sets his face like a flint to plead for me with God. 1859 KINGSLEY *Misc.* (1860) I. 321 Set his face like a flint.

To set (or put) the cart before the horse.

[= to reverse the natural or proper order.] 1340 *Agenb.* 243 Moche uolk of religion *setteþ þe wuolþ be-uore þe oksen.* c. 1520 WHITTINTON *Vulg.* (1527) 2 That techer setteth the carte before the horse that preferreth imitacyon before preceptes. 1589 PUTTENHAM *Eng. Poesie* (Arb.) 181 We call it in English prouerbe, the cart before the horse, the Greeks call it Histeron proteron, we name it the Preposterous. 1801 MAR. EDGEWORTH *Belinda* iii Esteem ever followed affection, instead of affection following esteem. Woe be to all who in morals preposterously put the cart before the horse! 1863 KINGSLEY *Water Bab.* iv They . . . having, as usual, set the cart before the horse, and taken the effect for the cause.

1605-6 SHAKS. *K. Lear* i. iv. 246 May not an ass know when the cart draws the horse?

To set the devil on sale.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 63 Here is a tale, For honestie, meete to set the diuell on sale.

To set the Thames on fire.

[= to do something remarkable.] 1778 FOOTE *Trip Calais* iii. iii Matt Minnikin . . . an honest burgoise, . . . won't set fire to the Thames. 1785 GROSE *Dict. Vulg. Tongue* s.v. *Thames* He will not find out a way to set the Thames on fire; he will not make any wonderful discoveries. 1863 KINGSLEY *Water Bab.* viii The Pantheon of the Great Unsuccessful, . . . in which . . . projectors [lecture] on the discoveries which ought to have set the Thames on fire. 1909 *Times Lit. Sup.* 27 Aug. The vast majority . . . are decidedly unimaginative. . . . The Thames will never be set on fire . . . by the . . . [Masonic] Grand Lodge of England.

To set the tortoise to catch the hare.

1798 MALTHUS *Popul.* (1817) iii. 117 It would appear to be setting the tortoise to catch the hare.

To set up (or in) one's staff (of rest).

[= to settle down in a place.] 1594 NASHE *Unf. Trav.* Wks. (Gros.) V. 46 Here I was in good hope to set vp my staffe for some reasonable time. 1609 BODLEY *Life* (1647) 15 I concluded at the last to set up my Staffe at the Library doore in Oxford.

1815 SCOTT *Guy Mannering* xix. Here, then, Mannering resolved, for some time at least, to set up the staff of his rest. 1860 TROLLOPE *Framley P.* xlviii They appeared in London and there set up their stall.

1592-3 SHAKS. *Com. Err.* III. i. 51 Have it you with a proverb Shall I set in my staff? 1594-5 *Rom. & Jul.* V. iii 110 O! here Will I set up my everlasting rest.

To shake a loose (or free) leg.

[= to lead an irregular life, live freely.] 1834 AINSWORTH *Rookwood* iii. ix (1878) 233 While luck lasts, the highwayman shakes a loose leg! 1856 MAYHEW *Gl. World* Lond. 87 Those who love to 'shake a free leg', and lead a roving life, as they term it. 1876 MRS. BANKS *Manch. Man* xxviii It was doubly satisfactory to find the comforts of their home appreciated . . . and to be able to refute Mr. Ashton's theory that 'all young men like to shake a loose leg'.

To shake in one's shoes.

[= to tremble with fear.] 1818 COBBETT *Polit. Reg.* xxxiii. 497 This is quite enough to make Corruption and all her tribe shake in their shoes.

To shake the dust off one's feet.

[in allusion to Matt. x. 14 &c.] c. 1000 *Agg. Gosp. Matt.* x. 14 Asceap þæt dust of eowrum fotum. 1382 WYCLIF *Matt.* x. 14 3ec goynge foith fro that hous, or citee, smyth away the dust fro þoure feet

To shake the elbow.

[= to play at dice.] 1705 HEARNE *Collect.* 26 Nov. (1885-6) i. 100 Money which . . . he squander'd away in shaking his elbow. 1826 J. WILSON *Noct. Ambr.* Wks. (1855) I. 127 Many good and great men have shook the elbow.

To shake the pagoda¹ tree.

[= to make a fortune rapidly in India.] 1836 T. HOOK *G. Gurney* i. 45 The amusing pursuit of 'shaking the pagoda-tree' once so popular in our oriental possessions. 1912 *Spectator* 17 Feb. 273 Rennell[s] . . . contemporaries had won handsome fortunes by 'shaking the Pagoda Tree', by the private trade that then was permitted to John Company's servants. [¹ Indian gold coin.]

To sham Abra(ha)m.

[orig. *Naut. slang* = to feign sickness.] 1752 *Gentl. Mag.* Mar. 140/2 As he [capt. Lowry] went along some sailors cry'd out . . . that He must not sham Abram (a cant sea phrase when a sailor is unwilling to work on pretence of sickness . . .). 1760 GOLDSMITH *Cit. World* cxix The boatswain . . . swore . . . that I shammed Abraham merely to be idle. 1827 SCOTT *Surg. Dau.* vi It's good enough . . . for a set of lubbers, that he shamming Abraham. 1863 C. READE *Hard Cash* xxxi (1868) 265 He's shamming Abraham.

To shed riners with a whaver.

1826 WILBRAHAM *Chesh. Glos.* 68 'To shed riners with a whaver' . . . means, to surpass anything skilful or adroit by something still more so. 1917 J. C. BRIDGE *Chesh. Prov.* 143 To shed riners with a whaver. *Shed* = to

divide or surpass. *Riner* = *toucher*. Used at Quoits. A *Riner* is when the quoit touches the peg or mark. *Whaver* is when it rests upon the peg and hangs over and consequently wins the cast.

To shoe the goose (gander, gosling).

[= to spend one's time in trifling or unnecessary labour. Bodl. msc. 264, c. 1340, shows a miniature: shoeing the swan (GREEN *Short Hist.* iii. ed II. 481).] 14. Why *I cant be Nun* 254 in *E.P.P.* (1862) 144 He schalle be put owte of company, and scho the gose. 1546 J. HEYWOOD *Prov.* (1867) II. iii. 49 Who medleth in all thyng, maie shoos the goslyng. 1583 STUBBES *Anat. Abus.* II (1882) 31 Then may he go sue ye goose, for house gets he none. 1594 NASH *Unf. Trav.* c. 26 Galen might go shoos the Gander for any good he could doo. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 36 Go shoe the geese. 1804 EDGEWORTH *Pop. Tales, Lame Jervas* III A blacksmith once said to me, when . . . asked why he was not both blacksmith and white-smith, 'The smith that will meddle with all things may go shoe the goslings'.

To shoe (ride) the wild (mockish) mare.

[a childish Christmas game] a. 1529 SKELTON *Colin Clout* 180 For let see who that dare Shoe the mockish mare. 1609 ARMIN *Maid of More-Cl.* (1880) 92 Christmas gambuls, father, shoeing the wilde mare. 1611 CORGRAVE *s.v. Ase.* Desferer l'asne. To unshoos the asse; we say, to ride the wilde mare. 1597-8 SHAKS. 2 *Hen.* IV II. iv. 268 [He] drinks off candles' ends for flap-dragons, and rides the wild mare with the boys.

To shoot at a pigeon and kill a crow.

1670 RAY *Prov.* 189 To shoot at a pigeon, and kill a crow. 1830 LD. LYTTON *Brachylogia in Paul Clifford* (1848) 445 A law is a gun, which if it misses a pigeon always kills a crow;—if it does not strike the guilty it hits some one else. 1866 BLACKMORE *Cradock Now.* xxvii You . . . must be prepared to meet some horrible accusations. . . . Very likely he is innocent. Perhaps they are shooting at the pigeon in order to hit the crow.

To shoot Niagara.

[= attempt desperate adventure.] 1867 CARLYLE *Shooting Niagara* (title) in *Macmil. Mag.* 1868 LES. STEPHEN in *Life & Lett.* (1906) xi. 203 The Reform Bill will change all this, it may be, and we shall shoot Niagara.

To shoot the cat.

[= to vomit, especially from too much drink.] 1830 MARRYAT *King's Own* xxxii I'm cursedly inclined to shoot the cat.

To shoot the moon.

[= to make a moonlight flitting.] 1837 COL. HAWKER *Diary* (1893) II. 123 He having just 'shot the moon', I had to follow him to a cockloft in St. Giles's. 1882 W. BESANT *All Sorts* IV I told him who were responsible tenants; I warned him when shooting of moons seemed likely.

To shoot with a silver gun.

1823 COBBETT *Rural Rides* 1 Aug. Shooting with a *silver gun* is a saying amongst game-eaters. That is to say, *purchasing* the game. A . . . fellow that does not know how to prime and load will, in this way, beat the best shot in the county.

To show a fair (clean) pair of heels.

[= to run away.] 1546 J. HEYWOOD *Prov.* (1867) II. vii. 64 Except hir maide shewe a fayre paire of héeles, She haleth her by the boy rope. 1737 RAY *Prov.* 70 He hath shewed them a fair pair of heels 1819 SCOTT *Ivanhoe* xl. Or Folly will show a clean pair of heels, and leave Valour to find out his way. 1597-8 SHAKS. *I Hen.* IV II. iv. 52 Darest thou . . . play the coward with thy indenture and show it a fair pair of heels and run from it?

To show the bull-horn.

[= to make a show of resistance.] 1838 GALT in *Fraser's Mag.* viii. 655 He shewed, when he durst, the bull-horn.

To show the cloven hoof (foot).

[= to manifest Satanic agency or temptation.] 1822 SCOTT *Nigel* xiv Pleasant communings we had . . . until she showed the cloven foot, beginning to confer with me about some wench. 1822 GALT *Provost* III The cloven hoof of self-interest was . . . to be seen beneath the robe of public principle 1910 *Spectator* 19 Nov 848 Only when [St Bernard] speaks of household discipline does the cloven hoof of monastic tyranny show.

To show the gallows before they show the town.

1855 BOHN *Handbk. Prov.* 543. *Span.*

To show the white feather.

[= to betray cowardice, a white feather in a game-bird's tail being a mark of bad breeding] 1824 SCOTT *St. Roman's* viii 'To him, man . . . he shows the white feather'. 1850 THACKERAY *Pendennis* xl It was reported . . . he . . . had certainly shown the white feather in his regiment.

To sing lachrymæ.

[= to lament. Refers to John Dowland's 'Lachrymæ or Seaven Teares', London, 1605.] 1614 SIR T. OVERBURY *Characters* Wks. (1890) 155 *A Prison.* Every man here sings *Lachrymæ* at first sight.

To sing like a lark.

1620 SHELTON *Quiz.* II. xix (1908) II. 313 He . . . sings like a lark, plays upon a gittern as if he made it speak. 1847-8 THACKERAY *Vanity F.* v Amelia came . . . singing like a lark.

To sing (one's) nunc dimittis.

[= to declare glad acceptance of release from life or some employment. The first words of the Song of Simeon in Luke II. 29.] 1842 NETHERSOLE *Consid. upon Affairs* 8 I should . . . cheerfully sing my *Nunc dimittis*. 1776 J. ADAMS Wks. (1854) IX. 391 When these

things are once completed, I shall . . . sing my *nunc dimittis*, return to my farm [&c.]. 1825 HAN MORE in W. ROBERTS *Mem.* (1834) iv. 257 If I could see the abolition of the slavery . . . in the West Indies . . . I could sing my *nunc dimittis* with joy. 1859 DARWIN *Life & Lett* (1887) ii. 232 I am now contented, and can sing my 'nunc dimittis'.

To sing placebo.

[= to play the sycophant, be time-serving. L. *Placebo*. I shall be pleasing or acceptable. *Placebo Domino in regione vivorum*, Ps. cxiv. 9 Vulg.] 1340 *Agenb.* 60 þe uerþe zenne is þet huanne hi alle zingeþ 'Placebo', þet is to zigge: 'mi thord zayþ zop, mi thord dep wel'. c. 1386 CHAUCER *Pars T* I 543 Flatereres been the deueles Chapelleyns that syngen eueure Placebo. 1607-8 BACON *Gen Naturaliz.* Wks. (1879) I. 467 If any man shall think that I have sung a placebo, for mine own particular, I would have him know that I am not so unseen in the world. 1818 SCOTT *Lett.* 12 Nov in LOCKHART xliii He is too much addicted to the *placebo* . . . too apt to fear to give offence by contradiction.

To sing the same (another) song.

[L. TERENCE *Phormio* iii. ii. 10 *Canitlenam eandem canis*. You sing the same song.] 1390 GOWER *Conf. Am.* I. 260 O thou, which hast desesed The Court of France be thi wrong, Now schalt thou singe an other song. 1588 J. UDALL *Diotrephes* (Arb.) 18 If they had euen my experience, they would sing another song. 1670 RAY *Prov.* 192 To sing the same song. Nothing more troublesome and ungrateful than the same thing over and over. 1711 W. KING tr. *Naude's Ref. Politics* iii. 91 The Jesuits began to play their part, and sing another song.

To sing (or sit) with a thorn against the breast.

1610 G. FLETCHER *Christ's Vict. & Tri.* But leaning on a thorn her dainty chest, . . . Expresses in her song grief not to be expressed. 1629 T. ADAMS *Serm.* (1862) ii. 154 The godly must be fain to sit, like the night-gale, with a thorn against her breast.

1594 SHAKS. *Lucrece* 1135 Come, Philomel, . . . And whiles against a thorn thou bear'st thy part To keep thy sharp woes waking, wretched I, . . . against my heart Will fix a sharp knife. 1599 SONN to SUND. *Notes* vi. 10 She, poor bird, as all forlorn, Lean'd her breast upon a thorn, And there sung the dolefull'st ditty.

To sit like a frog on a chopping block.

1678 RAY *Prov.* 288.

To sit like a wire-drawer under his work.

1678 RAY *Prov.* (Joculatory) Yorksh.

To sit on (upon or in) one's skirts.

[= to press hard upon one; punish severely.] 1546 J. HEYWOOD *Prov.* (1867) i. v. 10 Hold their noses to grinstone, and syt on theyr skurtis, That erst sate on mine. 1654 H. L'ESTRANGE *Chas. I.* (1655) 184 Many began . . . to sit upon the Bishops skirts, that

is, to controvert the motives and bounds of their authority. 1755 SMOLLETT *Quix.* ii. iii. xv (1803) iv. 75 If my government holds, . . . I will sit upon the skirts of more than one of these men of business.

To sleep with one eye (one's eyes) open.

1581 PETTIE *Guazzo's Civil Conv.* (1586) f. 140 Which sleepeth (as they say) her eies being open. 1732 T. FULLER *Gnom.* 77 He is so wary, that he sleeps like a Hare, with his Eyes open. 1836 MARRYAT *Midsh. Easy* xviii It may be as well to sleep with one eye open. . . Suppose we keep watch and watch, and have our pistols out ready?

To slip one's neck out of the collar.

1616 DRAXE *Anc. Adag.* 189 He draweth his necke out of the collar. 1633 D. DYKE Wks. *Philemon* 242 Religion . . . will not teach thy servant to slip his neck out of the collar, and to deny thee service and subjection. 1655 FULLER *Ch. Hist.* ix. viii. 30 (1868) III. 168 [Parsons] having got his neck out of the collar, accused others for not drawing weight enough.

1592-3 SHAKS. *Rich. III* iv. iv. 112 Now thy proud neck bears half my burden'd yoke; From which even here, I slip my wearied head.

To smell a rat.

[= to have suspicions.] a. 1550 *Image Hypocr.* i. 51 in Skelton's *Wks* (1843) II. 414/2 Yf they smell a rat, They grisely chide and chatt. 1603 T. WILKINSON *Wom. K. Kindness* iv. iv *Jehin*. Now you talk of a cat, Cately, I smell a rat. 1663 BUTLER *Hud.* i. 1. 821 Quoth Hudibras, I smell a rat; Ralpho, thou dost prevaricate. 1712 ARBUTHNOT *John Bull* ii. xi The good old gentlewoman was not so simple as to go into his projects—she began to smell a rat. 1874 G. J. WHYTE-MELVILLE *Uncle John* xx A young . . . smelt a rat, and followed him out of the house.

To smell of the baby.

[= to be childish.] 1618 BRETON *Court. & Countrym.* 19 (D.) So long in their horne booke that, doe what they can, they will smell of the Baby till they can not see to read.

To smell of the inkhorn.

[= to be pedantic.] 1587 GOLDING *De Mornay* xxvi. 396 Proclamations set forth in such a stile, . . . smelling too much of the Inkehorne.

To smoke the pipe of peace.

1762 FOOTE *Lyar* i. (1786) 17 I had the first honour of smoaking the pipe of peace with the little Carpenter. 1789 J. WOLCOR (P. Pindar) *Subj. for Paint.* Wks. (1816) II. 3 I come to bid the hatchet's labour cease, And smoke with friends the calumet of peace. 1870 MISS BRIDGMAN *Rob. Lynne* ii. xii. 261 They had better smoke the pipe of peace.

To sow beans in the wind.

[= labour in vain.] 1568 MARR. *Wit & Wisd.* 45 (N.) It is not for idlems that men sow beanes in the wind.

To sow dragon's teeth.

[= the dragon's teeth fabled by Mygirus (fab. 178) to have been sown by Cadmus, from which sprang armed men.] 1853 MARDEN *Early Purit.* 290 Jesuits . . . sowed the dragon's teeth which sprung up into the hydras of rebellion and apostasy.

To sow one's wild oats.

[= to indulge in youthful vices] 1576 NEWTON *Lemmie's Complex* II. 99 That wilfull and vnruely age, which lacketh rypenes and discretion, and (as wee saye) hath not sowed all theyr wyeld Oates 1638 T. HEYWOOD *Wise W. Hogsd* II. 1 (Merm) 268 And will these wild oats never be sown? 1829 COBBETT *Adv. to Y. Men* These vices of youth are varnished over by the saying, that there must be time for 'sowing the wild oats'. 1861 T. HUGHES *T. Brown at Oxf.* VI 'A young fellow must sow his wild oats'. . . You can make nothing but a devil's maxum of it.

To sow the wind and reap the whirlwind.

1611 BIBLE *Hosea* ix. 7 For they have sown the wind, and they shall reap the whirlwind. 1837 CARLYLE *Fr. Rev* III. V. 1 They . . . are at work, sowing the wind. And yet, as God lives, they shall reap the whirlwind. 1929 DEAN INGE *Assessmts. & Anticip.* 144 Class-hatred and class-warfare are preached . . . by middle-class enragés, . . . These rascals sow the wind; the next generation reaps the whirlwind.

To speak false Latin.

[Fig to commit a breach of manners.] 1607 *Puritan Widow* I. 1 (Shaks. *Apoc*) 222 Mol. I lou'd my father well, too; but to say, Nay, vow, I would not marry for his death—Sure, I should speake false Latine, should I not? 1665 G. HAVERS *P. della Valle's Trav. E India* 186 He (the King) bid us several times put on our Hats; but our Captain . . . answer'd that he would not, that they should not cause him to commit that false Latine.

To speak like a mouse in a cheese.

1670 RAY *Prov.* 186.

To speak of a usurer at the table, mars the wine.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 362.

To speak without the book.

[i.e. deviating from the text of the play-book.] 1599 PORTER *Angry Wom. Abingd.* III. 1 (Merm.) 147 Methinks you speak without the book, To place a four-wheel waggon in my look.

To spin a fair (fine) thread.

c. 1412 HOCLEVE *Reg. Princes* (E.E.T.S.) 64, l. 1763 Alasse! this likerous dampnable errorr, in this londe hath so large a threde I-sponne, That wers people is non vnder the sonne. 1546 J. HEYWOOD *Prov.* (1867) II. v. 56 In beyng your owne foe, you spin a fayre threde. 1660 TATHAM *The Rump* IV. i. Wks. (1879) 246 Cain has kill'd his brother, Coll. Cordmayner. He has spun a fine thread to-day.

To spit one's venom.

c. 1200 *Ancrene Riwle* 86 The uorne cumeð al openliche, & seið vuel bi anoðer, & speoweð ut his atter¹. c. 1386 CHAUCER *Pard T Prol.* 135 Thus spitte I out my venym vnder hewe Of hoolynesse, to semen hooly. c. 1450 MYRR. *our Ladye* 205 God gaue mankynde fowde of lyfe wherein the enemy spued venym by a worde of lesyng. 1639 J. CLARKE *Paræm.* 54 He hath spit his venom. 1701 FARQUHAR *Sir H. Wildair* I. i. Let 'em spit their venom among themselves, and it hurts nobody. [¹ venom.]

To spit upon the same stone.

1777 BRAND *Pop. Antiq.* 101 *note* We have too a kind of popular Saying, when Persons are of the same Party, or agree in Sentiment, 'they spit upon the same stone'.

To splice the main-brace.

[= to serve out grog] 1805 *Naval Chron.* XIII. 480 Now splice the main brace. 1833 MARRYAT *P. Simple* xv Mr. Falcon, splice the main-brace, and call the watch. 1841 CHAMIER *Tom Bowl.* xxvii I'm not going to splice the mainbrace, my lads; we must have no Dutch courage.

To spoil the Egyptians.

1611 BIBLE *Exodus* XII. 35, 36 They borrowed [R.V. asked] of the Egyptians jewels of silver, and jewels of gold, and raiment. . . And they spoiled the Egyptians. 1818 SCOTT *Rob Roy* xviii How does a man of your strict principles reconcile yourself to cheat the revenue? 'It's a mere spoiling o' the Egyptians', replied Andrew. 1872 C. READE *Wand. Heir* iv But I doubt me whether that would be fair trade. . . Is it lawful to spoil the Egyptians?

To spring (or be sprung) of a (the) stone.

[= to indicate the absence of any known ancestry or kinsfolk.] 1297 R. GLOUC. (Rolls) 6720 Sent Edward in normandie was þo bileued al one As bar, as wo seip, of þe kunde as he sprong of þe stone. A. 1300 K. Horn (Camb.) 1026 Horn him gede alone, Also he sprunge of stone. A. 1400 *Sir Perc.* 1043 Als he ware sprongene of a stane, Thare na mane hym kende.

To stagger like a drunken man.

1611 BIBLE *Ps.* cvii 27 They reel to and fro, and stagger like a drunken man. 1837 CHAMIER *Saucy Areth.* xi The ship rolled over the waves, but . . . as she recovered herself she seemed to stagger like a drunken man.

To stand in one's own light.

[= to prejudice one's chances.] 1579 LYLY *Euph.* (Arb.) 46 Heere ye may behold Gentlemen, how leaudly wit standeth in his owne light. 1616 DRAXE *Anc. Adag.* 90 Hee standeth in his owne light. 1738 SWIFT *Pol. Conversal.* I. Wks. (1856) II. 334 *Lady S. Mr.* Neverout, methinks you stand in your own light. *Never.* Ah! madam, I have done so all my life.

To stand Moses (slang).

1796 GROSE *Dict. Vulg. T. s.v.* A man is said to stand *Moses* when he has another man's bastard child fathered upon him, and he is obliged by the parish to maintain it.

To stand to one's guns.

[= to maintain one's position.] 1769 BOSWELL *Johnson* xlii (1848) 201 Mrs. Thrale stood to her gun with great courage, in defence of amorous ditties. 1909 *Spectator* 24 Apr. 661 The Quakers . . . stood to their guns (their principles) and, without any resort to brute force, finally won all along the line.

To stand (be, &c.) upon (one's) pantoffles.¹

[= to be on one's dignity.] 1573 G. HARVEY *Letter-bk.* (Camden) 14 He was now altogether set on his merri pinnes and walked on his stateli pantocles 1579 LVLV *Euphues* (Arb.) 47 For the most part they stand so on their pantuflles. 1616 DRAKE *Anc. Adag.* 214 He standeth too much on his pantoffles. 1685 BUNYAN *Pharisee & Publ. Wks.* (1845) 140 Thou standest upon thy points and pantables, thou wilt not bate God on all of what thy righteousness is worth. [1 slippers, pattens.]

To stare like a stuck pig.

1720 GAY *New S. New Sim.* Like a stuck pig I gaping stare 1837 DISRAELI *Corr. w. Sister* 21 Nov. Gibson Craig . . . rose, stared like a stuck pig, and said nothing.

To steal a goose and give the giblets in alms.

1659 HOWELL *Eng. Prov.* 1/1. 1670 RAY *Prov.* 25 Steal the goose and give the giblets in alms.

To steal a goose and stick down a feather.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 35 As dyd the pure penitent that stole a goose And stick downe a feather. 1658 J. SPENCER *Things New & Old* (1868) 574 Like those that steal a goose and stick down a feather, or those that have undone many, then build a hospital for some few. 1714 JNO. WALKER *Sufferings of Clergy* ii. 331 For the Managers of those times thought fit, when they *Stole the Goose, To stick down the Feather,* and allow the *Sequestred's Wife and Children the Fifths* To live on.

To steal a march.

[= to get a secret advantage over a rival or opponent.] 1740 CIBBER *Apol.* (1756) i. 143 After we had stolen some few days march upon them. 1771 SMOLLETT *Humph. Clink.* 6 May (1815) 73 She yesterday wanted to steal a march of poor Liddy. 1856 READE *Never too Late* xxii Happening to awake earlier than usual, he stole a march on his nurses, and . . . walked out.

To steal the hog and give the feet for alms.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 328. 1670 RAY *Prov.* 25 They steal the hog and give away the feet in alms. *Hispan.*

To stink like a brock.¹

c. 1400 *Ywayne & Gaw.* 98 It es ful semeli, als me think, A brok omang men forto stynk. a. 1528 SKELTON *Aqst. Garnesche* 55 She seyde your brethe stank lyke a broke. [1 badger]

To stink like a goat.

c. 1386 CHAUCER *Can. Yeo. T.* 886 For al the world they stynken as a goot.

To stink like a polecat.

1533 J. HEYWOOD *Johan Johan* 73 That she shall stynke lyke a pole-kat. 1630 DEKKER *Honest Wh.*—Pt. II. iv iii (Merm.) 263 Sh'as a breath Stunks worse than fifty polecats.

To stir one's stumps.¹

[= to walk or dance briskly] 1559 *Mirr. Mag., Jacq. Cade* xx But hope of money made him stir his stumpes, And to assault me valiauntly and bolde. 1596 COLSE *Penelope* (1880) 164 I doubt not but poore shepheards will stirre their stumps after my minstrelsie. 1832 MARRYAT *N. Forsler* x Come this way, my hearily—stir your stumps. 1876 BLACKMORE *Cripps* xiii Look alive, woman! Stir your stumps! [1 legs.]

To stop gaps with rushes.

[= a futile effort] 1546 J. HEYWOOD *Prov.* (1867) ii. ix. 78 Ye will (quoth she) as soone stop gaps with rushes

1607-8 SHAKS. *Coriol* I i. 187 He that depends Upon your favours . . . hews down oaks with rushes.

To stop two gaps with one bush.

1546 J. HEYWOOD *Prov.* (1867) ii. ix. 78 I will learne, to stop two gaps with one bushie. 1600 HOLLAND *Livy* xxiii. iii. 474 Therefore with one bush (as they say) ye are to stop two gaps, and to do both at once. 1639 FULLER *Holy War* v. xxii (1810) 280 These Itahans stopped two gaps with one bush; they were merchant pilgrims, and together appled themselves to profit and piety.

To stop two mouths with one morsel.

1639 J. CLARKE *Parœm.* 45.

To strain at (out) a gnat and swallow a camel.

c. 1200 *Ancrene Riwe* 8 3e beon ase sum deð . . . þe isihð þene gnet & swoluweð þe ulize. [fly]. 1526 TINDALE *Matt.* xxiii. 24 Ye blinde gydes, which strayne out a gnat, and swallowe a cammyll. 1594 J. KING *On Jonas* (1599) 284 They have verified the old proverbe in strayingn at gnats and swallowing downe camells. 1611 BIBLE *Matt.* xxiii. 24 Ye blind guides, which straine at a gnat, and swallow a camel. 1612-15 BP. HALL *Contempl.* iv. xxxi (1825) II. 517 Do ye fear to be defiled with the touch of Pilate's pavement? doth so small a gnat stick in your throats, while ye swallow such a camel of flagitious wickedness? 1928 *Times* 31 Jan. 5/3 Factor said in effect: 'I will swallow all the camels you have said about me, but I strain at this gnat.'

To strike all of (on obs.) a heap.

[= to paralyse, to cause to collapse.] 1711 *Brit. Apollo* iii. No. 133. 2/1 A Young

Woman . . . struck me all on a heap. 1741 RICHARDSON *Pamela* i. 205 This alarm'd us both; and he seem'd quite struck of a Heap. 1818 SCOTT *Rob Roy* xxiv The interrogatory seemed to strike the honest magistrate, to use the vulgar phrase, 'all of a heap'. 1875 JOWETT *Plato* (ed. 2) iii. 120 Some one who . . . will not be struck all of a heap like a child by the vain pomp of tyranny.

To strut (swell) like a turkey-cock.

1689 SHADWELL *Bury Fair* iii. i (Merm.) 407 What, like one of those odious creatures, will you dress at me? . . . and strut like a turkey-cock, and prune yourself? 1857 TROLLOPE *Barch. Tow.* xxxix They all swelled into madam's drawing-room, like so many turkey cocks.

1598-9 SHAKS. *Hen. V* v. i. 15 Why, here he comes, swelling like a turkey-cock 1599-1600 *Twelfth N.* ii. v. 38 *Str To.* Here's an over-weening rogue! *Fab. O.* peace! Contemplation makes a rare turkey-cock of him; how he jets under his advanced plumes!

To stumble at a straw and leap over a block.

1528 *Hund. Mer. Tales* v. B. iii As ye commen prouerb is they stumble at a straw & lepe ouer a blok. 1547 *Homilies, Works* D iv They were of so blynd iudgemente, that they stombled at a strawe, & leped ouer a blocke. 1653 W. RAMESEY *Astrol. Restored* To Rdr. 17 To skip over blocks, and stumble at straws 1721 KELLY *Scot. Prov.* 288 *Start at a straw, and loup o'er a blink* Scruple at small things, and be guilty of greater. [1 bench.]

To swallow a gudgeon.

[= to be made a fool of.] 1579 LYLLY *Euphues* (Arb.) 97 You have made both me and *Philaulus* to swallow a Gudgeon. 1659 HOWELL *French Prov.* 19 He is cozened, or he hath swallowed a gudgeon. 1664 BUTLER *Hud.* ii. iii. 923 (1854) I. 197 To swallow gudgeons ere they're catch'd, And count their chickens ere they're hatch'd.

1596-7 SHAKS. *Merch. Ven.* I. i. 102 Fish not, with this melancholy bait, For this fool-gudgeon, this opinion.

To swallow an ox, and be choked with the tail.

1670 RAY *Prov.* 194.

To swear like a falconer.

1612 WEBSTER *White Devil* v. i (Merm.) 88 A new up-start; one that swears like a falconer.

To swear like a lord.

1531 ELYOT *Gov.* i. xxvi They wyll say he that swereth depe, swereth like a lorde.

To swear like a trooper.

1824 D. M. MOIR *Mansie W.* xiv He swore like a trooper that . . . he would run in spite of their teeth. 1896 M. A. S. HUME *Courtships of Q. Eliz.* 323 Calling Cecil as a witness to her words, she renewed her vows, swearing like a trooper.

To swear till one is black in the face.

1778 F. BURNES *Evelina* (1920) ii. 23 However, if you swear till you're black in the face,

3950

I shan't believe you. 1850 THACKERAY *Pendennis* iv I'd swear, till I was black in the face, he was innocent, rather than give that good soul pain.

To swear Walsingham.

[= to swear by our Lady of Walsingham, in Norfolk, there being a noted shrine of the Virgin at that place.] 1599 PORTER *Angry Wom. Abingd.* iv. iii (Merm.) 175 I warrant, when he was in, he swore Walsingham, and chafed terrible for the time.

To swell like a toad.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 32 And streight as she sawe me, she swelde lyke a tode.

To swim like a cork.

1869 C. READE *Foul Play* x Throw that mad-man into the sea, then we can pick him up. He swims like a cork.

To swim like a duck.

1866 BLACKMORE *Cradock N.* liv What a lovely deep pool! I can swim like a duck.

1611-12 SHAKS. *Tempest* ii. ii. 137 I can swim like a duck.

To swim like a fish.

1622 J. FLETCHER *Sea-Voyage* i. i I can swim like a fish. 1852 SWEDLEY *Lewis Arundel* liv He follows the calling of a gondolier, . . . and can swim like a fish.

To swim like a stone.

1866 BLACKMORE *Cradock N.* liv I can swim like a duck; and you like a stone, I suppose.

To take a leaf out of (a person's) book.

[= to imitate one.] 1809 MALKIN *Gil Blas* vii. ii (Ritldg.) 12 I took a leaf out of their book. 1861 HUGHES *Tom Brown Oxf.* i. ii. 32 It is a great pity that some of our instructors . . . will not take a leaf out of the same book. 1926 *Times* 19 July 11/1 France . . . might well take a leaf out of Germany's discarded book.

To take a thing with a grain of salt

[mod. L. *cum grano salis* = to accept a statement with a certain amount of reserve.] 1647 TRAPP *Comm. Rev.* vi. 11 This is to be taken with a grain of salt. 1908 *Athenæum* 1 Aug. 118/1 Our reasons for not accepting the author's pictures of early Ireland without many grams of salt.

To take counsel of (or consult with) one's pillow.

[= to take a night to reflect.] 1573 G. HARVEY *Letter-bk.* (Camd. Soc.) 21 You counsel me to take counsel of my pillow. 1642 FULLER *H. & P. Stute* v. xvi (1841) 394 Others . . . feared, there being so many privy to the plot, that, if they suffered them to consult with their pillows, their pillows would advise them to make much of their heads. 1709 STEELE *Tatler* No. 60. par. 1 [He] frequently consulted his Pillow to know how to behave himself, on such important Occasions.

To take eggs for money.

[= to be put off with something worthless]
1670 G.H. *Hist. Cardinals* II. 1 130 Contented to take Eggs (as it were) for their money.

1610-11 SHAKS *Wint. T. I.* II. 161 Mine honest friend, Will you take eggs for money?

To take French leave.

[= to depart, act, without asking leave or giving notice] **1771** SMOLLETT *Humph. Clunk.* (1835) 238 He stole away an Irishman's bride, and took a French leave of me and his master. **1816** SCOTT *Antiq.* III. I began to think you had . . . taken French leave, as . . . MacCribb, did, when he went off with one of my Syrian medals. **1841** CHAMIER *Tom Bowl.* II. I kept thinking of Susan, and . . . made up my mind to take French leave and visit her.

To take hares with foxes.

1577 STANYHURST *Descr. Irel.* in HOLINSHED (1807-8) VI. 52 But in deed it is hard to take hares with foxes.

To take heart of grace.

[= to pluck up courage.] **1546** J. HEYWOOD *Prov.* (1867) 140 Thou takest hart of grasse wyfe, not hart of grace. **1548** UDALL, &c. *Erasm. Par.* Matt. XXII. 106 They takyng hart of grace agayne **1712** ARBUTHNOT *John Bull* IV. IV. He was afraid to venture himself alone with him. At last he took heart of grace. **1890** *Times* 14 Oct. 6/2 The non-union labourers . . . took heart of grace and applied for work

To take Hector's cloak.

1662 FULLER *Worthies, Northumberland* (1840) II. 542 When Thomas Percy, earl of Northumberland, anno 1569, was routed in the rebellion . . . against queen Elizabeth, he hid himself in the house of Hector Armstrong, of Harlow, . . . who for money betrayed him to the Regent of Scotland . . . 'To take Hector's cloak', is continued to this day . . . when they would express a man that betrayeth his friend who trusted him.

To take one down a peg or two (a peg, or button-hole lower).

[= to humble him.] **1589** ? LYLLE *Pappe w. Hatchel* in Wks. (1902) III. To Huffle, Ruffe, &c., Now have at you all my gaffers of the raying religion, tis I that must take you a peg lower. **1664** BUTLER *Hud.* II. II. 522 We still have worsted all your holy Tricks, . . . And took your Grandees down a peg. **1781** C. JOHNSTON *Hist. J. Juniper* II. 247 An opportunity for letting him down a peg or two. **1886** G. A. SALA *America Revis.* 373 The Grand Pacific clerk . . . thought he would take him down a peg or two.

1594-5 SHAKS. *L.L.L.* V. II. 705 Master, let me take you a button-hole lower.

To take one's ease in one's inn.

[= to enjoy oneself as if one were at home.] **1546** J. HEYWOOD *Prov.* (1867) 10 'To let the world wag, and take mine ease in mine inn'.

1597-8 SHAKS. *I Hen. IV* III. III. 91 Shall I not take mine ease in mine inn but I shall have my pocket picked?

To take out a new lease of life.

1809 SCOTT *Let. to Ellis* 8 Jul. in LOCKHART *zvt.* My friend has since taken out a new lease of life, and . . . may . . . live as long as I shall, —such odious deceivers are these invalids. **1867-77** FROUDE *Short Stud* (1890) I. 161 Had the popes and cardinals been wise they would have . . . cleared their teaching of its lumber, and taken out a new lease of life both for it and for themselves.

To take pepper in the nose.

[= to take offence, be vexed] **1377** LANGLAND *Piers Ploum.* B. XV. 197 And to pere peple han peper in the nose. c. **1450** *Proverbs of Wisdom in Anglia* 51. 222, I 53 I have not peper in pi nose. **1520** WHITTINTON *Vulg.* (1527) 24 If any man offende hym, he may not forthwith take peper in the nose, and show by rough words . . . that he is angered. **1579** LYLLE *Euphuus* (Arb.) 118 I would not that al women should take pepper in the nose, in that I have disclosed the legerdemanes of a few. **1682** BUNYAN *Holy War* 267 The peevish old gentleman took pepper in the nose.

To take (or take in) snuff.

[= to take offence at a thing] **1560** DAUS *Sleidane's Conn.* 463 A brute went that the Pope toke it in snuffe [*L. indigne tulisse*] that this truce was made. **1565** ALLEN *Def. Purg.* XIV. 262 Aerijs, . . . taking snoffe that he could not get a bishoprike, fell in to the haeresy of Arius. **1617** MORYSON *Itin.* III. 28 Englishmen, especially being young and unexperienced, are apt to take all things in snuffe. **1692** R. L'EYTRANGE *Fables* I. clxxxv. 156 Jupiter took Snuff at the Contempt, and Punish'd him for't. **1716** T. WARD *Eng. Reform.* 129 Pray take it not, you old Cur-mudgeon, So much in snuff and evil dudgeon.

1594-5 SHAKS. *L.L.L.* V. II. 22 You'll mar the light by taking it in snuff. **1597-8** I *Hen. IV* I. III. 41 Who [the nose] therewith angry . . . took it in snuff.

To take tea in the kitchen.

1894 NORTHALL *Folk-phrases* (E.D.S.) 30 To take tea in the kitchen = To pour tea from the cup into the saucer, and drink it from this.

To take the bear by the tooth.

1601 DENT *Path. Heauen* 62 To put his finger into the Lion's mouth, and . . . take the Beare by the tooth. **1670** RAY *Prov.* 163 You dare as well take a bear by the tooth. **1736** BAILEY *S.V.* You dare as well take a Bear by the Tooth, That is, You dare not attempt it.

To take the bit in the teeth.

[= to be beyond restraint.] **1589** ? LYLLE *Pappe w. Hatchel* in Wks. (1902) III. 410 But if like a resty iade thou wilt take the bit in thy mouth, and then run over hedge and ditch, thou shalt be broken as Prosper broke his horses. **1600** ABP. ABBOT *Exp. Jonah* 521 Neither yet taking the bit perversely in his teeth. **1927** *Times* 30 Jul. 10/2 If . . . Congress should take the bit in its teeth and authorize an imposing addition to the United States Naval strength, would he . . . intervene with his veto?

To take the bread out of one's mouth

[= take away his living by competition.] 1708 MOTTEUX *Rabelais* iv. xvi You little Prigs, will you offer to take the Bread out of my mouth? 1845 J. W. CROKER in *Papers* (1884) iii. xxiv 47 Lord Johnny dashed forward to take the bread out of his [Peel's] mouth.

To take the bull by the horns.

[= to meet a difficulty rather than to evade it] 1822 GALT *Provost* xxviii It would never do to take the bull by the horns in that manner. 1850 LYTTON *Cazions* ii. 1 Dr Herman, in his theory of education, began at the beginning' he took the bull fairly by the horns. 1839 TROLLOPE *He knew he was Right* xci Nora would have faced the difficulty, and taken the bull by the horns, and asked her father to sanction her engagement in the presence of her lover.

To take the gilt off the gingerbread.

[= to deprive something of its attractive qualities.] 1874 G. J. WHYTE-MELVILLE *Uncle John* xii He marvelled how this angel could have come down from heaven to be his own! For him the gilt was yet on the gingerbread, the paint on the toy, the dew on the flower. 1884 J. PAYN *Canon's W.* xi He . . . embarrassed his grandmother by his plain speaking. . . . He was always rubbing the gilt off some gingerbread theory which other children swallow without enquiry.

To take the law into one's own hands.

1606 DEKKER *Sev. Sinnes* 35 They . . . take the lawe into their owne handes, and doe what they list 1840 MARRYAT *Poor Jack* xxviii He has taken the law into his own hands already by mast-heading me for eight hours, and now he makes a complaint to you. 1881 E. B. TYLOR *Anthropology* (1889) 418 The avenger of blood . . . would now be himself punished as a criminal for taking the law into his own hands.

To take the rue.

[= to repeat] 1789 *Shepherd's Wedding* 10 (E.D.D.) I own, indeed, I've ta'en the rue, My mind is fairly alter'd. 1816 SCOTT *Old Mort.* xxviii Tam Halliday took the rue, and tauld me a' about it. 1848 MRS. GASKELL *Mary Barton* xii It would be to give him a hint you'd taken the rue, and would be very glad to have him now.

To take the (King's) (Queen's) shilling.

[= to enlist as a soldier by accepting a shilling from a recruiting officer.] 1707 HEARNE *Collect.* 27 Mar. (O.H.S.) ii. 2 He did take a shilling, but not with any intent of listing 1852 THACKERAY *Esmond* iii. v One fellow was jilted by his mistress, and took the shilling in despair. 1886 FARJEON *Three Times Tried* i I took the Queen's shilling, and became a soldier. 1901 *Scotsman* 4 Mar. 8/1 A contingent of Volunteer Engineers was sworn in for service in South Africa. Each man was presented . . . with the King's shilling.

To take the wind out of the sails of.

[= to put at a disadvantage] 1822 SCOTT *Nigel* ix He would take the wind out of the sail of every gallant. 1883 *Harper's Mag.* Feb. 339/2 A young upstart of a rival, Llanelly . . . which has taken a great deal of the wind out of the sails of its older neighbour. 1911 *Spectator* 30 Dec. 1141 Dr. . . . aims at taking the wind out of his critics' sails by giving the nation a lead in regard to relations with England.

To take to a thing like a duck to water.

1901 G. W. STEEVENS *In India* 94 In Bengal . . . the native took to European education as a duck to water.

To take up the cudgels.

[= to attack or defend vigorously] 1662 FULLER *Worthies, Westmoreld.* (1840) iii. 309 Mr. Chillingworth, a great master of defence in school divinity, took up the cudgels against him. 1788 WOLCOT (P. Pindar) *Sir J. Banks Wks.* (1816) I. 473 I must take up the cudgels for my client. 1876 SIR G. O. TREVELYAN *Life & Let. Macaulay* iii George Babington . . . was always ready to take up the Tory cudgels.

To talk as Dutch¹ as Daimport's² (Darnford's) dog.

1879 G. F. JACKSON *Shropshire Wordbk.* 129 'E talks as Dutch as Darnford's dog' proverbial saying heard in the neighbourhood of Whitchurch. 1917 J. C. BRIDGE *Chesh. Prov.* 144 To talk as Dutch as Daimport's dog. [¹ fine, affected. ² Davenport.]

To talk like a book.

1821 SCOTT *Lives of Novelists* (1887) 412 His talk too stiffly complimentary, too like a printed book, to use a Scottish phrase. 1900 G. C. BRODRICK *Mem & Impress.* 205 I do not mean that 'talking like a book' has ceased to be fashionable— . . . but that slang is the order of the day.

To talk the hind leg off a donkey (horse).

1844 H. COCKTON *Sylvester* S. xxxi He'd talk a horse's hind leg off, sir; and then wouldn't be quiet. 1877 BESANT *Thus Son of V.* i. xiii I believe you'd talk a donkey's hind leg off, give you time. 1909 *Times*, Wkly. 15 Jan. 41 Socialists . . . would argue the hind leg off a donkey, to drop into their own vernacular vein.

To talk to one like a Dutch uncle.

[= to reprove sharply.] 1897 CONRAD *Nigger of N.* iv To-morrow I will talk to them like a Dutch Uncle. A crazy crowd of tinkers!

To taunt one tit over thumb.

1546 J. HEYWOOD *Prov.* (1867) ii. iv. 52 And ye taunt me tyt ouer thumb (quoth shée).

To teach the cat the way to the kirk.¹

1721 KELLY *Scol. Prov.* 93 *Eith² to learn the Cat to the Kirk.* An ill custom is soon learn'd, but not so soon forgotten. 1820 SCOTT

Monast xxxv I gave her . . . a yard of that very black say,³ to make her a 'couvre-chef'; but I see it is ill done to teach the cat the way to the kurn. [¹ churn ² easy. ³ silk.]

To the counsel of fools a wooden bell.

1640 HERBERT *Oull Prov. Wks* (1859) I. 342

To the jaundiced eye all things look yellow.

c. 1386 CHAUCER *Melibeus* B¹ 2891 The prophete seith that 'troubled eyen han no cleer sighte'. 1612 WEBSTER *White Devil* I. ii (Merm.) 12 *Cam.* The fault . . . is not in the eyesight. *Flam.* True, but they that have the yellow jaundice think all objects they look on to be yellow. 1660 W. SECKER *Nonsuch Prof.* II. (1891) 184 Nero thought no person chaste, because he was so unchaste himself. Such as are troubled with the jaundice see all things yellow. 1709 POPE *Ess. Crit.* II. 359 All looks yellow to the jaundic'd eye.

To throw (cast, fling) down the gauntlet.

[= to give a challenge.] 1590 NASHE *Pasquil's Apol.* I. D iv 6 I cast them my Gauntlet, take it vp who dares 1806 SURR *Winter in Lond* (ed 3) II. 204 The duchess of Drinkwater appeared upon the field of fashion, and threw down the gauntlet of defiance to Belgrave. 1867 TROLLOPE *Chron. Barseil* II. lxvii. 249 [She] had thrown down her gauntlet to him, and he had not been slow in picking it up

To throw dust in a man's (people's) eyes.

[= to mislead by misrepresentation.] 1612 *Crit. & Times Jas. I* (1849) I. 169 To counter-mine his underminers, and, as he termed it, to cast dust in their eyes. 1616 DRAXE *Anc. Adag.* 18 To cast dust into a mans eyes. 1767 FRANKLIN *Wks.* (1887) IV. 79 It required a long discourse to throw dust in the eyes of common sense. 1926 *Times* 22 Feb. 11/2 The remedies proposed in the French report are only an attempt to throw dust in people's eyes.

To throw (send) good money after bad.

1884 J. PAYN *Canon's Ward* xxv If they would confess it, and forget it, and start free, instead of sending their good money after bad—how much happier would be this world of ours! 1931 *Times* 15 Jul. 14/3 It would be throwing good money after bad if France came to the rescue without very definite guarantees for the preservation of peace.

To throw out a tub to the whale.

[= to create a diversion.] 1651 JER. TAYLOR *Holy Dying* I. iii (Bohn) 313 He is at first entertained with trifles . . . and little images of things are laid before him, like a cock-boat to a whale, only to play withal. 1704 SWIFT *T. Tub* Author's Pref. 14 Sea-men have a Custom when they meet a Whale, to fling him out an empty Tub, . . . to divert him from laying violent Hands upon the Ship. 1810 W. B. RHODES *Bombastes Fur.* I (1873) 16

A tub thrown to a whale, To make the fish a fool. 1912 *Nation* 29 June 465/2 He throws a tub to the High Church whale.

To throw (fling, sling) the hatchet.

[= to make exaggerated statements] 1780 G. PARKER *Life's Painter* III. 85 Many . . . habituate themselves by degrees to a mode of the hatchet-flinging extreme. 1893 T. B. FOREMAN *Trip to Spain* 97 The ladies titter, knowing, as we do the skipper's habit of slinging the hatchet.

To throw the helve after the hatchet.

[= to add new loss to that already incurred.] 1546 J. HEYWOOD *Prov.* (1867) 80 For here I sende thaxe after the helve awaie. 1577-87 HOLINSHED *Chron.* (1807-8) IV. 338 Rather throw the helve after the hatchet, and leave your runes to be repaired by your prince. 1685 CORIEN tr. *Montaigne* (1711) 222 I abandon myself through despair . . . and as the saying is, throw the Helve after the Hatchet. 1824 SCOTT *St. Ronan's* xxvi Monsieur Martigny will be too much heart-broken to make further fight, but will e'en throw helve after hatchet.

To throw (fling) the house out of the windows.

[= to put everything into confusion.] 1562 BULLEIN *Bulwarke of Defence* I. xxviii Haue at all, . . . caste the house out at the window. 1611 BEAUM. & FL. *Al. Burn.* P. III. v We are at home now; where, I warrant you, you shall find the house flung out of the windows. 1844 W. H. MAXWELL *Sport & Adc. Scott.* VI (1855) 77 Would not . . . Stubbs throw the house out of the windows?

To throw up one's (the) cards.

[= to abandon a course] 1639 FULLER *Holy War* II. xviii (1840) 73 Others, being crossed by the world by some misfortune, sought to cross the world again in renouncing of it These, like furious gamblers, threw up their cards, not out of dislike of gaming but of their game. a. 1721 PRIOR *Dial. of Dead* (1907) 256 What think you of . . . Regulus, Cato, and Brutus? . . . Whenever the game did not go well they always threw up the cards.

To throw up the sponge.

[= to confess oneself beaten.] 1888 'R. BOLDREWOOD' *Robbery under Arms* xxxi We must stand up to our fight now, or throw up the sponge. 1909 ALEX. MACLAREN *Philippians* 366 If ever you are tempted to say . . . 'I am beaten and I throw up the sponge', remember Paul's wise exhortation.

To tip the cow's horn with silver.

1817 J. C. BRIDGE *Chesh. Prov.* 144 When a butcher pays for the cow he has bought, he expects a 'luckpenny' to be returned to him which . . . is usually a shilling and is technically called 'tipping the cow's horn with silver'.

To travel through the world, it is necessary to have the mouth of a hog, the legs of a stag, the eyes of a falcon, the ears of an ass,

shoulders of a camel, and the face of an ape, and overplus, a satchel full of money and patience.

1666 TORRIANO *Ital. Prov.* 157.

To tread (walk) upon eggs.

[= to walk warily.] 1607 T. HEYWOOD *Wom. K Kindness* iv. v (Merm) 152 *Frank.* Tread softly, softly. Nic. I will walk on eggs this pace. a. 1734 NORTH *Ld. Guilford* (1808) i. 245 This gave him occasion . . . to find if any slip had been made (for he all along trod upon eggs).

To turn (over) a (new) leaf.

[= to adopt a different line of conduct, now in a good sense.] 1546 J. HEYWOOD *Prov.* (1867) ii. iv. 52 Naie she will tourne the leafe. 1592 *Arden of Feuers.* iii. i. 7 (*Shaks. Apoc.*) 15 No question then but she would turn the leafe And sorrow for her desolation. 1597 BEARD *Theatre God's Judgem.* (1631) 92 But as soone as he was exalted to honor, he turned over a new leafe, and began . . . furiously to afflict . . . the . . . faithfull servants of Christ. 1861 HUGHES *Tom Brown at Oxf* xlii (1889) 411 I will turn over a new leaf, and write to you. 1909 ALEX MACLAREN *Ephesians* iv. 22 How many times have you said . . . 'I have played the fool . . . but I now turn over a new leaf'.

To turn a narrow adlant.

1917 J. C. BRIDGE *Chesh. Prov.* 145 To turn a narrow adlant. *To have a narrow escape from death or some calamity.* . . . *Adlant* is the headland of a field.

To turn one's coat (tippet).

[= to change sides, desert] 1546 J. HEYWOOD *Prov.* (1867) ii. 1. 44 So turned they their tippetts by way of exchange, From laughyng to lowryng 1565 SHACKLOCK *Hatchet of Heresies* 74 How many times Melancthon hath turned his coat in this one opinion. 1650 TRAPP *Comm. Exod.* xii. 38 Strangers, that took hold of the skirts of these Jews . . . but afterwards turned tippet. 1655 FULLER *Ch. Hist.* ix. vii, § 24 That all the Protestants would either turn their coats, copies, arms, or fly away. 1819 SCOTT *Leg. Mont* xvii Sir John Urrie, a soldier of fortune . . . had already changed sides twice during the Civil War, and was destined to turn his coat a third time before it was ended.

To turn (or twist) (a person) round one's (little) finger.

1855 MOTLEY *Dutch Rep.* v. iii (1866) 698 Margaret . . . had already turned that functionary round her finger.

To turn the cat in the pan.

[= (a) to reverse the order of things so dexterously as to make them appear the very opposite of what they really are; to turn a thing right about; (b) to change one's position, change sides, from motives of interest, &c.] a. 1384 WYCLIF *Works* (Arnold) iii. 332 Many men of lawe . . . bi here suteltes turnen the cat in the panne. 1532 *Use Dice Play* (1850) 18 These vile cheaters turned the cat in the pan, giving to

diverse vile, patching thefts, an honest and goodly title, calling it by the name of a law. 1543 BECON *Invect. agst. Swearing* Wks. (1843) 353 God saith, 'Cry, cease not', but they turn cat in the pan, and say 'Cease, cry not'. 1622 T. STOUGHTON *Cnr. Sacrif.* vii. 91 How do they shrink? yea, how foully do they . . . turne cat in pan, and become themselves persecuters of others. 1675 CROWNE *City Polit.* ii. 1 Come, Sirrah, you are a villain, have turn'd cat-in-pan, and are a Tory. a. 1720 *Song, Vicar of Bray* I turned the cat in pan once more, And so became a Whig, sir. 1816 SCOTT *Old Mort.* xxxv O, this precious Basil will turn cat in pan with any man.

To turn the (an honest) penny.

[= to employ one's money profitably; or, to gain money.] 1546 J. HEYWOOD *Prov.* (1867) 75 Towne ware was your ware, to tourne the peny. c. 1645 HOWELL *Left.* (1754) 76 There is no State that winds the Penny more nimbly, and makes quicker returns. 1676 WYCHERLEY *Pl. Dealer* iii. Wks. (Ritldg.) 125/2 You must call usury and extortion God's blessing, or the honest turning of the penny. 1838 DICKENS *Oliver T.* xxxvii I suppose, a married man . . . is not more averse to turning an honest penny when he can, than a single one. 1887 JESSOPP *Arcady* vii. 216 He turns an honest penny by horse hire.

To turn the tables.

[= to reverse the relation between two persons or parties, from the notion of players reversing the position of the board.] 1634 SANDERSON *Serm.* ii. 290 Whosoever thou art that dost another wrong, do but turn the tables; imagine thy neighbour were now playing thy game, and thou his. 1647 DIGGES *Unlawf. Taking Arms* iii. 70 The tables are quite turned, and your friends have undertaken the same bad game, and play it much worse. 1713 ADDISON *Guard.* No. 134, par. 4 In short, Sir, the tables are now quite turned upon me. 1893 SELOUS *Trav. S.E. Africa* 33 They had won the first match, though I hoped I might yet turn the tables on them in the return.

To turn Turk.

[= to change completely as from a Christian to an infidel] 1629 J. M. tr. *Fonseca's Dev. Contempl.* 403 The Souldier, he will turne Turke vpon point either of profit, or of honor. 1598-9 SHAKS. *Much Ado* iii. iv. 57 Well, an you be not turned Turk, there's no more saying by the star. 1800-1 *Hamlet* iii. ii. 287 If the rest of my fortunes turn Turk with me.

To turn up one's nose.

[= to show disdain.] 1579 TOMSON *Calvin's Serm. Tim.* 228/1 Let women holde vppe their noses no more for all their presumption is sufficiently beaten downe here. 1779 MME. D'ARBLAY *Diary* 20 Oct. Mr. Thrale . . . turned up his nose with an expression of contempt. 1836 MARRYAT *Midsh. Easy* xxiv Miss Julia, who turned up her nose at a mudshipman.

To turn up trump(s).

1821 BURTON *Anat. Mel.* iii. iii. i. ii (1651) 602 They turned up trumpe, before the cards

were shuffled. 1642 FULLER *II. & P. State* iv. viii The cards were so shuffled that two kings were turned up trump at once, which amazed men how to play their game. 1862 W. W. COLLINS *No Name* iv viii Instances . . . of short courtships and speedy marriages, which have turned up trumps—I beg your pardon—which have turned out well, after all.

To use one like a dog.

1688 SHADWELL *Squire Alsatia* I. i (Merm.) 242 I'll endure 't no longer! . . . I'll teach him to use his son like a dog. 1714 STEELE *Lover* No. 7 11 Mar. I was terribly afraid that . . . if she caught me at such an advantage, she would use me like a dog.

To use one like a Jew.

1662 FULLER *Worthies, London* (1840) II 316 'I will use you as bad as a Jew' . . . That poor nation (especially on Shrove Tuesday) being intolerably abused by the English. 1700 BP. PATRICK *Comm. Deut.* xxviii. 37 Better we cannot express the most cut-throat dealing, than thus, You use me like a Jew.

To warm (rejoice) the cockles of the heart.

1671 EACHARD *Observ. Answ. Enquiry* This contrivance of his did inwardly rejoice the cockles of his heart. 1792 SCOTT *Let.* 30 Sept. in LOCKHART, *An Expedition* . . . which would have delighted the very cockles of your heart. 1834 MARRYAT *Jacob Faith*. xii There's a glass of gin for you . . . See it that don't warm the cockles of your old heart. 1858 DARWIN in *Life & Lett.* (1888) II 112 I have just had the innermost cockles of my heart rejoiced by a letter from Lyell. 1910 *Brit. Wkly.* 27 Oct. Poor mothers who gave their babies gin . . . 'to warm the cockles of their hearts'.

To wash a blackamoor (Ethiopian) white.

[Gk. LUCIAN *Adversus Indoctum* 28 *Αἰθίοπα σμύζων ἐπιχειρῶ*. I am endeavouring to wash an Ethiopian white. L. *Æthiopem lavare* (or *dealbare*). To wash a blackamoor white.] 1543 BECON *Early Wks.* (Parker Soc.) 49 Here, therefore, do ye nothing else than, as the common proverb is, go about to make an Ethiop white. 1621 BRATHWAITE *Omphale* (1877) 275 'To wash the Moore, is labouring in vane, For th' colour that he h'as, is di'd in graine'. 1684 BUNYAN *Pilgrim* II. (1877) 336 They saw one *Fool* and one *Want-wit* washing of an Ethiopian with intention to make him white, but the more they washed him the blacker he was. 1799 J. WOLCOT (P. Pindar) *Postscript to Nil Admirari* (1816) III. 430 I have inhibited my imbecility in trying to wash the blackamoor white.

To wash dirty linen in public.

[= to give publicity to family disputes or scandals.] 1886 E. J. HARDY *How to be Happy* i Married people . . . should remember the proverb about the home-washing of soiled linen. 1895 *Globe* 23 May People who ought to wash their dirty linen at home will not be

satisfied with a less public laundry than Piccadilly. 1931 *Times* 3 Aug. 9/1 If the Government had made tactful . . . representations . . . to the Holy See, . . . the whole matter could have been quietly settled without any washing of dirty linen in public.

To wash one's face in an ale-clout.

[= to get drunk] 1546 J. HEYWOOD *Prov.* (1867) I. x 22 As sober as she seemeth, fewe daies come about But she will once washe her face in an ale clout.

To watch one as a cat watches a mouse.

1579-80 LODGE *Def. Poetry* (Shaks. Soc.) 44 As the catte watcheth the praye of the mouse, so dyligently intendes hee to the compassing of some young novice. 1623 HOWELL *Lett.* 10 July (1903) I 186 It was no handsome comparison of Oliver, that he watched her as a cat doth a mouse. 1738 SWIFT *Pol. Conversat.* III. Wks (1856) II. 350 Miss. I am told she watches him as a cat would watch a mouse.

To water a stake.

[= useless labour] 1636 S. WARD *Serm.* (1862) 107 Who waters a dry stake with any heart? What comfort hath Peter to pray for Simon Magus in the gall of bitterness? 1732 T. FULLER *Gnom.* 260 You do but water a dead Stake.

To wear the breeches.

[= where the wife rules the husband] 1553 T. WILSON *Rhet.* 89 As though the good man of the house wore no breeches or that the Graye Mare were the better horse. 1606 CHANCE, CHANCE & C. (1881) 22 She that is master of her husband must wear the breeches. 1807 W. IRVING, *Salmag.* (1824) 102 The violent inclination she felt to wear the breeches.

1590-1 SHAKS. 3 *Ilen.* VI V. v. 26 That you might still have worn the petticoat, And ne'er have stol'n the breech from Lancaster.

To wear the king's coat.

[= to serve as a soldier] 1833 STEVENSON *Treasure Isl.* iv. xxi (1886) 166 I thought you had worn the king's coat!

To wear the willow.

[= to mourn loss or absence of one's beloved, formerly indicated by a garland of willow leaves.] 1563 B. GOOGE *Eglogs* vi (Arb.) 52 Let Wyllows wynde aboute my hed (a Wreithe for Wretches meke). 1884 BLACKMORE *Tommy Up.* xxxiii You are quite wrong. . . in supposing that I have any call . . . to wear the willow. . . Miss Windsor . . . never has been to me more than a bubble.

1590-1 SHAKS. 3 *Ilen.* VI III. iii. 228 Tell him . . . I'll wear the willow garland for his sake. *Ibid.* IV. i. 100. 1598-9 *Much Ado* II. i. 225 I offered him my company to a willow tree, . . . to make him a garland, as being forsaken. 1604-5 *Othello* IV. iii. 51 Sing all a green willow must be my garland.

To weep for joy is a kind of manna.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 339.

To weep Irish.

[= to scream, yell.] 1586 STANYHURST *Deser Irel.* viii. 44; 2 in *Holmshed* They follow the dead corpse to the graue with howling and barbarous outcries . . . ; whereof grew, as I suppose, the prouerbe. To weepe Irish [orig. Hibernice lacrimari]. 1612 WEBSTER *White Devil* IV. ii What! dost weep? Procure but ten of thy dissembling trade, Ye'd furnish all the Irish funerals With howling past wild Irish. 1681 ROBERTSON *Phrascol. Gen.* 1305 To weep Irish, or to feign sorrow.

To weep (drop) millstones.

[= said of a hard-hearted person] 1632 MASSINGER *City Madam* iv. iii (Merr.) 469 For. He, good gentleman, Will weep when he hears how we are used *1st Serj* Yes, millstones.

1592-3 SHAKS. *Rich. III* I. iii. 353 Your eyes drop millstones, when fools' eyes fall tears. *Ibid.* I. iv. 248 *Clar.* He will weep. *First Murd.* Ay, millstones 1601-2 *Troil.* & *Cres.* I. ii 156 *Pan.* Queen Hecuba laughed that her eyes ran o'er. *Cres.* With millstones.

To wet one's whistle.

[= to take a drink.] c. 1386 CHAUCER *Reeve's T.* A. 4155 So was hir ioly whistle wel y-wet 1530 PALSGR. 780 I wete my whystell. as good drinkers do, *je crocque la pie.* 1653 WALTON *Angler* iii. 75 Lets . . . drink the other cup to wet our whistles, and so sing all sad thought. 1787 WOLCOT (P. Pindar) *Ode upon Ode* Wks. (1812) I 447 Nor damn thy precious soul to wet thy whistle.

To whet a knife for one's own throat.

1639 FULLER *Holy War* ii xl (1840) 104 Thus princes who make their subjects overgreat, whet a knife for their own throats.

To whirl the eyes too much, shows a kite's brain.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 350.

To whistle for a wind (or breeze).

1834 MARRYAT *Jacob Faith.* xxxix We must whistle for a breeze. In the mean time, Mr. Knight, we will have the boats all ready.

To whistle like a blackbird.

1663 BUTLER *Hud.* I. i 53, 4 That Latin was no more difficile, Than to a blackbird 'tis to whistle. 1887 BLACKMORE *Springhaven* vi You can whistle like a blackbird when you choose.

To whistle psalms to the taffrail.

1898 ANSTED *Dict. Sea Terms* 310 *Whistling psalms to the taffrail.* An expression signifying the throwing away of good advice upon some person who may be about as susceptible to its influence as is the taffrail of his yacht.

To win (one's or the) spurs.

[= to gain knighthood; fig. gain distinction.] c. 1425 LYDGATE *Assembly of Gods* 980 These xiiii Knyghtes made Vyce that day; To wyenne theyr spores they seyde they wold asay. 1551 T. WILSON *Logihe* (1580) 74 b Sennacherib that wicked kyng, thought . . . to winne his spures aganst Jerusalem. 1600

HOLLAND *Liuy* xxx. xxxii. 762 Resolute that day either to winne the spures or loose the saddle.

To wipe one's nose with one's own sleeve.

c 1438 *Libelle of Englyshe Polycye* in *Wright's Polit. Poems* II 176 And thus they wold, if we will beleve, Wypen our nose with our owne sleve.

To wish one at Jericho.

[= to wish one elsewhere] 1850 LYTTON *Carlons* v. ii I wish Uncle Jack had been at Jericho before he had brought me up to London. 1878 J. PAYN *By Proxy* xxiv She wishes you were . . . at Jericho—anywhere else, in short, than at Sandybeach.

To work (&c.) for a dead horse.

1638 BROME *Antipodes* i Wks. (1873) III. 234 His land . . . 'twas sold to pay his debts, All went that way, for a dead horse, as one would say. 1670 RAY *Prov.* 171 To work for a dead horse. To work out an old debt, or without hope of future reward. 1857 N. & Q. 2nd Ser. IV. 192/1 . . . He has so much unprofitable work to get through in the ensuing week, which is called 'dead horse'.

To work hard, live hard, die hard, and go to hell after all, would be hard indeed!

1840 R. H. DANA *Two Yrs. bef Mast* vi Sailors . . . seldom get beyond the common phrase which seems to imply that their sufferings and hard treatment here will excuse them hereafter—'To work hard, live hard, die hard, and go to hell after all, would be hard indeed!'

To work like a galley-slave.

1841 F. CHAMIER *Tom Boul.* ii I made up my mind to be contented in my situation, and . . . worked away like a galley-slave.

To work like a horse.

1710 SWIFT *Jrnl to Stella* 9 Sept. Lord Wharton . . . is working like a horse for elections. 1857 T. HUGHES *Tom Brown* ii. viii The Marylebone men played carelessly in their second innings, but they are working like horses now to save the match.

To work with the Government (dockyard) stroke.

1873 W. ALLINGHAM *Rambles* ii. 60 'Working with a dockyard stroke' . . . means . . . taking the longest time to do as little as possible. 1909 *Spectator* 22 May 807 Working with 'the Government stroke' . . . mean[s] that when a man is working for the Government he works less strenuously than when working for a private employer.

To wrap (a thing) up in clean linen.

1678 RAY *Prov.* 84 To wrap it up in clean linen. To deliver sordid or uncleanly matter in decent language.

To write like an angel.

1774 GARRICK in *Mern. of Goldsmith* (Globe) lv Here lies Poet Goldsmith, . . . Who wrote like an angel, but talked like poor Poll.

1908 *Times* 30 Nov. Ruskin . . . wrote like an angel when he was not provoked to scream like a child.

Toasted cheese hath no master.

1678 RAY *Prov.* 82.

Tobacco-hic, if a man be well, it will make him sick, Tobacco-hic, will make a man well if he be sick.

1678 RAY *Prov.* 296.

To-day a man, to-morrow none.

1539 TAVERNER *Erasm. Prov.* (1552) 31 Nothyng is more frayle . . . than ye lyfe of man. If ye requyre the english prouerbe it is this. To day a man to morrow none.

Tom Tell-truth.

1377 LANGLAND *Piers Plowm.* B III. 320 Thanna worth Trewe-tonge a tidy man. *Ibid.* B IV. 17 Tomme Trewe-tonge-tille-me-notales. 1550 LATIMER *Serm. Stamford* (Parker Soc.) 289 Master, we know that thou art Tom Truth, and thou tellest the very truth 1580 H. GIFFORD *Gilloflowers* (1875) 147 Is not Tom telthroath euerywhere, A busie cockcombe deem[d]e? 1639 J. CLARKE *Paræm.* 308 Time is Tom Tell-truth. 1646 *Ex-aleation of Ale* 7 Tom tell troth hes hid in a [pot of good Ale]. 1721 KELLY *Scot. Prov.* 303 Tom Tell-truth hes without. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II 351 You know, I'm old Telltruth; I love to call a spade a spade. 1862 A. HUSLOP *Prov. Scot.* [ed. 3] 271 Tam-tell-truth's nae courtier

Tom Tiddler's ground.

[= any place where money, &c, is 'picked up' readily.] 1848 DICKENS *Dombey* XXXVI The spacious dining-room with . . . the glittering table, . . . might have been taken for a grown-up exposition of Tom Tiddler's ground, where children pick up gold and silver 1890 'R. BOLDREWOOD' *Col. Reformer* (1891) 290 He . . . had come on to . . . Tom Tiddler's ground, . . . gold . . . was sticking out of the soil everywhere. 1907 A. C. BENSON *From Coll. Window* [ed. 4] 182 I would rather regard literature as a kind of Tom Tiddler's ground, where there is gold as well as silver to be picked up.

To-morrow come never.

1678 RAY *Prov.* 343 To-morrow come never. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 336 *Never*. I'll send it you to-morrow. *Miss.* . . . I suppose, you mean to-morrow come never. 1830 MARRYAT *King's Own* XXVI 'To-morrow you shall see that with your own eyes'. 'To-morrow come never!' muttered the coxswain.

To-morrow is a new day.

c. 1520 *Calisto & Mel.* in HAZL. *O.E.P.* I. 86 Well, mother, to-morrow is a new day. 1594 LYLly *Moth. Bomb.* III. IV. Wks. (1902) III. 217 Let vs not brabble but play: to morrow is a new daie. 1603 FLORIO tr. *Montaigne* II. IV (1897) III. 57 A letter . . . being delivered him . . . at supper, he' deferred the opening of it, pronouncing this byword: To-

morrow is a new day 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II 336 *Never*. I'll send it you to-morrow. *Miss.* Well, well, to-morrow's a new day. 1824 SCOTT *St. Ronan's* XXXIII We will say no more of it at present . . . to-morrow is a new day. [¹ Archias, at Thebes, 379 B.C.]

To-morrow morning I found a horse-shoe.

1620 SHELTON *Quix.* II. XLIII (1908) III. 113 I bid thee leave thy proverbs, . . . that are as much to the purpose as To-morrow I found a horse-shoe. 1732 T. FULLER *Gnom.* 227 To-morrow Morning I found a Horse-shoe.

Tongue breaketh bone, and herself hath none.

[*Prov.* xxv. 15 A soft tongue breaketh the bone.] c. 1225 *Trin. MS. O. II. 45* in *Eng. Stud.* 31. G Tunge bregþ bon, þegh heo nabbe hire silf non. a. 1250 *Prov.* of *Alfred* A 425 (Skeat) 38 For ofte tunge brekep bon, þegh heo seolf nabbe non c 1300 *Prov. Hending* XIX Tonge breketh bon, and nath hire-selue non. c 1350 *Douce MS. 52* (ed. Förster) in *Festschr. z. XII. Deutschen Neuphilologenlage*, no 42 The tonge brekyth bon, And hath hym sylfe non. c 1390 GOWER *Conf. Amantis* III. 465 For men sein that the harde bon, Although him-selven have non, A tunge breketh it al to pieces c 1425 *Eng. Conq. Irel* 46 Tong breketh bon, thegh hym-self ne have none. c. 1470 *Harl. MS. 3362, f 1 b* Tunge brekyth bon, þat hyr self hauc non 1546 J. HENRY WOOD *Prov.* (1867) 157 Tounge breaketh bone, it selfe haueyng none

Too clever by half.

1889 W. WESTALL *Birch Dene* (1891) 144 'He's a good scholar, and nobody can deny as he's clever'. 'Ay, too clever by half.'

Too far east is west.

1664 BUTLER *Hud.* II. I. 271 Th' extremes of glory and of shame, Like east and west become the same. 1853 ABP. TRENCH *Prov.* IV. (1894) *Extremes meet*, or its parallel, *Too far East is West*, reaches very far into the heart and centre of things.

Too good is stark naught.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 348 *Lady A.* The only fault I find is, that they are too good. *Lady S. O.* madam, I have heard em' say, that too good is stark naught.

Too good to be true.

1594 LYLly *Moth. Bomb.* IV. II. Wks. (1902) III 208 It was too good to be true. 1638 T. HEYWOOD *Wise W. of Hogs.* IV. IV (Meim.) 310 The name of that news is called 'too good to be true'. 1908 W. S. CHURCHILL *My Afr. Jrry.* V It is too good to be true. One can hardly believe that such an attractive spot can be cursed with malignant attributes.

Too hasty to be a parish clerk.

1639 J. CLARKE *Paræm.* 116 You are too hasty to make a parish clerk. 1670 RAY *Prov.* 180.

Too hot to hold.

1678 RAY *Prov.* 346 Too hot to hold. *Modestata durant.*

Too many cooks spoil the broth.

1575 GASCOIGNE *Life Sir P. Carew* 33 There is the proverb, the more cooks the worse potage. 1662 GERBIER *Princ.* (1665) 24 Too many cooks spoils the broth. 1851 KINGSLEY *Yeast* iii 'Get out of the way, my men!' quoth the colonel. 'Too many cooks spoil the broth.'

Too much breaks the bag.

1670 RAY *Prov.* 26 Too much breaks the bag. *Hispian.*

Too much for one, and not enough for two, like the Walsall man's goose.

1880 POOLE *Arch. & Prov. Words of Staff* 25 in NORTHALL *Folk Phrases* (1894) 31 A Walsall man, when asked if he and his wife were going to have a goose for their Christmas dinner, replied 'No; . . . the goose was a silly bird—too much for one to eat, and not enough for two'.

Too much of a good thing.

1901 R. G. MOULTON *Shaks. as Dram. Artist* 46 'Too much of a good thing' suggests that the Nemesis on departures from the golden mean applies to good things as well as bad.

1599-1600 SHAKS *A.Y.L.* IV. i. 128 Why then, can one desire too much of a good thing?

Too much of one thing is not good (good for nothing).

c. 1386 CHAUCER *Canon's Yeom. Prol.* G. 645 That that is overdoon, it wol nat preeve Aright, as clerkes seyn; it is a vice. 1546 J. HEYWOOD *Prov.* (1867) II. iv. 53 Well (quoth I) to muche of one thyng is not good, Leawe of this. 1616 BRETON *Cross. Prov.* Wks. (1879) II. App. iii Too much of any thing is good for nothing. 1738 SWIFT *Pol. Conversat.* i Wks. (1856) II. 340 *Never.* Fie, miss; you said that once before, and, you know, too much of one thing is good for nothing.

Too much of ought / Is good for nought.

1871 N. & Q. 4th Ser. VIII. 506 Common Lancashire Proverbs.—'Too much of ought Is good for nought.'

Too much pudding will choke a dog.

1830 G. COLMAN, Younger *Random Records in Broad Grins* 421 'Too much pudding will choke a dog', which is a caution against excess. 1841 S. WARREN *Ten Thous. a-Year* xvi All this might be very well in its way, began to think Miss Tagrag—but it was possible to choke a dog with pudding. 1917 J. C. BRIDGE *Chesh. Prov.* 141 Too much pudding would sate¹ a dog. [¹ sate or surfeit.]

Too much taking heed is loss.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 358.

Too much water drowns the miller.

1823 SCOTT *Peveril* XXI A jug of home-brewed ale . . . was warranted . . . as excellent, 'for', said she, 'we know by practice that too much water drowns the miller, and we spare it on our malt as we would in our mill-dam'.

Too-too will in two.

1678 RAY *Prov.* 210 Too too will in two, *Chesh.* i.e. Strain a thing too much and it will not hold.

Too wise to live long.

1586 TIM. BRIGHT *Treat. Melancholy* xi. 52 Wherupon I take it, the prouerbe ariseth that they bee of short life, who are of wit so pregnant because their bodies doe receaue by nature so speedye a ripenes, as thereby age is hastened. 1607 MIDDLETON *Phariz.* i. 1 A little too wise, a little too wise to live long 1592-3 SHAKS *Rich. III* III. i. 78 So wise so young, they say, do never live long.

Toom¹ bags rattle.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 Toome bagges rattles. [¹ empty.]

Toom pokes will strive.

1721 KELLY *Scot. Prov.* 313 *Toom pokes will strive.* When a married couple are pinch'd with poverty they will be apt to jarr.

Tottenham is turned French.

1546 J. HEYWOOD *Prov.* (1867) I. VII. 14 Their faces told toies, that Totnam was tourad frenche. 1662 FULLER *Worthies, Middlesex* (1840) II. 314 'Tottenham is turned French' . . . French mechanics swarmed in England, . . . which caused the insurrection in London, . . . anno Domini 1517. Nor was the city only, but country villages for four miles about, filled with French fashions and infections.

Touch and go.

[= a risky or ticklish case or state of things.] 1815 R. WARDLAW *Let.* in ALEXANDER *Life* vi (1856) 166 'Twas touch and go—but I got my seat. 1831 MISS FERRIER *Destiny* iv So it was with Glenroy and his lady. It had been touch-and-go with them for many a day; and now . . . ended in a threatened separation. 1842-3 W. H. MAXWELL *Hector O'Halloran* xxv You had a close escape. Well, 'touch and go' is good pilotage they say.

Touch and take.

1591 FLORIO *Second Frutes* 197 Euery finger a limetwng, touch and take, take and holde. 1670 NARBOROUGH *Jrnl. in Acc. Ser. Late Voy.* I (1694) 14 One blinded with a Cloth serv'd every Man as they were called to touch and take. 1805 NELSON *Let. to J. D. Thomson* 5 Sept. The Enemy have a shoal of frigates with their fleet. . . . My Motto shall be Touch and Take.

Touch me not on the sore heel.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 98 Touch me not on the sar heel. 1721 KELLY

Scol. Prov 320 *Touch me not on the sore heel*
Do not jest too near with my honour and
interest

Touch wood; it's sure to come good.

[To touch wood is supposed to be a charm to avert misfortune, especially after untimely boasting.] 1908 *Westm. Gaz.* 30 Dec. 2/3 On the next occasion when we read of Christmas with spring weather or of the changing seasons we shall 'touch wood'. 1909 *Times*, Wkly. 11 June 377 I witnessed on June 2 a diligence accident. . . 'Have you ever had an accident?' . . . 'No signor, . . . and I have driven this coach for 15 years.' But he did not touch wood.

Trade follows the flag.

1888 J. E. T. ROGERS *Econ. Interp. of Hist* (1894) II. xiii. 291 The English . . . began to build up a new colonial empire, . . . under a new . . . maxim, that trade follows the flag. 1902 H. J. MACKINDER *Britain & Brit. Seas* 345 Britain . . . derives profit from her daughter states. In Canada and Australia trade has undoubtedly tended to follow the flag.

Tramp on a snail, and she'll shoot out her horns.

1721 KELLY *Scol. Prov* 302 *Tramp on a snail, and she'll shoot out her horns.* The meanest, when injured, will show their resentment.

Translators, traitors.

1853 ABP. TRENCH *Prov* (1894) I. 20 [An] Italian proverb . . . *Traduttori, traditori* . . . *Translators, traitors*, so untrue very often are they to the genius of their original. 1929 *Times* 7 Aug. 6/3 The visitor . . . ought to be able to speak fluently the language of the country visited. Working through an interpreter is roundabout and in many cases hopeless. As the Italian proverb says *Traduttore traditore*.

Travel makes a wise man better, but a fool worse.

1620-8 FELTHAM *Resolves* (1904) 240 Yet I think it not fit, that every man should travel. It makes a wise man better, and a fool worse. 1732 FULLER *Gnom.* 229 Travel makes a wise Man better, but a Fool worse.

Travellers change climates, not conditions.

[L. HORCE *Epist.* I. xi. 27 *Cælum non anumum mutant, qui trans mare currunt.* 'Those who cross the sea, change their clime but not their character.'] 1655 FULLER *Ch. Hist.* III. ii (1868) I. 366 *cælum non anumum*. 'Travellers change climates, not conditions.' Witness our Becket; stubborn he went over, stubborn he staid, stubborn he returned.

Tread on a worm and it will turn.

[Even the humblest will resent extreme ill-treatment.] 1546 J. HEYWOOD *Prov* (1867) 52 Tread a woorme on the tayle, and it must turne agayne. 1611 DAVIES *Sco. Folly* 150, no. 115 Presse a woorme on the taile, and t'will turne agayne. 1748 RICHARDSON *Clar. H.* (1785) I. vii. 41 How can one be such a reptile as not to turn when trampled upon.

1864 BROWNING *Mr. Sludge* 72 Tread on a worm, it turns, sir! If I turn, Your fault!

1590-1 SHAKS *3 Hen. VI* II. ii. 17 The smallest worm will turn, being trodden on.

Trees eat but once.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 360.

Trick for trick, and a stone in thy foot besides, quoth one pulling a stone out of his mare's foot, when she bit him upon the back, and he her upon the buttock.

1659 HOWELL *Eng. Prov.* 4/1.

Trim as a trencher.

1542 UDALL *Erasm. Apoph.* 246 b Fillyng vp as trymme as a trencher ye space that stood voide.

Trim tram, / like master like man.

1617 MIDDLETON & ROWLEY *Fair Quarrel* II. ii (Merr.) 231 My name is Trumtram, forsooth, look, what my master does, I use to do the like. 1659 HOWELL *Eng. Prov.* 13/2 Trumm trannum, like master like man. 1790 TRUSLER *Prov. Exempl.* 28 Even the slave who follows him, is infected with his master's pride, and . . . illustrates the proverb, *Trim tram, like Master like Man*.

Tring,¹ Wing,² and Ivinghoe,² / for striking of a blow / Hampden did forego / and glad he could escape so.

1830 SCOTT *Ivanhoe* Introd. A rhyme recording three names of the manors forfeited by the ancestor of the celebrated Hampden, for striking the Black Prince a blow with his racket, when they quarrelled at tennis:—Tring, Wing, and Ivanhoe, For striking of a blow, Hampden did forego, And glad he could escape so. 1864 N. & Q. 3rd Ser. V. 176 As the Messrs Lysons remark, 'this tradition . . . will not bear the test of examination; for it appears, by record, that neither the manors of Tring, Wing, or Ivanhoe, ever were in the Hampden family'. (*Bucks.*, vol. i, pt iii, p. 571.) [¹ Herts. ² Bucks.]

Tring,¹ Wing² and Ivinghoe,² Three dirty villages all in a row, And never without a rogue or two. Would you know the reason why? Leighton Buzzard³ is hard by.

1852 N. & Q. 1st Ser. V. 619. [¹ Herts. ² Bucks. ³ Beds.]

Tripe's good meat if it be well wiped.

1678 RAY *Prov.* 50.

Troy was.

[L. LUCANUS *Troja fuit.*] 1620 SHELTON *Quix.* II. lxxvi (1908) III. 284 As they went out of Barcelona, Don Quixote beheld the place where he had his fall, and said, "'Hic Troja fuit"'; here . . . my fortune fell, never to rise again'.

True blue will never stain.

1659 HOWELL *Eng Prov* 11/1 True blew will never stain. 1721 KELLY *Scol Prov.* 303 *True blue will never stain.* A man of fix'd principles, and firm resolutions, will not be easily induc'd to do an ill, or mean thing.

True love kythes¹ in time of need.

1641 D. FERGLUSON *Scol Prov* (Beveridge) 98 True love kyths in tyme of need. 1721 KELLY *Scol Prov.* 326 True love Kythes in time of need. L. *Amicus certus in re incerta cernitur.* [¹ shows itself]

True praise roots and spreads.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 347.

Trust is the mother of deceit.

c. 1400 *Rom. Rose* 3932 For he may best, in every cost, Disceyve, that men tristen most. a. 1530 *R. Hill's Commonpl. Bh.* (E.E.T.S.) 130 In whom I trust most, soonest me deseyvith 1636 CAMDEN *Rem.* 307.

1611-12 SHAKS. *Tempest* I. ii. 93 My trust, Luke a good parent, did beget of him A falsehood in its contrary as great As my trust was.

Trust not a horse's heel, nor a dog's tooth.

[L. *Ab equinis pedibus procul recede.* Keep at a distance from a horse's heels.] 1678 RAY *Prov.* 158 Trust not a horse's heel, nor a dog's tooth. 1910 P. W. JOYCE *Eng. as We Speak* 110 Three things are not to be trusted—a cow's horn, a dog's tooth, and a horse's hoof.

Trust not a new friend nor an old enemy.

a. 1450 *Ballad* 288 in *Ralis Raving*, &c (E.E.T.S.) 9 Thi enemys auld trow neuer In. c. 1450 *Prov. of Wysdom* 21 Trust neuer in thyn enemy. 1721 KELLY *Scol. Prov.* 262 Never trust much to a new friend, or an old enemy. 1869 HAZLITT *Eng. Prov.* (1882) 459 Trust not a new friend nor an old enemy.

Trust not the praise of a friend, nor the contempt of an enemy.

1855 BOHN *Handbk. Prov.* 546 *Ital.*

Truth and oil are ever above.

1620 SHELTON *Quiz* II. 1 (1908) III. 174 I have told you the truth, which shall always prevail above lies, as the oil above the water. 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 328 Truth and oil are ever above.

Truth fears no colours.

1678 RAY *Prov.* 347.

1594-5 SHAKS. *L.L. L. IV. ii.* 157 Nath Sir, you have done this in the fear of God, very religiously, and, as a certain Father saith—*Hol.* Sir, tell me not of the Father; I do fear colourable colours. 1597-8 2 *Hen. IV. V. v.* 94 *Fal.* Sir, I will be as good as my word... Fear no colours. 1599-1600 *Twelfth N. I. v.* 10 I can tell thee where that saying was born of, 'I fear no colours'.

Truth finds foes, where it makes none.

[L. AUSONIUS *Ludus Septem Sapientum*, *Bias, Veritas odium parit.* Truth produces

hatred.] 1576 PETTIE *Petite Pall.* (Gollancz, II. 113 Truth getteth hatred. 1670 RAY *Prov.* 150 Truth finds foes, where it makes none.

Truth hath a good face, but bad (ill) clothes.

1639 FULLER *Holy War* III. XIX Strange that any should fall in love with that profession, whose professors were so miserable! But truth hath always a good face, though often but bad clothes. 1659 HOWELL *Eng. Prov.* 3/2 Truth hath a good face, but ill clothes.

Truth hath always a fast bottom.

1678 RAY *Prov.* 211.

Truth is the daughter of God.

1732 T. FULLER *Gnom.* 231 Truth is God's Daughter.

Truth is truth to the end of the reckoning.

c. 1390 GOWER *Conf. Amantis* ProL. i. 369 For trowthe mot stonde ate laste. c. 1400 *Beryn* I. 2037 For, after comyn seying—evir atte ende The trowth woll be prevyd, how-so men evir trend. 1855 BOHN *Handbk. Prov.* 547 1604-5 SHAKS. *Meas. for Meas.* V. i. 45 Truth is truth To the end of reckoning.

Truth lies at the bottom of a well.

[Gk. DIOGENES LAERTIUS 'Ερεδν δὲ οὐδὲν ἴδμεν' ἐν βυθῷ γὰρ ἡ ἀλήθεια We know nothing certain; for truth is hidden in the bottom of a well] a. 1721 PRIOR *Dial. of Dead* (1907) 225 You know the ancient philosophers said Truth lay at the bottom of a well. 1822 SHELLEY in SYMONDS *Life* (1878) vi Trelawny fished him out, and when he had taken breath he said 'I always find the bottom of the well, and they say Truth lies there.'

Truth may be blamed, but cannot be shamed.

c. 1450 *Coventry Myst.* (Shaks. Soc.) 367 Trewthe dyd nevyr his maystyr shame. 1655 FULLER *Ch. Hist.* IV. i (1868) i 548 Here, if ever, did the proverb take effect, 'Truth may be blamed, but cannot be shamed'; for, although... condemned... he was beheld as loyalty's confessor, speaking... in discharge of his conscience. 1670 RAY *Prov.* 150 Truth may be blamed, but 't shall never be shamed.

Try (your friend) before you trust (him).

a. 1530 *R. Hill's Commonpl. Bh.* (E.E.T.S.) 132 Assay thy friend or thou have nede. 1578 *Parad. D. Deuses* (repr.) 38 *Trye before you trust* (Title). 1580 LYLLY *Euph. & his Eng.* (Arb.) 378 Friendes are tryed before they are to be trusted. a. 1600 TURBERVILLE *To Browne* Beware my Browne of light believe, trust not before you trie. 1616 BRETON *Cross. Prov. Wks.* (1879) II. App. iii Try and then trust. 1633 SHIRLEY *Witty Fair One* IV. ii (Merm.) 55 Try me, and trust me after. 1639 J. CLARKE *Paræm.* 24 Try your friend before you trust him.

1600-1 SHAKS. *Hamlet* I. iii. 63 The friends

thou hast, and their adoption tried, Grapple them to thy soul with hoops of steel!

Try that bone on some other dog.

1620 SHELTON *Quix.* iv. v (1908) l. 309 'There were never such knights in the world, nor such adventures and ravings happened in it'. 'Cast that bone to another dog', quoth the innkeeper, 'as though I knew not how many numbers are five'.

Try your skill in gilt first, and then in gold.

1670 RAY *Prov.* 95 Try your skill in gilt first, and then in gold . . . Practise new and doubtful experiments in cheap commodities, or upon things of small value.

Turkeys, carps, hops, pickerel,¹ and beer / came into England all in one year.

1643 BAKER *Chron.* (1660) 317 About [1524], it happened that divers things were newly brought into England, whereupon this Rhyme was made 'Turkeys, Carps, Hoppes, Piccarell, and Beer, Came into England all in one year. [¹ young pike]

Turn about is fair play.

1802 STEVENSON *Wrecker* xiv You had your chance then; seems to me it's mine now. Turn about's fair play.

Turn or burn.

1639 CLARKE *Parom.* 222 Rather turne than burne. 1675 BUNYAN *Saved by Grace* Wks (Offor) I 351 They now began to see that they must either turn or burn [*Footnote.* These terms are taken from Foxe's *Martyrology*. It was frequently the brutal remark of the Judges, You must turn or burn. Bunyan here applies it to turning from sin or burning in hell.—FD.] 1855 KINGSLEY *Westward Ho!* vii The Inquisition . . . claims the bodies and souls of all heretics . . . and none that it catches . . . but must turn or burn.

Turn the money in your pocket when you hear the cuckoo.

1850 N. & Q. 1st Ser. II. 164 When the cry of the cuckoo is heard for the first time in the season, it is customary to turn the money in the pocket, and wish. 1869 HAZLITT *Eng. Prov.* 441 Turn your money when you hear the cuckoo, and you'll have money in your purse till the cuckoo come again.

Turnips like a dry bed but a wet head.

1917 J. C. BRIDGE *Chesh. Prov.* 147 Turnips like a dry bed but a wet head. They do not grow well on undrained land.

Twice clogs, once boots.

1875 SMILES *Thrif!* 306 Hence the Lancashire proverb, 'Twice clogs, once boots'. The first man wore clogs, and accumulated a 'power o' money'; his rich son spent it; and the third generation took up the clogs again.

'Twill not be why for thy.

1678 RAY *Prov.* 345 'Twill not be why for thy. *Somerset.* Of a bad bargain or great loss for little profit.

Twittle twattle,¹ drink up your posset-drink.

1678 RAY *Prov.* 300 *Twittle twattle, drink up your posset-drink.* This proverb had its original in Cambridge, and is scarce known elsewhere [¹ idle talk]

Two and two make four.

1697 COLLIER *Ess. Mor. Subj.* II (1703) 85 The . . . notion . . . is as clear as that two and two makes four 1779 JOHNSON in *Boswell* (1818) LXVIII. 624 You may have a reason why two and two should make five, but they will still make but four. 1927 *Times* 1 Mar. 19/6 The rules of arithmetic—the law that two and two make four . . . are the laws that sentimental economists are always unconsciously trying to evade.

Two anons and a by-and-by, is an hour and a half.

1638 CAMDEN *Rem.* 308.

Two attorneys can live in a town, when one cannot.

1902-4 LEAN *Collect.* iv. 169 Two attorneys can live in a town, when one cannot i.e. they make work for each other. Quoted by Pollock, barrister on circuit, Sept. 1880.

Two bachelors drinking to you at once; you'll soon be married.

1738 SWIFT *Pol. Conversat.* II Wks (1856) II. 317 *Lady A.* Well, miss, you'll certainly be soon married, here's two bachelors drinking to you at once.

Two bigs will not go in one bag.

1659 HOWELL *Brit. Prov.* 22.

Two blacks do not make a white.

1721 KELLY *Scol. Prov.* 321 *Two blacks make no white.* An answer to them who, being blam'd, say others have done as ill or worse. 1881 AINGER *C. Lamb* 136 As two blacks do not make a white, it was beside the mark to make laborious fun over Southey's youthful ballads.

Two cats and a mouse, / two wives in one house, / two dogs and a bone, / never agree in one.

c. 1417 MS *Lansdowne* 702 in *Reliq. Antiq.* (1841) I. 233 Two wyemen in one howse, Two cates and one mowce, Two dogges and one bone, Maye never accorde in one. 1670 RAY *Prov.* 151.

1612-13 SHAKS. *Hen. VIII* I. iv. 23 Nay you must not freeze; Two women plac'd together makes cold weather. My Lord Sands, . . . Pray, sit between these ladies.

Two daughters and a back door are three arrant (stark) thieves.

1641 D. FERGUSON *Scol. Prov.* (Leveridge) 94 Two daughters and a back door, are

three stark thieves. 1670 RAY *Prov.* 51 Two daughters and a back door are three errant thieves. 1721 KELLY *Scot. Prov.* 304 Two daughters, and a backdoor, are three stark thieves. Daughters are expensive, and backdoors give servants opportunity to purloyn their master's goods.

Two dogs strive for a bone, and a third runs away with it.

c. 1386 CHAUCER *Kn't's T.* A 1177 We stryve as dide the houndes for the boon, . . . Ther cam a kyte, whyl that they were wrothe, And bar away the boon 1575 GASCOIGNE *Poesies* (1907) 475 It hath been an old saying, that whiles two dogs do strive for a bone, the third may come and carry it away. 1592 *Arden of Fevers.* III. vi. 30 (Shaks. *Apoc.*) 20 I pray you, sirs, list to Esops talk. Whilset two stout dogs were struing for a bone, There comes a cur and stole it from them both. 1721 KELLY *Scot. Prov.* 308 Two dogs striving about a bone, and the third run away with it. Spoken when two, by their mutual contentions, hinder each other of a place, and preferment, and it has fallen to a third by that means.

Two dry sticks will kindle a green one.

1678 RAY *Prov.* 213.

Two ears to one tongue, therefore hear twice as much as you speak.

[Gk. ZENO *Diogenes Laertius* VII. i. 19, 23 *Διὰ τοῦτο, εἶπε, δύο ὦρα ἔχομεν, στόμα δὲ ἓν, ἡα πλείω μὲν ἀκούομεν ἥ ττονα δὲ λέγομεν* The reason that we have two ears and only one mouth, is that we may hear more and speak less] 1535 *Dialogues of Creatures* (1816) cclvi To every creature length but oon tongue and two erys. 1669 PENN *No Cross, No Crown* xix Demosthenes . . . had these sentences: 'That wise men speak little, and that therefore nature hath given men two ears and one tongue, to hear more than they speak.'

Two eyes can see more than one.

1614 CAMDEN *Rem.* 313 Two eyes can see more than one. 1642 FULLER *H. & P. State* IV. v (1841) 246 Matters of inferior consequence he will communicate to a fast friend, and crave his advice, for, two eyes see more than one.

Two fools in one house are too many.

1579 LYL *Euphues* (Arb.) 283 Me thinketh it were no good match, for two foolles in one bed are too many. 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 96 Two foolles in ane house is over many. 1732 T. FULLER *Gnom.* 232 Two Fools in a House are too many by a Couple.

Two hands in a dish, and one in a purse.

1623 CAMDEN *Rem.* 279 Two hands in a dish and one in a purse. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 344 *Col.* Then

pray, Tom, carve for yourself, they say, two hands in a dish, and one in a purse. 1809 MALKIN *Gil Blas* x. x There was my bag! Two hands in a dish and one in a purse, was not one of her proverbs; so that finding the contents in crowns and pistoles, she thought . . . the money . . . hers.

Two (Many) heads (wits) are better than one.

1546 J. HEYWOOD *Prov.* (1867) I. ix. 18 But of these two thinges he woulde determine none Without ayde For two heddies are better than one. 1591 SPENSER *M. Huberd* S2 Two is better than one head. 1641 D. FERGUSON *Scot. Prov.* (Beveridge) 96 Twa wits is better nor ane. 1721 KELLY *Scot. Prov.* 247 Many heads are better than one *Ibid.* 335 Two wits are better than one *Plus vident oculi, quam oculus.* 1772 FOOTE *Nabob* I. Wks. (1799) II. 289 Here comes brother Thomas: two heads are better than one, let us take his opinion. 1818 SCOTT *Rob Roy* viii Oh, certainly; but two heads are better than one you know.

Two heads are better than one, even if the one's a sheep's.

1894 NORTHALL *Folk-phrases* (E.D.S.) 32 Two heads are better than one, even if the one's a sheep's. . . . 'A sheep's' head in folk figure, means a daft or unreasoning head.

Two heads are better than one, quoth the woman, when she had her dog with her to the market.

1732 T. FULLER *Gnom.* 232.

Two heads may lie on one pillow, and nobody knows where the luck lies.

1721 KELLY *Scot. Prov.* 333 Two heads may lie on one pillow, and nobody knows where the luck lies. Spoken when either husband or the wife is dead, and the surviving party goes back in the world after.

Two (Three) hungry (ill) meals make the third (fourth) a glutton.

1546 J. HEYWOOD *Prov.* (1867) I. xi. 37 At breakfast and diner I éete little meate. And two hongry meales make the thyrd a glutton. 1623 CAMDEN *Rem.* 278 Three hungry meales, makes the fourth a glutton. 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 344 Two ill meals make the third a glutton. 1655 FULLER *Ch. Hist.* VI. II (1863) II. 218 At last a sirlon of beef was set before him, on which the abbot fed . . . and verified the proverb, that 'two hungry meals make the third a glutton'. 1721 KELLY *Scot. Prov.* 302 Two hungry meals make the third a glutton. Spoken when one eats greedily after long fasting. Applied also to other things of the like nature, where long wanting sharpens the appetite.

Two in distress / makes sorrow less.

1855 BOHN *Handbk. Prov.* 548.

Two is company, but three is none.

1871 *N. & Q.* 4th Ser. VIII. 506 Common Lancashire Proverbs. . . . When a lover meets his intended with her companion, the latter will say, 'Two are company, but three are none', and pass on another road. 1876 J. PAYN *Halves* xxi. The proverb that 'Two is company, but three is none', had great weight with me just then. 1880 MRS. PARR *Adam & Eve* ix. 124 'Two's company and three's trumpery, my dear'.

Two negatives make an affirmative.

1593 G. HARVEY in *Wks* (Gros.) I. 293 But even those two Negatives . . . would be conformable enough, to conclude an Affirmative. 1596 HARRINGTON *Metam. of Ajax* (1814) 126 For in one speech two negatives affirm. 1647 FULLER *Gd. Thoughts in Worse T* xvii (1863) 190 Two negatives make an affirmative. 1599-1600 SHAKS. *Twel. N. V.* i. 24 If your four negatives make your two affirmatives, why then, the worse for my friends and the better for my foes.

Two of a trade seldom agree.

1630 DEKKER *Honest Wh*—Pt. II. iv. 1 (Merm. 255, 6) It is a common rule, and 'tis most true, Two of one trade ne'er love no more do you. 1678 RAY *Prov.* 212 Two of a trade seldom agree. 1727 GAY *Fables* i. xxi. 43 (1859) 197 In every age and clime we see, Two of a trade can ne'er agree.

Two sparrows on one ear of corn make an ill agreement.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 367.

Two things a man should never be angry at; what he can help, and what he cannot help.

1721 KELLY *Scot. Prov.* 322.

Two things doth prolong thy life: a quiet heart and a loving wife.

1607 T. DELONEY *Strange Histories; Wise Sentences* (Percy Soc.) 70 Two things doth prolong thy lyfe. A quiet heart and a loving wife.

Two to one in all things against the angry man.

1732 T. FULLER *Gnom.* 232

Two to one is odds.

1616 N. BRILTON *Works* (Gros.) I i 24 Twoe to one is odds. 1670 RAY *Prov.* 151 Two to one is odds. *Noli pugnare duobus, Catull & Ne Hercules quidem adversus duos* It's no uncommonly thing to give place to multitude. . . . *Hercules* was too little for the *Hydra* and *Cancer* together.

Two wolves may worry one sheep.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 96 Two wolfs may worrie one sheep.

Two wrongs don't make a right.

1905 S. WLYMAN *Starveword Fm.* xxiv After all, two wrongs don't make a right. 1906 *Spectator* 23 June Two wrongs can never make a right, and therefore we cannot accept the ill-doing of the Nonconformist extremists as an excuse for Churchmen who have forgotten their duty.

U**Under the furze is hunger and cold; / under the broom is silver and gold.**

1678 RAY *Prov.* 348.

Under the rose.

[= in secret: there is reason to believe that the phrase originated in Germany. L. *sub rosa*.] 1546 *State Papers Hen. VIII* xi. 200 The sayde questyons were asked with lysence, and that yt shulde remayn under the rosse, that is to say, to remayn under the bounde, and no more to be rehersed. 1622 FLETCHER *Beggars' Bush* ii. iii If this make us speak Bold words, anon, 'tis all under the Rose forgotten. 1654 GAYTON *Pleas* Notes iii. v. 93 What ever thou and the foul pusse did doe (*sub Rosa* as they say). 1708 *Brit. Apollo* No. 112 3/1 But when we with caution a secret Disclose, We cry Be it spoken (Sir) under the Rose. 1899 A. W. WARD *Eng. Dram. Lit.* iii. 298 *Hudibras* . . . merely repeated . . . the comments which during the rule of Puritanism men had been making 'under the rose'.

Under water, famine; under snow, bread.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 341

Under water, famine; under snow, bread. 1721 KELLY *Scot. Prov.* 358 *Under water dearth, under snow bread.* Great rains in winter wash and impoverish the ground; but snow is supposed to cherish it.

Ungirt, unblest.

c. 1477 CAXTON *Book of Curtesye* (E.E.T.S.) 45 Vngyrtte · vnbleysed · seruyng atte table Me semeth hym a seruant nothing able. 1596 SPENSER *F. Q.* iv. v. 18 Fic on the man, that did it first inuent, To shame vs all with this, 'Vngirt vnblest'. 1612-15 BP. HALL *Coniempt.* iv. xii (1825) II. 385 'Ungirt, unblest', was the old word; as not ready till they were girded, so not till they had prayed. 1690 C. NESSE *O. & N. Test.* i. 451 Here, if ever, doth that proverb Ungirt, Unblest, hold true.

1597-8 SHAKS. *I Hen. IV* III. iii. 169 *Fal.* Dost thou think I'll fear thee as I fear thy father? nay, an I do, I pray God my girdle break.

Union is strength.

1877 WALFORD *Tales of Gl. Fam.* (1890) 156 The prosperity of the House of Rothschild [is due to] the unity which has attended the

co-partnership of its members, . . . a fresh example of the saying that 'union is strength'.
1596-7 SHAKS. *K. John* II. i. 446 This union shall do more than battery can To our fast-closed gates.

Unkissed, unkind.

1584 PEELE *Arraign. of Paris* I. ii. *En.* And I will have a lover's fee; they say, unkissed, unkind.

Unknown (uncouth) unkissed.

1374 CHAUCER *Troilus* I. 809 Vnknowe vnkyst and lost that is vn-sought. 1401 *Pol Poems* (Rolls) II. 59 On old Englis it is said, unkissid is unknowun. 1546 J. HEYWOOD *Prov.* (1867) I. xi. 31 Vnknowne vnkyst . it is loste that is vsought. c. 1592 NASHE *Martine* xxii Thou caytif kerne, vncouth thou art, vnkist thou eke sal bee. a. 1697 AUERREY *Lives* (1898) II. 254 He . . . ransackt the MSS of the church of Hereford (there were a great many that lay uncouth and unkiss).

Unminded, unmoaned.

1546 J. HEYWOOD *Prov.* (1867) I. ix. 17 Unminded, vnmoaned, go make your mone.

- Unsound minds, like unsound bodies, if you feed, you poison.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 367.

Unstable as water.

c. 1380 WYCLIF *Sel. Wks.* II. 90 pis Emperour . . . was vnstable as watir. 1611 BIBLE *Gen. viii.* 4 Unstable as water, thou shalt not excel. 1824 SCOTT *St. Ronan's* xv Ye have got an idea that every thing must be changed — Unstable as water, ye shall not excel.

1604-5 SHAKS. *Othello* V. ii. 132 She was false as water.

Untimeous¹ spurring spills² the steed.

a. 1585 MONTGOMERIE *Cherrie & Slae* 397 (1645) 29 (p. 15) (Quoth DANGER) Hulie,³ Freind, take heed, Untymous spurring spills the Steed. 1721 KELLY *Scot. Prov.* 343 *Untymous spurring spills the steed.* That is, too much haste spoils business. [¹ untimely. ² spoils. ³ softly]

Up hill, spare me; down hill bear (forbear) me; plain way, spare me not; let me not drink when I am hot.

1721 KELLY *Scot. Prov.* 358 *Up hill spare me, down hill bear me, plain way spare me not; let me not drink when I am hot.* A rule in jockeyship how to use a horse in a journey.

Up the hill favour me, down the hill beware thee.

1639 J. CLARKE *Param.* 22 Up the hill favour me, down the hill beware thee. 1721 KELLY *Scot. Prov.* 359 *Up hill spare me, down hill take ten¹ to thee.* For if you ride fast down a hill the horse will be fair to stumble. [¹ heed.]

Upon my own expenses, as the man bigged¹ the dike.

1721 KELLY *Scot. Prov.* 356 *Upon my own expences, as the man big'd the dike.* Taken from an inscription upon a churchyard in Scotland, I John Moody *Cives Abredonensis, Builded this Kirk-gerd of Fitty upon my own Expences.* [¹ built.]

Use legs and have legs.

c. 1582 G. HARVEY *Marginalia* (1913) 188 Vse Legges, & haue Legges: Vse Law and haue Law. Vse nether & haue nether. 1636 s. WARD *Sermons* (1862) 25 Graces, gifts, virtues . . . 'the principal beauty and benefit of them consists in use. . . . Use lumbs, and haue lumbs; the more thou dost, the more thou mayest. 1670 RAY *Prov.* 153 Use legs and haue legs. 1721 KELLY *Scot. Prov.* 342 Work legs, and win legs, hain¹ legs, and tine² legs [¹ save. spare, ² lose]

Use makes (maketh) mastery.

1477 NORTON *Ord. Alch.* VII in ASHM. *Theat. Chem. Brit.* (1652) 105 Use maketh Masterie. 1546 J. HEYWOOD *Prov.* (1867) II. ii. 45 Vse maketh maistry.

Use (later Practice) makes perfect (perfectness).

[*L. Usus promptum facit* Practice makes perfect.] 1564 BULLEIN *Dial. agst. Fever* (1888) 66 Use maketh perfectness; we will teach you to swim by art as well as we do by Nature. 1599 PORTER *Angry Wom. Abingd.* II. i (Merm.) 127 Forsooth, as use makes perfectness, so seldom seen is soon forgotten. 1810 CRABBE *The Borough* XIX (1908) 186 *Practice makes perfect*, when the month came round, He dropp'd the cash, nor listen'd for a sound. 1829 SCOTT *Jrnl.* 27 Jan. Use makes perfectness. 1883 C. READE *Hard Cash* xlv He lighted seven fires, skilfully on the whole, for practice makes perfect. 1902 *Spectator* 10 May Practice never makes perfect. It improves up to a point.

Usurers are always good husbands.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. III Usurers are alwaies good Husbands.

Usurers live by the fall of heirs, as swine by the dropping of acorns.

1607 G. WILKINS *Mis. of Enf. Marriage* III. in HAZLITT *O.E.P.* IX. 509 To see that we and usurers live by the fall of young heirs, as swine by the dropping of acorns.

Utopia.

[The title of the book published by Sir T. More, in 1516, describing an imaginary island with a perfect system of government, hence an ideally perfect place or state of things. (= nowhere, from Gk. *ou* not + *topos* a place).] 1570 ROSE *Bk. Martyrs* (ed. 2) 1156/2 I do not . . . thinke, that . . . there is any such fourth place of Purgatory

at all (vnles it be in M. More's Vtopia).
1613 PURCHAS *Pilgrimage* (1614) 708 The reports of this his voyage savour more of an Vtopia, and Plato's Commonwealth, then of true Historie. a. 1734 NORTH *Lives* II. 364 Young men, for want of experience,

... create Utopias in their own imagination.
1837 MACAULAY *Ess.*, Lord Bacon (1903) 402 An acre in Middlesex is better than a principality in Utopia. The smallest actual good is better than the most magnificent promise of impossibilities.

V

Vain-glory blossoms but never bears.

1616 DRAKE *Anc. Adaq.* 213 Vaine glory is a floure that beareth no corne. 1732 T. FULLER *Gnom.* 232 Vain-Glory blossoms, but never bears.

Valour can do little without discretion.

1670 RAY *Prov.* 27.

Valour that parleys is near yielding.

1637 HOWELL *Lett.* 4 Dec. (1903) II. 106 Others ... will endure ... a siege; but will incline to parley at last, and ... fort and female which begins to parley is half won 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 345 Valour that parleys is near yielding.

Valour would fight, but discretion would run away.

1678 RAY *Prov.* 214. 1732 T. FULLER *Gnom.* 233.

Vanity Fair.

1678 BUNYAN *Pilgr.* (1900) 82 The name of that Town is Vanity, and at the town there is a Fair kept, called Vanity Fair. 1816 J. SCOTT *Vis. Paris* (ed. 5) 137 Such is the Palais Royal,—a vanity fair—a mart of sin and seduction! 1848 THACKERAY *Vanity F.* xxv The last scene of her dismal Vanity Fair comedy was fast approaching.

Variety is charming.

1822 COBBETT *Rural Rides* 24 Nov. They say that 'variety is charming', and this day I have had of scenes and of soils a variety indeed! 1861 G. J. WHYTE-MELVILLE *Tilbury N.* xxv 'Variety is charming', and that charm no one can deny to the different kinds of weather which successively constitute an English summer's day.

Veal will be cheap: calves fall.

1678 RAY *Prov.* 83 Veal will be cheap: Calves fall. A jeer for those who lose the calves of their legs.

Venture a small fish to catch a great one.

1670 RAY *Prov.* 152 Venture a small fish to catch a great one. Il faut hazarder un petit poisson pour prendre un grand, *Gall.* 1798 MISS EDGEWORTH *Par. Asst., Lit. Merch.* I (1903) 376 Venture a small fish, as the proverb says, to catch a great one.

Venture not all in one bottom.¹

[L. *Uni navi ne committas omnia*] 1579 LVLV *Euphues* (Arb.) 285 I adventured in one ship to put all my wealth 1623 WEBSTER *Duch. Malh.* III. v (Meim.) 193 Let us not venture all this poor remainder in one unlucky bottom. 1639 CLARKE *Parcem.* 95 Venture not all in one bottom. [¹ vessel] 1596-7 SHAKS. *Merch. V.* I. i. 42 My ventures are not in one bottom trusted.

Very like a whale.

1842-3 W. H. MAXWELL *Hector O'Hal* VIII 'I was endeavouring to make peace', returned Mr. French, with unblushing effrontery. 'Mighty like a whale!' observed the commander, in a side whisper. 1859 *Slang Dict.* 115 *Very like a whale*, said of anything that is very improbable.

1603-1 SHAKS. *Hamlet* III. ii. 406 Very like a whale.

Virtue and a trade are the best portion for children.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 321.

Virtue flies from the heart of a mercenary man.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 370.

Virtue is a jewel of great price.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. III.

Virtue is her own reward.

1642 SIR T. BROWNE *Relig. Med.* I. XLVII (1881) 74 *Ipsa sui pretium virtus sibi*,¹ that Virtue is her own reward, is but a cold principle. 1692 PRIOR *Ode in Imit. of Horace* 146 And virtue is her own reward. [¹ CLAUDIAN *De Mallu Theod. Consul.* v. 1.]

Virtue never grows old.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 320.

Virtue which parleys is near a surrender.

1855 BOHN *Handbk. Prov.* 550.

Vows made in storms are forgotten in calms.

1639 FULLER *Holy War* II. XLVI (1840) 114 The cardinals lamented out of measure. ... But this their passion spent itself ... and these mariners' vows ended with the tempest. 1732 T. FULLER *Gnom.* 235 Vows made in storms are forgot in calms.

W

Wae's¹ the wife that wants the tongue, but weel's the man that gets her.

1832 A. HENDERSON *Scot. Prov.* (1881) 62. [¹ woe's]

Wage will get a page.

1721 KELLY *Scot. Prov.* 358 *Wage will get a page.* If I be able to hire servants I will get them to hire.

Wait till you're asked.

1888 MRS. OLIPHANT *Second Son* xiv 'I have never been at a dance . . . Oh, papa, let me go'. 'You had better wait till you're asked,' said the Squire.

Walk, drab, walk!

1546 J. HEYWOOD *Prov.* (1867) II. iv. 52 *Walke drab¹ walke.* [¹ slut, harlot]

Walk, knave, walk!

1546 J. HEYWOOD *Prov.* (1867) II. iv. 52 *Nay* (quoth she) *walke knaue walke Saeth that terme.* c. 1655 *Roxburghe Ballads* (Ballad Soc.) VI. 211 'Walk, knave!' is a parrot's note.

Want is the worst of it.

1721 KELLY *Scot. Prov.* 347 *Want is the worst of it.* Spoken when one must take a mean thing or want all

Want makes strife / 'twixt man and wife.

1855 BOHN *Handbk. Prov.* 551.

Want of wit is worse than want of gear.

1721 KELLY *Scot. Prov.* 357.

Want will be my (your) master.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 338 *Never.* Miss, I want that diamond ring of yours. *Miss.* Why then, want's like to be your master. 1869 READE *Foul Play* i Wyhe . . . replied stoutly that it was pretty well known . . . what he wanted in that quarter. 'Well, then,' said Nancy, 'want will be your master. . . . Get out o' my sight, do.'

Wanton kittens (may) make sober cats.

1732 T. FULLER *Gnom.* 236 *Wanton Kitlins may make sober old Cats.* 1832 A. HENDERSON *Scot. Prov.* 93 *Wanton kittens mak douce¹ cats.* [¹ sedate.]

War and physic are governed by the eye.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 358.

War, hunting, and law (love), are as full of trouble as pleasure.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 327 *In war, hunting, and love, men for one* 3950

pleasure a thousand griefs prove. 1670 RAY *Prov.* 28.

War is death's feast.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 355.

War is sweet to them that know it not.

1539 TAVERNER *Erasm. Prov.* (1552) 67 *Dulce bellum inexpertis.* Batell is a swete thyng to them that neuer essayed it 1575 GASCOIGNE *Postes, Dulce Bel. Inex* (1907) 170 *Yet proves it still . . . That war seems sweet to such as know it not.* 1816 SCOTT *Antiq.* xxviii 'A soldier! then you have slain and burnt, and sacked and spoiled?' . . . 'It's a rough trade—war's sweet to them that never tried it.'

War is the sport of kings.

1906 A. T. QUILLER-COUCH *Mayor of Troy* v 'War is a terrible business'. 'It has been called the sport of kings', answered the Major.

War makes thieves, and peace hangs them.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 339 *War makes thieves, and peace hangs them.*

1721 KELLY *Scot. Prov.* 358 *War makes Thieves, and Peace hangs them.* This has relation to the Border Wars betwixt the two Nations, which was the great Nursery of Thieves.

War must be waged by waking men.

1639 J. CLARKE *Param.* 318.

War to the knife.

[= relentless war, after Sp. *guerra al cuchillo.*] 1812 BYRON *Ch. Har.* i. lxxvii *War, war is still the cry, 'War even to the Knife!'* 1842 MARRYAT *Perc. Keene* xviii *He was . . . very strict about the lights being put out.* This was the occasion of war to the knife between the midshipmen and Mr. Culpepper. 1876 GLADSTONE *Relig. Thought* i in *Contemp. Rev.* June 7 'Catholicism' has . . . declared war to the knife against modern culture.

War with all the world, and peace with England.

1659 HOWELL *Span. Prov.* 1 *With all the World have War, But with England do not jar.* Con todo el Mundo guerra, Y paz con Inglaterra. 1913 *Spectator* 20 Sept. 413 *The sixteenth-century Spaniards embodied a . . . maxim of State policy . . . in the following distich, . . . 'Con todo el mundo guerra Y paz con Inglaterra'.*

Wardour-street English.

[1918 F. MUIRHEAD *London* 161 *Wardour Street*, once noted for . . . its spurious antiques, extends from Coventry St. to Oxford St.] 1888 A. BALLANTYNE in *Longm. Mag.* Oct. 585 (title) *Wardour-Street English.* *Ibid.* 589 *This is Wardour-Street Early*

English—a perfectly modern article with a sham appearance of the real antique about it. 1910 *Times, Lit. Sup.* 18 Nov. Both this chapter and an excursion into Wardour-street English in describing the book trade in 1530, are blemishes in a book which is otherwise written with taste and care.

Ware and Wade's Mill are worth all London.

[a play on the name *Ware*, a town in Herts., as if it meant *goods*, 2 m. to the N. is the village of Wade's Mill] 1662 FULLER *Worthies, Herts* (1810) II. 39 'Ware and Wadesmill are worth all London'. This . . . is a master-piece of the vulgar wits in this county. . . . The fallacy lieth in the homonymy of Ware, here taken . . . appellatively for all vendible commodities.

Ware (the) hawk.

[A phrase applied to an officer of the law, who pounces upon criminals] *a.* 1529 SKELTON (title) *Ware the Hauke* 1673 *S'* too him Bayes 31 But now ware hawk!

Warned folks may live.

1639 J. CLARKE *Parcem* 202.

Wars bring scars.

1639 J. CLARKE *Parcem*. 44. 1826 SCOTT *Woodstock* XXVII Myself in some sort rheumatic—as war will leave its scars behind, sir.

Wash your hands often, your feet seldom, and your head never.

1670 RAY *Prov.* 38.

Waste (Wilful waste) makes (woeful) want.

1576 *Par Dainty Dev.* in *Brit. Bibliogr.* (1812) III. 88 For want is next to waste and shame doeth synne ensue. 1721 KELLY *Scol. Prov.* 353 Wilful waste makes woeful want. 1732 FULLER *Gnom.* 236. 1835 J. M. WILSON *Tales of Borders* I. 202 She never suffered herself to forget . . . that . . . 'wilful waste makes woful want'.

Waste not, want not.

1796 MISS EDGEWORTH *Par. Asst.* (1903) 232 The following words . . . were written . . . over the chimney-piece in his uncle's spacious kitchen.—'Waste not, want not.' 1855 KINGSLEY *Westward Ho!* VIII Waste not want not is my doctrine; so you and I may have a somewhat to stay our stomachs.

Water afar quencheth not fire.

1581 PETTIE *Guazzo's Civile Com.* (1586) f. 191 Water a farre of doth [not] quench fier that is nigh. 1640 HERBERT *Outl. Prov.* Wks. (1859) I. 336.

Water bewitched.

[= excessively diluted liquor; now chiefly, very weak tea.] 1678 RAY *Prov.* 84 Water bewitch't. i.e. very thin beer. 1694 s. JOHNSON *Notes Past. Let. Bp. Burnet* I. Pref. 2 There was not one drop of Wine in it, it was

all Water Bewitch't 1699 T. BROWN *L'Estrange's Colloq. of Erasm.* Add. v. 53 The Broth was nothing in the world but Water bewitched [L. *mera aqua*], if it deserved so good a name 1738 SWIFT *Pol Conversal.* I Wks. (1856) II. 335 Miss. Your ladyship is very sparing of your tea, I protest, the last I took was no more than water bewitch'd.

Water, fire, and soldiers, quickly make room.

1840 HERBERT *Outl. Prov.* Wks. (1859) I. 341.

Water is the eye of a landscape.

1902-4 LEAN *Collect.* IV. 175.

Water stoups hold no ale.

1721 KELLY *Scot. Prov.* 339 *Water stoups holds no ale.* An apology for not drinking strong liquor, because we have not been accustomed to it.

Water trotted is as good as oats.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 323 Water trotted is as good as oats 1867 N. & Q. 3rd Ser. XII. 488 'Water trotted is as good as oats'—Giving a horse on a journey a drink of water, provided you trot afterwards, is as good as a feed of oats.

Wavering as the wind.

1546 J. HEYWOOD *Prov.* (1867) II. I. 45 For in one state they twayne could not yet settle. But waueryng as the wynde, in docke out nettle.

We are as many Johnstons as you are Jerdans (Jardines).

1721 KELLY *Scot. Prov.* 347 *We are as many Johnstons, as you are Jerdans.* Taken from two families who were always on one side; though now the proverb signifies that we have as many to take our part, as you have to take yours, yet I am inclined to believe that at first it signified that we contribute as much to the common cause as you do. 1832 A. HENDERSON *Scot. Prov.* (1881) 140 There's as many Johnstones as Jardines. (As many on one side as on the other)

We are fools one to another.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 335.

We are not born for ourselves.

1639 J. CLARKE *Parcem*. 264.

We bachelors laugh and show our teeth, but you married men laugh till your hearts ache.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 372.

We can drink of the burn when we cannot bite of the brae.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 112 Ye may drink of the burn, but not bite of the brae 1721 KELLY *Scot. Prov.* 344 *We can drink of the burn, when we cannot bite of the brea.* Spoken when people want bread, for none complain for want of drink.

We can live without our friends, but not without our neighbours.

1721 KELLY *Scot. Prov.* 348.

We can poind¹ for debt but not for kindness.

1721 KELLY *Scot. Prov.* 349 *We can poind for debt, but not for kindness. If our friends will not be kind to us, we have no remedy at law. [¹ distrain.]*

We can shape coat and sark¹ for them, but we cannot shape their weird.

1721 KELLY *Scot. Prov.* 356 *We can sheep coat and sark for them, but we cannot sheep their weird. Spoken when people of good education fall into misfortunes, or come to untimely ends. 1832 A. HENDERSON Scot. Prov. 3 We can shape our bairns' wyliecoat,² but canna shape their weird. (We can shape our children's clothes, but not their fate.) [¹shirt. ²a flannel vest]*

We cannot come to honour under coverlet.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 342.

We don't kill a pig every day.

1877 E. PEACOCK *Gloss. of Lincolnshire Wds.* (1889) 403 *'We don't kill a pig every day', that is, we have not every day a merry-making.*

We hounds slew the hare, quoth the messan.¹

1641 D. FERGUSON *Scot. Prov.* (Beveridge) 108 *We hounds slew the hare, quoth the messoun. 1721 KELLY Scot. Prov. 349 We hounds slew the hare, quoth the messan. Spoken to insignificant persons, when they attribute to themselves any part of a great achievement. [¹ lap-dog.]*

We know not who lives or dies.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 361.

We leave more to do when we die, than we have done.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 361.

We maunna wish the burn dry because it weets our feet.

1832 A. HENDERSON *Scot. Prov.* (1881) 19.

We may give advice, but we cannot give conduct.

1758 FRANKLIN *Poor Rich. Alm. in ARBER Eng. Garner v. 586 It is true, We may give Advice, but we cannot give Conduct, as POOR RICHARD says.*

We may not expect a good whelp from an ill dog.

1678 RAY *Adag. Hebr.* 398.

We must creep into Ebal, and leap into Gerizim.

1853 ABP. TRENCH *Prov. iii* (1894) 66 *We must creep into Ebal, and leap into Gerizim; in other*

words, we must be slow to curse, and swift to bless (Deut. xxvii. 12, 13).

We must fall down before a fox in season.

1678 RAY *Adag. Hebr.* 405 *We must fall down before a fox in season. The meaning is that we ought to observe cunning men and give them due respect in their prosperity. 1811 A. COHEN Anct. Jew. Prov. 100 To the fox in his time one has to bow. . . . 'Every dog has his day.'*

We must live by the quick (living), not by the dead.

1576 PETTIE *Petite Pall.* (Gollancz) I. 109 *You are to know that we must live by the living, not by the dead. 1605 T. HEYWOOD If you know not me (Shaks. Soc.) 52 Tame. 'Twere fit To spend some funeral tears upon her hearse . . . Clown. Ay, but do you not know the old proverb? We must live by the quick, and not by the dead. 1614 SIR T. OVERBURY Characters Wks. (1890) 145 A Section. Of all proverbs, hee cannot endure to heare that which sayes, We ought to live by the quick, not by the dead. 1738 SWIFT Pol. Conversat. II. Wks. (1856) II. 349 Neuer. Well; rest his soul: we must live by the living, and not by the dead.*

We must not lie down, and cry, God help us.

1611 CHAPMAN *May-Day i. i* (1889) 278 *Lod. Do not lie in a ditch, and say God help me; use the lawful tools he hath lent thee 1732 T. FULLER Gnom. 237 We must not lie down, and cry, God help us.*

We must recoil a little, to the end we may leap the better.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369 *We must recoil a little, to the end we may leap the better. 1827 HARE Guesses at Truth (1859) i. 328 We must not overlook the numerous examples which history furnishes in proof that, according to the French proverb, il faut reculer pour mieux sauter.*

We never find that a fox dies in the dirt of his own ditch.

1678 RAY *Adag. Hebr.* 405 *We never find that a fox dies in the dirt of his own ditch: The meaning is that men do rarely receive any hurt from the things to which they have accustomed themselves.*

We never know the worth of water till the well is dry.

1721 KELLY *Scot. Prov* 351 *We'll never know the worth of water till the well go dry 1758 FRANKLIN Poor Rich. Alm. in ARBER Eng. Garner v. 583 Always taking out of the meal tub, and never pulling in, soon comes to the bottom. Then, as POOR DICK says, When the well's dry, they know the worth of water!*

We ought to remember the living.

1539 TAVERNER *Erasm. Prov. 11 Vivorum oportet meminisse. We ought to remēber the*

Iyuyng. There be many that loue to talke of dead men, yea and wyth dead mē as much as in them lyeth.

We perish by permitted things.

[L. *Perimus licitis*] 1853 ABP TRENCH *Prov.* VI (1894) 141 Sir Matthew Hale¹ . . . had continually in his mouth the modern Latin proverb, We perish by permitted things. . . . Nearly as much danger threatens the soul from things permitted as from things unpermitted. [¹ Lord Chief Justice of England, 1671-6]

We see not what sits on our shoulder.

1639 J. CLARKE *Paræm.* 52

We shall catch birds to-morrow.

1546 J. HEYWOOD *Prov.* II. VIII. 72 Byr lady, than we shall catche byrds to morow.

We shall lie all alike in our graves.

1670 RAY *Prov.* 56.

We shall see what we shall see.

1895 J. PAYN *In Market Overt* XIV 'Well, we shall see what we shall see, when Miss Bryce comes in for her own', said Avis doggedly.

We soon believe what we desire.

[L. CAES. *De Bello G.* III. 18 *Libenter homines id quod volunt credunt*] c. 1386 CHAUCER *Melibeus* B² 2473 'Lo, Lo'' quod dame Prudence, 'how lightly is every man enclined to his owene desyr and to his owene plesaunce'' 1576 PETTIE *Pettie Pull* (Golanz) I. 177 I did perceiue, if desire to have it so did not deceive me 1616 DRAXE *Anc. Adag.* 191 We soone beleuee that we would haue.

1597-8 SHAKS. 2 *Hen.* IV IV. v. 91 *Prince.* I never thought to hear you speak again. *K. Hen.* Thy wish was father, Harry, to that thought.

We will bark ourselves e'er we buy dogs so dear.

1721 KELLY *Scot. Prov.* 357 *We'll bark our selues e'er we buy dogs so dear.* Spoken when too dear a rate is asked for what we are buying.

We will never build sandy bowrocks¹ together.

1721 KELLY *Scot. Prov.* 356 *We'll never build sandy bowrocks together.* That is, we will never be cordial or familiar together. [¹ children's sand-castles]

We will not lose a Scot.

1662 FULLER *Worthies, Northumberland* (1840) II. 542 'We will not lose a Scot'. That is, 'we will lose nothing, however inconsiderable soever, which we can save or recover. . . . The proverb began in the English borders, when . . . they had little esteem of, and less affection for, a Scotchman.

Weak men had need be witty.

1639 J. CLARKE *Paræm.* 42.

Weal and women cannot pan, / but woe and women can.

1678 RAY *Prov.* 355 *Northern Proverbs* Weal and women cannot pan, i.e. *close together.* But woe and women can.

Wealth in the widow's house, kail but¹ salt.

1721 KELLY *Scot. Prov.* 350 *Wealth in the widow's house, kail but salt.* A jocose exclamation when we have gotten something more than we expected [¹ without]

Wealth is best known by want.

1732 T. FULLER *Gnom.* 238.

Wealth is like rheum, it falls on the weakest parts.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 340.

Wealth makes wit waver.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 108 *Wealth gars' wit waver.* 1721 KELLY *Scot. Prov.* 340 *Wealth makes wit waver.* Spoken when people have many advantageous offers, and are at a loss which to take. 1824 SCOTT *St. Ronans* XV *Weel, weel, . . . nae doubt wealth makes wit waver.* [¹ makes]

Wealth makes worship.

1639 J. CLARKE *Paræm.* 99

Wear a horn, and blow it not.

1639 J. CLARKE *Paræm.* 142.

Weather meet to set paddocks¹ abroad in.

1546 J. HEYWOOD *Prov.* (1867) I. XII. 41 *We haue had . . . Weather, mēete to settle paddockes¹ abroad in.* Rain, more than enough. [¹ toads, frogs.]

Wbley ale, Medley bells, Lemster ore.¹

1659 HOWELL *Eng. Prov.* 20/2 *Wbley Ale, Medley Bells, Lemster Ore; three things in Herefordshire, which are the best in that kind.* [Wbley; Madeley, in Salop, Leominster; wool.]

Wedlock is a padlock.

1678 RAY *Prov.* 56.

Weel bids, weel betides.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 180 *Weill bydes, weill betydes.*

Weel kens the mouse (when) the cat's out of the house.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 108 *Weill wats' the mouse, the cats out of the house.* 1721 KELLY *Scot. Prov.* 342 *Weil kens the mouse that the cat's out of the house.* 1821 J. GALF *Annals of Parish* xxxvii I saw that it would be necessary . . . for me to take another wife . . . on account of the servant lasses, who grew out of all bounds, verifying the proverb, 'Weil kens the mouse when the cat's out of the house'. [¹ wots.]

Weel's him and wae's him that has a bishop in his kin.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 108 Weils him and wooses him that hes a bishop in his kin. 1721 KELLY *Scot. Prov.* 347 *Weel's him, and wo's him, that has a Bishop of his kin.* Because such may be advanc'd, and perhaps disappointed

Weening is not measure.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 354.

Weigh justly and sell dearly.

1578 FLORIO *First Frutes* f. 33 Weigh iust, and sel deere. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 341.

Weight and measure take away strife.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 326 Weight and measure take away strife. 1721 KELLY *Scot. Prov.* 247 *Met^l and measure make all men wise.* Spoken when people would have what they buy weighed, or measured. [¹ weight.]

Welcome death, quoth the rat, when the trap fell down.

1659 HOWELL *Eng. Prov.* 10/1.

Welcome evil, if thou comest alone.

1620 SHELTON *Quix.* II. IV (1908) III. 206 I . . . think that every moment I shall fall into a deeper profundity than this former, that will swallow me downright. 'Tis a good ill that comes alone. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 323 Welcome evil, if thou comest alone.

Welcome (Good will and welcome) is the best cheer.

[Gk. *Ξενίον δέ τε θυμός ἀπριος.* In hospitality it is the spirit that is the chief thing.] c. 1430 LYDGATE *Isopes* (E.E.T.S.) I. 434 As men seyen & reporte, at þe leste, Nat many deynteys, but good chere makeþ a feste. 1670 RAY *Prov.* 154 Welcome is the best cheer. 1721 KELLY *Scot. Prov.* 349 Welcome is the best dish in the kitchen.

1592-3 SHAKS. *Com. Err.* III. 1. 26 Small cheer and great welcome makes a merry feast.

Welcome when thou goest.

1546 J. HEYWOOD *Prov.* (1867) II. VII. 65 Welcom when thou goest. thus is thine errand sped.

Well begun is half done (ended).

[L. HORACE *Ep.* I. II. 40 *Dimidium facti, qui cæpit, habet.* He who has made a beginning, has half done.] 1539 TAVERNER *Erasm. Prov.* (1552) 9 *Principium dimidium totius.* The beginning is half the whole. 1597 BACON *Col. of G. & E.* 10 (Arb.) 153 Hence grew the common place of extolling the beginning of every thing, *Dimidium qui bene cæpit habet.* 1642 D. ROGERS *Naaman* IX. 256 A work well entered is truly said to be half done. 1908 ALEX. MACLAREN *Acts* I. 176 Satan spoils

many a well-begun work. . . . Well begun is half—but only half—ended.

Well done, soon done.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 108.

Well fare nothing (nought) once a year.

1639 J. CLARKE *Parœm.* 244 Well fare nought once by the yeere 1659 HOWELL *Eng. Prov.* 18/2 Well fare nothing once a year; *For then he is not subject to plundring.*

Well for him who feeds a good man.

c. 1300 *Havelok* 1693 Wel is him pat god man fedes!

Well for him who has a good child.

c. 1300 *Havelok* 2083 Hum stondes wel pat god child strenes.¹ [¹ begets.]

Well is, that well does.

1721 KELLY *Scot. Prov.* 353.

Well may he smell fire whose gown burns.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 323.

Well rhymed, tutor, brains and stairs.

1639 J. CLARKE *Parœm.* 70 Well rim'd tutour, braines and staïres.

Well thrives he whom God loves.

? 1597 *How the Goode Wif &c.* 10 in HAZL. *Early Pop. Poet.* I. 180 Wele thryueth that God loueth, my dere childe.

Well to work and make a fire, / it doth care and skill require.

1670 RAY *Prov.* 28.

Well well, is a word of malice.

1670 RAY *Prov.* 154 Well well, is a word of malice, *Chesh.* In other places, if you say *well well*, they will ask, whom you threaten.

Well worth aw (awe, all), / it (that) makes (gars) the plough draw.

c. 1598 MS. *Proverbs* in D. FERGUSSON *Scot. Prov.* (Beveridge) 109 Well worth aw it gars the plough draw. 1639 J. CLARKE *Parœm.* 93 Awe, makes Dun draw. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 108 Well worth aw, that gars the plough draw. 1721 KELLY *Scot. Prov.* 354 *Well worth aw, it makes the plough draw.* Spoken when people are over-aw'd to do a thing, which otherwise they would not do. 1882 A. HISLOP *Prov. of Scot.* [ed. 3] 313 *Weel worth a' that gars the plough draw. Aglince, Good luck to every-thing by which we earn money.* [¹ makes]

Wellington Roundheads.

1678 RAY *Prov.* 353 *Wellington round-heads.*¹ Proverbial in *Taunton* for a violent fanatick. [¹ members of the Parliamentary party in the Civil War of the 17th century, who wore their hair cut short, Puritan fashion.]

Welsh ambassador.

[a name for (a) the cuckoo; (b) the owl.] 1608 MIDDLETON *Trick to catch Old One* iv. 11 Thy Sound is like the cuckowe, the welch Embassador c. 1620 *Welsh Embass* iv. 1501 (Malone Soc.) Pray mr Reese . . . what is the reason that wee english men when the Cuckoe is vpon entrance saie the welsh embassador is Cominge. 1683-4 in MACRAY *Reg. Magd. Coll. N.S.* iv (1904) 135 Mr. Clerke, commoner, complain'd of Sir Charnock, demy, for abusing him . . . , calling him foole, Welsh ambassadour (an expression for an owle) 1917 J. C. BRIDGE *Chesh Prov* 121 The Welsh Ambassador. This is the general Cheshire name for the cuckoo which is heard first from the Welsh quarter.

Welsh bait.

[= a rest, without other refreshment, given to a horse on reaching the top of a hill, also fig.] 1663 T. POWELL (*title*) *Welch Bayte* to spare Prouender. Or, A looking backe vpon the Times past. 1653 HARRINGTON *Pierog. Pop. Govt.* i. vi. 32 In this place he takes a Welsh bait, and looking back makes a Muster of his Victories.

Welsh mile.

[= a long and tedious mile, chiefly proverbial.] c. 1450 *Merlin* xv. 247 All the contrey was of hem covered the length of a walshe myle. 1652 J. TAYLOR (*Water P.*) *Journ. Wales* (1859) 21 I hired a guide who brought me to Swansey (sixteen well stretch'd Welch mountainous miles). 1785 GROSE *Dict. Vulg. T.* (1796) *Welch Mile*. Like a Welch mile, long and narrow.

Welsh parsley.

a. 1625 FLETCHER *Elder Brother* i. ii In tough Welsh Parsly, which in our vulgar Tongue, is strong Hempen Halters. 1638 RANDOLPH *Hey for Honesty* iv. 1 (1651) 30 This is a Rascal deserves . . . To dance in Hemp *Derricks Caranto*: Lets choke him with Welch Parsley.

Were I in my castle of Bungay, upon the river of Waveney, I would not care for the king of Cockney.

[*King of Cockneys*: a kind of Master of the Revels at Lincoln's Inn on Childermas Day (28 Dec.) The name of this mock king is perhaps referred to in the following saw.] a. 1577 HARRISON *England* ii. xiv (1877) i. 266 As for those tales that go of . . . the brag of . . . [Hugh Bigot] that said in contempt of King Henrie the third . . . 'If I were in my castell of Bungeie, Vpon the water of Waueneie, I wold not set a button by the king of Cockneie', I repute them but as toies. 1659 HOWELL *Eng. Prov.* 21/1 Were I near my Castle of Bungey, Upon the River of Wauenley, I would ne care for the King of Cockeney. . . . ; these places are in Suffolk.

Were it not for the bone in the leg, all the world would turn carpenters.

1640 HERBERT *Oull. Prov. Wks.* (1859) i. 364

Were it not for the bone in the leg, all the world would turn carpenters (to make them crutches).

Were there no hearers, there would be no backbiters.

1640 HERBERT *Oull. Prov. Wks.* (1859) i. 320.

What better is the house that the daw¹ rises early in the morning?

1721 KELLY *Scot. Prov.* 345 *What better is the house that the daw rises early in the morning.* Spoken often by mistresses to their maids when they have been early up, and done little work. [¹ slut.]

What can you expect from a hog but a grunt?

1731 *Poor Robins Alm* If we petition a Hog, what can we expect but a grunt. 1827 SCOTT *Two Drovers* i. If he had not . . . been but a Dumfriesshire hog . . . he would have spoken more like a gentleman, But you cannot have more of a sow than a grumph. 1910 P. W. JOYCE *Eng. as we Speak* 137 Of a coarse, ill-mannered man, who uses unmanly language: 'What could you expect from a pig but a grunt.'

What can you expect of a hog but his bristles?

1855 BOHN *Handbk. Prov.* 166.

What cannot gold do?

J. CLARKE *Param* 221.

What can't be cured / must be endured.

1377 LANGLAND *Piers Plowm.* B. x. 439 For gant oporet uenel enplace . . . il ny ad que PATI. [For when MUST comes forward, there is nothing for it but to SUFFER.] 14.. *Grammat. Rules in Reliq. Antiq.* (1843) II. 14 And when oporet cums in plas, Thou knawys miserere! has no gras. c. 1407 LYDGATE *Reson & Sensuality* l. 4757 For the thyng that may nat be eschewed But of force mot be sywed. 1579 SPENSER *Shep. Cal. Sept. Wks* (Globe) 474 And cleanly cover that cannot be cured: Such ill, as is forced, mought nedes be endured. 1763 CHURCHILL *Proph. of Famine* 363 Patience is sorrow's salve: what can't be cured, So Donald right areads, must be endured. 1870 C. KINGSLEY *Madam How* i That stupid resignation which some folks preach . . . is merely saying—'What can't be cured Must be endured'. [¹ have mercy.]

1600-1 SHAKS. *Merry W. V.* v. 263 What cannot be eschew'd must be embrac'd. 1604-5 *Othello* I. iii. 202 When remedies are past, the griefs are ended By seeing the worst, which late on hopes depended. To mourn a mischief that is past and gone is the next way to draw new mischief on. 1610-11 WINT. T. III. ii. 223 What's gone and what's past help Should be past grief.

What children hear at home doth soon fly abroad.

1670 RAY *Prov.* 4.

What Christ (or the church) takes not, the exchequer carries away.

1855 BOHN *Hanbk. Prov.* 555. *Span.*

What costs little is less esteemed.

1620 SHELTON *Quiz.* iv. vii (1908) I. 340 'It is also said as well', quoth Camilla, 'that "that which costeth little is less esteemed".'

What d'ye lack.

[a salesman's cry.] 1614 B. JONSON *Barth. Fair* II. 1 'What do you lacke? what is't you buy? . . . rattles, drums, halberts [&c.]. 1668 DRYDEN *Evening's Love* v. 1. Wks. (1883) III 363 To draw us in, with a what-do-you-lack, as we passed by.

What God will / no frost can kill.

1639 J. CLARKE *Parcem.* 225.

What good can it do an ass to be called a lion?

1732 T. FULLER *Gnom.* 239.

What has been, may be.

1732 T. FULLER *Gnom.* 239.

What have I to do with Bradshaw's windmill?

1678 RAY *Prov.* 317 Leicestershire. *What have I to doe with Bradshaws windmill, i.e. What have I to doe with another mans business?*

What is a man but his mind?

1639 J. CLARKE *Parcem.* 16.

What is a pound of butter among a kennel of hounds?

1670 RAY *Prov.* 66.

What is a workman without his tools?

1546 J. HEYWOOD *Prov.* (1867) II. IX. 77 And your gain, without your stocke, renneth euen so For what is a woorkman, without his tooles? 1559 BACON *Prayers &c.* (Parker Soc.) 260 Ye cannot consecrate aright. Ye have not all your tooles. . . . For what is a workman without his tooles? 1614 CAMDEN *Rem.* 314 What is a workeman without his tooles?

What is bolder than a miller's neck-cloth, which takes a thief by the throat every morning?

1853 ABP. TRENCH *Prov.* IV (1894) 79 'The miller tolling with his golden thumb', has been often the object of malicious insinuations; and of him the Germans have a proverb: *What is bolder than a miller's neck-cloth, which takes a thief by the throat every morning?*¹ [¹ Bebel: *Dicitur in proverbio nostro: nihil esse audacius indusio molitoris, cum omni tempore matutino furem collo apprehendat.*]

What is bought is cheaper than a gift.

1813 RAY *Prov.* 3 What is bought is cheaper than a gift—*Lusit. Mais barato he o comprado que o pedido.*

What is bred in the bone will not out of the flesh.

[c. 1290 *Wright's Polit. Songs* (Camd. Soc.) 167 Osse radicatum raro de carne recedit.] 1481 CANTON *Reynard* XII (Arb.) 29 He coude not refrayne hym self that whiche cleud by the bone myght not out of the flesshe. 1546 J. HEYWOOD *Prov.* (1867) II. viii. 72 This prouerbe prophecied many yeres agone. It will not out of the fleshe hat is bred in the bone. 1603 FLORIO tr. *Montaigne* III. XIII (1897) VI. 250 They are effects of custom and use; and *what is bred in the bone will neuer out of the flesh.* 1719 DEFOE *Crusoe* (1840) II. 1. 1 What is bred in the bone will not go out of the flesh 1721 KELLY *Scot. Prov.* 179 *It is ill to bring out of the flesh that is bred in the bone.* It is hard to leave those ill customs to which we have been long inured 1812 ALEX. MACLAREN *Romans* 231 'You cannot expel nature with a fork', said the Roman. 'What's bred in the bone won't come out of the flesh', says the Englishman.

What is done by night appears by day.

c. 1390 GOWER *Conf. Am.* v. 4597 Bot so prive mai be nothing, That it ne comth to knowleching; Thing don upon the derke nyht Is after knowe on daies lht. 1666 TORRIANO *Ital. Prov.* 263 That which is done in the dark, appears in the sunshine.

1594 SHAKS. *Lucrece* 747 Day . . . night's escapes doth open lay.

What is got over the devil's back is spent under his belly.

1607 MIDDLETON *Mich. Term* IV. i *Quo* What's got over the devil's back (that's by knavery), must be spent under his belly (that's by lechery). 1670 RAY *Prov.* 80 What is gotten over the Devil's back, is spent under his belly. *Malè paria male dilabunter.* What is got by oppression or extortion is many times spent in riot and luxury. 1821 SCOTT *Pirate* xxxi You shall not prevail on me to go farther in the devil's road with you; for . . . what is got over his back is spent—you wot how.

What is lost (won) in the hundred¹ will be found (lost) in the shire.

1520 WHITTINTON *Vulgaria* (E.E.T.S.) 93 For what so euer thou wynnes in the shyre Thou shall lese it in the hondreth. 1546 J. HEYWOOD *Prov.* (1867) II. ix. 76 But towne or feeelde, where most thrift did apere, What ye wan in the hundred ye lost in the shéere. 1629 T. ADAMS *Serm.* (1861-2) II. 531 Some have objected . . . that . . . this sitting of Antichrist in Rome proves them to be a true church. But I am sure, . . . what they get in the hundred they lose in the shire. 1662 FULLER *Worthies, Northants.* (1840) II. 538 He had not one foot of land . . . in the whole county . . . [but] had a very fair estate

elsewhere. And, as our English proverb saith, 'What is lost in the hundred will be found in the shire'; so what was lost in the shire would be found in the land. 1670 RAY *Prov* 155 What is got in the county, is lost in the hundred. What is got in the whole sum is lost in particular reckonings, or . . . What is got one way, is lost another. [¹ subdivision of a county.]

What is new is not true, and what is true is not new.

1880 J. NICHOL *Byron* 167 We are told . . . that he knew little of art or music. . . It is true but not new. Hunt proceeds to say that Byron had no sentiment . . . ; it is new enough, but it is manifestly not true. 1928 *Times* 4 Feb. 8/2 Sir Arthur Evans has fallen a victim . . . to the old slogan 'What is new cannot be true'.

What is none of my profit shall be none of my peril.

1721 KELLY *Scot. Prov* 343 *What's none of my profit shall be none of my peril.* I will not engage myself deep in a business in which I have no concern. Lat. *Mihi istuc nec seritur nec melitur.* [PLAUTUS *Epidicus* II. II. 80.]

What is worse than ill luck?

1641 *Organ's Echo* in WILKINS *Polit. Ballads* (1860) I. 5 The proverb says, *What's worse than ill luck.* 1664 WILSON *Projectors* II. I Wks. (1874) 234 Then our business is done already. What's worse than ill luck? 1721 KELLY *Scot. Prov* 354 *What's worse than ill luck.* Spoken when a thing miscarries purely by misfortune.

What is worth doing at all is worth doing well.

1893 *Lett. of C. Dickens* Pref. [Dickens] would take as much pains about the hanging of a picture . . . as . . . about the more serious business of his life; thus carrying out . . . his favourite motto of 'What is worth doing at all is worth doing well'.

What Lancashire thinks to-day, all England will think to-morrow.

1902-4 LEAN *Collect.* I. 116 What Lancashire thinks to-day all England will think to-morrow. This was in the days of the Anti-Corn-Law League. Since then the initiative in political movements proceeds from Birmingham.

What maintains one vice would bring up two children.

1758 FRANKLIN *Poor Rich. Alm.* in ARBER *Eng. Garner* v. 582 Away, then, with your expensive follies! . . . For, as Poor Dick says, . . . *What maintains one vice, would bring up two children.*

What may be done at any time will be done at no time.

1721 KELLY *Scot. Prov.* 355.

What may be, may not be.

1721 KELLY *Scot. Prov.* 358.

What may the mouse [do] against the cat.

c. 1390 GOWER *Conf. Am.* in 1643 What mai the Mous ayein the Cat?

What must be must be.

1841 S. WARREN *Ten Thous. a-Year* I It's really very inconvenient . . . for any of my young men to be absent . . . but—I suppose—what must be must be.

What one day gives us, another takes away from us.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 369.

What one knows, it is useful sometimes to forget.

[L. PUB. SYRUS *Etham oblivisci quod scis, interdum expedit.* It is sometimes as well to forget what you know.] 1855 BOHN *Handbk. Prov.* 555 What one knows, it is useful sometimes to forget

What rake¹ the feud where the friendship dow² not.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 108 Whatra¹ of the feed, where the friendship dow² nought 1721 KELLY *Scot. Prov.* 319 *What rake the feud where the friendship dow not* Signifying our contempt of mean persons, whose hatred we defy, and whose friendship we despise [¹ signifies. ² avail, profits].

What serves dirt for if it do not stink?

1721 KELLY *Scot. Prov.* 351 *What serves dirt for if it do not stink?* Spoken . . . when mean, base born people, speak proudly, or behave themselves saucily.

What shall we go out and kill?

1896 'H. S. MERRIMAN' *The Sowers* xxi The Prince', continued De Chauville, . . . 'is a great sportsman, . . . a mighty hunter. I wonder why Englishmen always want to kill something.' 1902-4 LEAN *Collect.* I. 19 What shall we go out and kill? (The after-breakfast inquiry.) An Englishman's idea of happiness is to find something he can kill and to hunt it.

What she wants in up and down, she hath in round about.

[L. *Quod alibi diminutum, exsequatur alibi.* What is wanting in one way may be made up in another.] 1678 RAY *Prov.* 346 What she wants in up and down she hath in round about. 1721 KELLY *Scot. Prov.* 346 *What you want up and down, you have to and fro.* Spoken to them who are low of stature, but broad and squat.

What soberness conceals, / drunkenness reveals.

[L. *Quod in corde sobrii, id in lingua ebrii.*] c. 1386 CHAUCER *Man of Law's T.* B¹ 776 Ther drunkenesse regneth in any route, Ther is no conseil hyd withouten doute. 1579 LYLLY *Euphuus* (Arb.) 146 It is an old

Prouerbe, Whatsoever is in the heart of the sober man, is in the mouth of the drunkarde. 1639 J. CLARKE *Parcem* 47.

What! starve in a cook's shop?

1629 T. ADAMS *Serm.* (1861-2) II. 535 We see others *esurientes in popina*, as the byword is, starving in a cook's shop—wretched in their highest fortunes. 1659 HOWELL *Eng. Prov.* 5/2 What, shall we starve in a Cooks-shop, and a shoulder of mutton by? 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 346 *Smart*. I am very glad you like it, and pray don't spare it. *Col* No, my lord; I'll never starve in a cook's shop

What the eye sees not, the heart craves not.

1620 SHELTON *Quix.* II. lxxvii (1908) III. 293 The heart dreams not of what the eye sees not. 1669 PENN *No Cross, no Crown* v No thanks if they commit not what they are not tempted to commit. What the eye views not, the heart craves not, as well as rues not.

What the eye sees not, the heart rues not.

1546 J. HEYWOOD *Prov.* (1867) II. vii. 64 That the eie seeth not, the hert rewth not. 1603 FLORIO tr. *Montaigne* III. xiii (1897) VI 286 I never desire or find fault with that I see not that proverb is verified in me, *What eye seeth not, the heart rueth not*. 1721 KELLY *Scot. Prov.* 341 *What the eye sees not, the heart rues not*. Men may have losses, but if they be unknown to them they give them no trouble. 1853 ABP. TRENCH *Prov.* vi (1894) 146 On the danger of overlooking and forgetting all the suffering of others . . . which is not actually submitted to our eyes. *What the eye does not see, the heart does not rue*.

What the fool does in the end, the wise man does at the beginning.

1853 ABP. TRENCH *Prov.* v (1894) 121 *That which the fool does in the end, the wise man does at the beginning*, the wise with a good grace what the fool with an ill. 1866 KINGSLEY *Hereward* v 'It's a fool's trick', answered the stranger . . . 'to put off what you must do at last.'

What the heart thinketh the tongue speaketh.

1477 RIVERS *Dictes &c.* (1877) 26 The mouth sheweth often what the hert thinketh. 1583 GREENE *Mamullia in Works* (Grosart) II. 116 Gonzaga . . . thought, what the heart did think, the tongue would clinck. 1614 CAMDEN *Rem., Prov.* 314.

1598-9 SHAKS. *Much Ado* III. ii. 14 What his heart thinks his tongue speaks.

What they want in meat let them take out in drink.

1617 T. HEYWOOD *Fair Maid of W.* II. i (Merm.) 98 *Clem.* Make it four shillings wine, though you bate it them in their meat. *Bess*. Why so, I prithee? *Clem.* Because of the old proverb, 'What they want in meat, let them take out in drink'.

1597-8 SHAKS. 2 *Hen.* IV. v. iii. 28 What you want in meat we'll have in drink.

What was good the friar never loved.

1670 RAY *Prov.* 94.

What we first learn we best can.

1721 KELLY *Scot. Prov.* 340 What we first learn, we best can.

What we lose in hake, we shall have in herring.

1602 R. CAREW *Survey of Cornwall* (1811) 105 The hakes . . . haunted the coast in great abundance, but now, being deprived of their wonted bait, are much diminished; verifying the proverb, 'What we lose in hake, we shall have in herring'.

What will be, shall be.

c. 1388 CHAUCER *Knt's T.* 1466 As when a thyng is shapen it shal be. 1546 J. HEYWOOD *Prov.* (1867) 139 That shalbe, shalbe c. 1590 MARLOWE *Faustus* I. i. 75 What doctrine call you this, *Che sera, sera*, What will be, shall be?

What will Mrs. Grundy say?

[*Mrs Grundy* is an imaginary personification of the tyranny of conventional propriety, first appearing in —] 1798 T. MORTON *Speed the Plough* II. iii (1801) 29 *Dame Ashfield*. If shame should come to the poor child [her daughter]—I say, Tummas, what would *Mrs Grundy* say then? 1813 *Examiner* 15 Mar 170/2 What will *Mrs Grundy* say? 1857 LOCKER *Lond. Lyrics* (1874) 102 And many are afraid of God—And more of *Mrs Grundy*. 1875 SMILES *Thrill* 249 Custom, habit, fashion, use, and wont, are all represented in her . . . 'What will *Mrs. Grundy* say?' quells many a noble impulse, hinders many a self-denying act.

What wind blew you hither?

c. 1374 CHAUCER *Troilus* II. i. 1104 What manere wyndes gydeth yow now here? c. 1489 CAXTON *Sonnes of Aymon* (E.E.T.S.) 106 Lordes, what ye be, and what wynde dryveth you hyther. 1546 J. HEYWOOD *Prov.* (1867) i. x. 20 Ye huswife, what wynde blowth ye hyther thus right? 1824 SCOTT *Redg.* xxi Pengwinion, you Cornish chough, has this good wind blown you north?

1597-8 SHAKS. 2 *Hen.* IV. v. iii. 87 What wind blew you hither, Pistol?

What you do when you are drunk, you must pay for when you are dry (sober).

1721 KELLY *Scot. Prov.* 344 *What you do when you're drunk, you must pay for when you're dry*. The law makes drunkenness no excuse, but rather an aggravation.

What your glass tells you will not be told by counsel.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 329.

What youth is used to, age remembers.

1303 BRUNNE *Handl. Synne* 7674 (Yn a proverbe of olde Englysh)—That yougthe

wones, Yn age mones; That thou dedyst ones, Thou dedyst eftsones. (That which youth is used to, in age (one) remembers, that which thou didst once, thou didst again) [Skeat.]

What's a gentleman but his pleasure.

1670 RAY *Prov.* 96.

What's enough for one is enough for two.

1902-4 LFAN *Collect.* IV. 178.

What's mine is yours (mine own), and what is yours is mine.

1576 PETTIE *Petite Pall.* (Gollancz) I 116 But that which is mine should be yours, and yours your own. 1686 TORRIANO *Ital. Prov.* 278 A Man may make bold with what's ones own, one would think. The English ever say, That which is mine, is my own. 1738 SWIFT *Pol. Conversat.* II. Wks (1856) II 350 Never. Why, what's yours is mine, and what's mine is my own.

1604-5 SHAKS. *Meas. for M.* V. i. 536 Dear Isabel, I have a motion . . . Whereto if you'll a willing ear incline, What's mine is yours, and what is yours is mine. 1606-7 ANL. & CLEOP. V. II. 150 O, behold, How pomp is follow'd; mine will now be yours; And, should we shift estates, yours would be mine.

What's sauce for the goose is sauce for the gander.

1670 RAY *Prov.* 98 That that's good sawce for a goose, is good for a gander. This is a woman's Proverb. 1692 L'ESTRANGE *Fables* cccii. 264 Sauce for a Goose is Sauce for a Gander. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 350 Miss gives NEVEROUT a smart pinch. . . . Never. [Giving Miss a pinch.] Take that, miss; what's sauce for a goose, is sauce for a gander. 1894 BLACKMORE *Perly-cross* xxxv A proverb of large equity, . . . declares . . . that 'sauce for the goose is sauce for the gander'.

What's the good of a sun-dial in the shade?

1732 T. FULLER *Gnom.* 240 What's a Sun-dial in the Shade good for? 1750 FRANKLIN *Poor Rich. Alm.* Oct. Hide not your Talents, they for Use were made. What's a Sun-Dial in the Shade?

Whatever is made by the hand of man, by the hand of man may be overturned.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 373.

Whatever man has done, man may do.

1863 C. READE *Hard Cash* xxix 'Whatever man has done man may do', said Dr. Sampson stoutly.

Whatsoever was the father of a disease, an ill diet was the mother.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 365.

Wheat always lies best in wet sheets.

1830 FORBY *Vocab. E. Anglia* 417.

Wheat will not have two praises.

1678 RAY *Prov.* 348 Wheat will not have two praises. (Summer and Winter.)

When a couple are newly married, the first month is honey-moon, or smick smack: the second is, hither and thither: the third is thwick thwack: the fourth, the Devil take them that brought thee and I together.

1670 RAY *Prov.* 53.

When a dog is drowning, every one offers him drink.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 320.

When a fool finds a horseshoe, he thinks aye the like to do.

1721 KELLY *Scol. Prov.* 318 When a fool finds a horseshoe, he thinks ay the like to do. Spoken when they, who have had some fortune, think always to be as successful.

When a fool hath bethought himself, the market's over.

1732 T. FULLER *Gnom.* 241.

When a friend asks, there is no to-morrow.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.

When a knave is in a plum-tree, he hath neither friend nor kin.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 341.

When a lackey comes to hell's door, the devils lock the gates.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 362.

When a man sleeps, his head is in his stomach.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 362.

When a musician hath forgot his note, he makes as though a crumb stuck in his throat.

[Gk *'Anopia φάλτρον βήξ* The musician slurs his mistake with a cough.] 1670 RAY *Prov.* 123 When a musician hath forgot his note, he makes as though a crum stuck in his throat. When a singing-man or musician is out or at a loss, to conceal it he coughs.

1599-1600 SHAKS. *A.Y.L.* V. III. 11 Shall we clap into 't roundly, without hawking or spitting, or saying we are hoarse?

When a new book appears read an old one.

1907 A. C. BENSON *From Coll. Window* (ed. 4) 297 What [Walter Pater] is condemning is the . . . encrusting of the mind with prejudices

and habits, the tendency, as Charles Lamb wittily said, whenever a new book comes out, to read an old one.

When a thing is done, advice comes too late.

1670 RAY *Prov.* 1.

When Adam delved and Eve span, / who was then a (the) gentleman?

c. 1340 HAMPOLE in *Relig. Pieces* fr. *Thornton MS 79* When Adam dalf and Eve spane . . . Where was pan be pride of man? [1381] J. R. GREEN *Short Hist.* (1893) II. 484 A spirit fatal to the whole system of the Middle Ages breathed in the popular rime which condensed the levelling doctrine of John Ball.¹ 'When Adam delved and Eve span, who was then the gentleman?' c. 1470 *Harl. MS. 3362, f. 5a* When Adam dalf and Eve span, / who was then a gentleman? c. 1500 *Songs & Carols* (Warton Club) 2 Now bething the, Gentilman How Adam dalf and Eve span. 1605 ROWLANDS *Hell's Broke Loose* 15 For when old Adam delu'd, and Euah span, Where was my silken veluet Gentleman? 1659 HOWELL *Eng. Prov.* 13/2 When Adam delv'd and Eve span, Who was then a Gentleman? Up starts a churl that gathered good, From whence did spring his noble blood. [¹ executed 1381.]

When age is jocund, it makes sport for death.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 347.

When ale (drink, wine) is in, wit is out.

c. 1386 CHAUCER *Pard. T. C.* 560 In whom that drynke hath dominacioun He kan no conseil kepe. c. 1390 GOWER *Conf. Amantis* vi. 555 For wher that wyn doth wit aweie, Wisdom hath loste the rihte weie. 1546 J. HEYWOOD *Prov.* (1867) 153 When ale is in, wyt is out. 1612-15 BP. HALL *Contempl.* xiv in (1825) I. 411 We use to say, that when drink is in, wit is out, but if wit were not out, drink would not be in. 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 325 Where the drink goes in, the wit goes out. 1721 KELLY *Scot. Prov.* 340 When drink's in wit's out. A slender excuse for what people may say, or do in their drink. 1858 SURTEES *Ask Mamma* lviii It was just the wine being in and the wit being out . . . that led him away.

1598-9 SHAKS. *Much Ado* III. v. 37 A good old man, sir; he will be talking: as they say, 'when the age is in, the wit is out'.

When all freets¹ fail, fire's good for the fiery.²

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 34 Fire is good for the farcie. 1721 KELLY *Scot. Prov.* 353 When all freets fail, fire's good for the fiery. Spoken when after ordinary attempts, we betake ourselves to extraordinary. [¹ charms. ² glanders.]

When all fruit fails, welcome haws.

1721 KELLY *Scot. Prov.* 350 When all fruit fa's welcome ha's. Spoken when we take up

with what's coarse, when the good is spent. 1914 K. F. PURDON *Folk of Furry F.* vii 'Lame of a leg, and grey in the head! . . . that's a fancy man for a girl to take!' 'Marg was none too young herself, . . . and when all fruit fails, welcome haws! She wanted someone'.

When all is gone, and nothing left, / what avails the dagger with the dudgeon-heft?

1583 MELBANCKE *Philot* 28 When all is gone and nothings lefte, farewell dagger with dudin' haft. 1659 HOWELL *Eng. Prov.* 14/1. [Common daggers had a hilt made of dudgeon wood, perhaps boxwood.]

When all men have what belongs to them it cannot be much.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 362.

When all men say you are an ass, it is time to bray.

1855 BOHN *Handbk. Prov.* 2 When all men say you are an ass, it is time to bray. *Span.*

When all men speak, no man hears.

1721 KELLY *Scot. Prov.* 343 When all men speak, no man hears. Used when many speak at once in a business.

When all sins grow old, covetousness is young.

1560 BECON *Catechism* (P.S.) 373 Covetousness is a vice appropriated . . . to old men, according to this old saying: *Cum omnia vita senescunt, sola avaritia juvenescit*: 'When all vices wax old, covetousness alone waxeth young' 1640 HERBERT *Outl. Prov. Wks.* (1859) I. 318.

When all the world shall be aloft, / then Hallamshire¹ shall be God's croft.

1678 RAY *Prov.* 340 Yorkshire. When all the world shall be aloft, Then Hallamshire shall be Gods croft. [¹ Sheffield and its surroundings.]

When an ass climbs a ladder we may find wisdom in women.

1678 RAY *Adag. Hebr.* 401.

When an ass kicks you, never tell it.

1834 MISS EDGEWORTH *Helen* xxiv Lady Cecilia . . . guessed that Lord Davenant had been circumvented by some diplomatist of inferior talents, and she said to Helen, 'When an ass kicks you never tell it, is a maxim which mamma . . . always acts upon'.

When an old man will not drink, go to see him in another world.

1670 RAY *Prov.* 20. *Ital.*

When angry count a hundred.

1902-4 LEAN *Collect.* iv. 182.

**When April blows his horn, / it's
good both for hay and corn.**

1670 RAY *Prov.* 41 When April blows his horn, It's good both for hay and corn. That is, when it thunders in April.

**When bale (need) is hext (highest), /
boot (help) is next (nighest).**

a 1250 *Owl & Night* 687-8 Wone þe bale is alre-heest, þonne is þe bothe alre-neest [When the evil is highest of all, then the remedy is nighest of all] a 1300 *Cursor M* 4775 Quen þe bal ys aldei hext þen sum tune ys bothe next. c. 1350 *Douce MS* 52 (ed. Forster) in *Festschr. z. 200 Deutschen Neuphilologenlage*, no 91 When bale is heyst, bothe is next. c. 1400 *Beryn* (E.E.T.S.) I. 3956 So 'aftir bale comyth bothe' who-so byde conne. 1546 J. HEYWOOD *Prov.* (1867) I. XII 38 Com-forte your selfe with this old text, That telth, ys, when bale is hekst, boote is next. 1616 *Drake Anc. Adag.* 24 When bale is highest, boote is next. 1822 *Scott Nigel* XXI Did you never hear, that when the need is highest the help is nighest? 1827 *Hare Guess. at Truth* (1859) II 316 Though a great and momentous truth is involved in the saying, that, when need is highest, then aid is nighest, this comfort belongs only to such as acknowledge that man's waywardness is ever crost and overruled by a higher power

**When Bredon-hill puts on his hat, /
ye men of the vale, beware of that.**

1369 *Hazlitt Eng. Prov.* (1882) 471 Bredon-hill is in Worcestershire; the 'hat' is of course . . . the heavy cloud which covers the apex of the hill previously to heavy rain or a thunderstorm.

**When Candlemas-day¹ is come and
gone, / the snow lies on a hot stone.**

1678 RAY *Prov.* 43. [12 Feb.]

**When caught by the tempest,
wherever it be, / if it lightens and
thunders beware of a tree.**

1846 *Denham Prov.* (Percy Soc.) 19. [It is dangerous, in a thunderstorm, to shelter under a tree.]

**When children stand quiet, they
have done some ill.**

1640 *Herbert Outl. Prov. Wks.* (1859) I. 341.

**When Dighton is pulled down, / Hull
shall become a great town.**

1670 RAY *Prov.* 257 Yorkshire. When Dighton is pull'd down, Hull shall become a great Town. Dighton is a small Town not a mile distant from Hull, and was in the time of the late wars for the most part pull'd down.

When do you fetch the five pounds?

[A man of Poole, it is said, may claim £5, if he gets a certificate of honesty at the end of his apprenticeship.] 1787 *Grose Provinc. Gloss., Dorset.* (1811) 169 It is a common water

joke to ask the crew of a Pool ship, whether any one has yet received that five pounds.

**When Dudman¹ and Ramehead²
meet.**

[1 e. never] 1662 *Fuller Worthies, Cornwall* (1810) I. 307 'When Dudman and Ramehead meet' These are two Forelands, well known to sailors, well nigh twenty miles asunder; and the proverb passeth for the periphrasis of an impossibility [1 Dodman Point, SW. of St. Austell 2 Rame Head, the W. horn of Plymouth Bay]

**When elder's white, brew and bake
a peck; when elder's black, brew
and bake a sack.**

1678 RAY *Prov.* 252. Somerset.

**When England wrings, / Thanet
sings.**

1592 *Murray's Handbk. Kent* (ed. 5) 219 The Isle of Thanet.—The soil is generally light and chalky, and a wet summer, elsewhere a great evil, is here rather longed for. Hence a local proverb—'When England wrings The island sings'.

**When everybody's somebody, then
no one's anybody.**

1902 *Spectator* 8 Nov. If it is taken by theatre managers as a settled matter . . . that such 'criticism' shall be favourable, then 'criticism' becomes the wrong word to use . . . 'When everybody's somebody, then no one's anybody'

**When every man gets his own, the
thief will get the widdie.¹**

1721 *Kelly Scot. Prov.* 352 [1 gallows.]

**When fern grows red, / then milk is
good with bread.**

1659 *Howell Eng. Prov.* 11/2 When Fern grows redd then Milk is good with bread. 1670 RAY *Prov.* 35 When Fern begins to look red Then milk is good with brown bread. It is observed by good housewives, that milk is thicker in the Autumn than in the Summer.

**When folks grow old they are not
set by.**

1639 J. CLARKE *Paræm.* 280.

**When Fortune knocks, open the
door.**

1620 *Shelton Quile. II. v* (1908) II. 220 It is not fit that whilst good luck is knocking at our door we shut it: let us therefore sail with this prosperous wind.

**When Gabriel blows his horn, then
this question will be decided.**

? a. 1384 (?) *Wyclif Eng. Wks.* (E.E.T.S.) XXVI vii. 382 And I wote wel þat gabriel schal blow his horne or þai han preuyd þe mynor. 1659 *Howell Eng. Prov.* 21/2 When Gabriel blowes his horn, then this question will be decided; viz. *Neuer*.

When God is made the master of a family, he orders the disorderly.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 362.

When God loathes aught, men presently loathe it too.

1853 ABP. TRENCH *Prov.* VI (1894) 141 That ancient German proverb 'When God loathes aught, men presently loathe it too. He who first uttered this must have watched long . . . how it ever came to pass that even worldly honour tarried not long with them from whom the true honour whereof God is the dispenser had departed.

When God will, no wind but brings rain.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 333

When good cheer is lacking, / our friends will be packing.

1639 J. CLARKE *Paræm.* 12.

When Greek meets Greek, then comes the tug of war.

[The now usual perversion of Nath. Lee's line.—'When Greeks join'd Greeks then was the tug of war', from his tragedy *The Rival Queens* (IV. 1.) first published in 1677.] 1824 SCOTT *St. Ronans* XVII Mowbray had . . . some reason to admit that, When Greek meets Greek, then comes the tug of war The light skirmishing betwixt the parties was ended, and the serious battle commenced. 1863 C. READE *Hard Cash* XXXV Meantime, . . . Greek was meeting Greek only a few yards off. Mr. Hardie was being undermined by a man of his own calibre.

When he dies for age you may quake for fear.

1721 KELLY *Scot. Prov.* 357 *When he dies for age, you may quake for fear.* Intimating that you are not much younger. 1762 GOLDSMITH *Cit. of World*, LR. 123 Wks. (Globe) 279 'Who is old, sir? when I die of age, I know of some that will quake for fear'.

When heather-bells grow cockle-shells, / the miller and the priest will forget themselves.

1842 R. CHAMBERS *Pop. Rhymes of Scot.* 72 When heather-bells grow cockle-shells, The miller and the priest will forget themselves. Intimating that, till some natural impossibility shall take place, the miller will not neglect to exact his multure, nor the priest his tithes.

When HEMPE is spun, / England is done.

1625 BACON *Ess., Prophecies* (Arb.) 536 The truall *Prophecie*, which I heard, when I was a Childe, . . . was; *When Hempe is sponne; England's done.* Whereby, it was generally conceived, that after the *Princes* had Reigned, which had the *Principall Letters*, of that

Word *Hempe* (which were *Henry, Edward, Mary, Philip, Elizabeth*) *England* should come to utter Confusion.

When house and land are gone and spent, / then learning is most excellent.

1753 S. FOOTE *Taste* (ed. 2) I. i. 12 *Lady.* It has always been my Maxum . . . to give my Children Learning enough; for, as the old saying is, *When House and Land are gone and spent, Then Learning is most excellent.* 1898 S. BARING-GOULD *Broom-Squire* XXVI I have . . . got Simon to write for me, on the fly-leaf. ' . . . When land is gone, and money is spent, Then learning is most excellent.'

When I am dead, make me a caudle¹ (altern. no caddell²).

1297 R. GLOUC. (1824) 561 As n.e seip, wan ich am ded, make me a caudel. c. 1598 MS. *Proverbs in FERGUSSON Scot. Prov.* (Beveridge) 107 When I am dead mak no caddell. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 106 Quhen I am dead, make me caddell 1721 KELLY *Scot. Prov.* 351 *When I am dead make me Caudle.* Be kind to me when I am alive, for I shall not value, or be better for your presents, when I am dead. [¹ a warm drink ² disturbance]

When I did well, I heard it never; / when I did ill, I heard it ever.

1721 KELLY *Scot. Prov.* 340 *When I did well I heard it never, When I did ill I heard it ever.* A reflection of servants upon hard and passionate masters who are liberal in their reproofs, but sparing in their commendations.

When I die, the world dies with me.

1615 BRATHWAIT *Strap for Devil* 225 Since as the Prouerbe is, *when he is gone, The world's gone with him, as all in One.* 1639 J. CLARKE *Paræm.* 264 When I dye the world dies with me.

When I have thatched his house, he would throw me down.

1639 J. CLARKE *Paræm.* 170.

When I lent, I had a friend; but, when I asked, he was unkind.

c. 1450 *Prou. of Wysdom* 163 When I lent, I had a frend; But when I askyd, he was vnkynd. 1639 J. CLARKE *Paræm.* 169 When I lend I am his friend, when I ask I am unkind.

When in doubt, / do nowt.¹

1917 J. C. BRIDGE *Chesh. Prov.* 389 When in doubt, do nowt. This shows the cautious Cheshireman at his best. [¹ nought.]

When it gangs up i' sops, / it'll fau down i' drops.

1869 HAZLITT *Eng. Prov.* 458 When it gangs up i' sops, it'll fau down i' drops. A North Country proverb, the sops being the small detached clouds hanging on the sides of a mountain.—HALLIWELL.

When it thunders the thief becomes honest.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 349.

When it's dark in Dover, / 'tis dark all the world over.

1736 S. PEGGE *Kentisms, Prov.* (E.D.S.) 70.

When lairds break, carles get land.

1721 KELLY *Scot. Prov.* 348 *When lairds break, carles get land.* When a great estate is sold, mean people, who have a little money, will buy each a share.

When many strike on an anvil, they must strike by measure.

1670 RAY *Prov.* 17.

When my head is down, my house is theekit (thatched).

1721 KELLY *Scot. Prov.* 342 *When my head is down my house is thatch'd.* Spoken by those who are free from debts, concerns, or future projects; as common tradesmen, day labourers, and servants who work . . . and get their wages.

When my ship comes home.

[= when one comes into one's fortune.] 1851 MAYHEW *Lond. Labour* i. 175 One [customer] always says he'll give me a ton of taties when his ship comes home. 1857 MISS MULLOCK *Jno. Halifax* xvii. 'Perhaps we may manage it some time'. 'When our ship comes in.'

When one is on horseback, he knows all things.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 362.

When oportet comes in place, thou knowest miserere has no grace.

[See What can't be cured must be endured on p. 566.]

When our Lady falls in our Lord's lap, / then let England beware a sad clap (mishap).

1662 FULLER *Worthies, Berks.* (1840) i. 113 'When our Lady falls in our lord's lap Then let England beware a sad clap, / mishap', *alias*, 'Then let the clergyman look to his cap'. It . . . would intimate . . . as if the blessed Virgin . . . watcheth an opportunity of revenge. . . . And when her day (being the five and twentieth of March . . .) chanceth to fall on the day of Christ's resurrection, then . . . some signal judgement is intended to our state, and churchmen especially.

When our Lord doth lie in our Lady's lap, / then, O England, beware of a clap.

1629 T. ADAMS *Serm.* (1861-2) i. 501 He dreams . . . of a Popish curse. 'And Our Lord lights in our lady's lap, And therefore England must have a clap.' 1659 HOWELL *Eng. Prov.* 16/2 'When Christ falleth in our Ladies lapp, Then lett England look for a

clapp. 1910 *Times, Whly.* 13 May How strange Good Friday should have fallen on Lady Day! this year! The old proverb has come too true: 'If our Lord falls on our Lady's lap, England shall have a great mishap.' [† Feast of Annunciation, 25 Mar.]

When Oxford draws knife, England's soon at strife.

1662 FULLER *Worthies, Oxford.* (1840) iii. 8 'Clivona si penses, cum pugnent Oxonienses Post aliquot menses volat ira per Anglinenses. 'Mark the chronicles aright, When Oxford scholars fall to fight, Before many months expu'd England will with war be fir'd'. 1874 J. R. GREFF *Short Hist* (1892) i. in. 255 Every phase of ecclesiastical controversy or political strife was preluded by some fierce outbreak in this turbulent, surging mob. . . . A murderous town and gown row preceded the opening of the Barons' War. 'When Oxford draws knife', ran the old rime, 'England's soon at strife'.

When petticoats woo, breeks may come speed.

1721 KELLY *Scot. Prov.* 346 *When petticoats woos, breeks may come speed.* Spoken when maids court young men.

When Plymouth was a vuzzy¹ down, / Plympton was a borough town.

1911 W. CROSSING *Folk Rhymes of Devon* 12 When Plymouth was a vuzzy down Plympton was a borough town. Plympton is more ancient than Plymouth, although it had not become a 'borough town', until long after the latter had sprung into existence. [† furry.]

When poverty comes in at (the) doors, love leaps out at (the) windows.

1639 J. CLARKE *Paræm.* 25 When povertie comes in at doores love leaps out at windowes. 1721 KELLY *Scot. Prov.* 346 When poverty comes in at the door, friendship flees out at the window. 1823 GALT *Entail* xiv 'Tak thy tocherless bargain to thee. . . . But mind my words—when poverty comes in at the door, love jumps out at the window.' 1869 READE *Foul Play* 1 When Mr. Wythe urged her to marry him . . . she spoke out . . . 'I've seen poverty enough in my mother's house, it shan't come in at my door to drive love out of window'.

When prayers are done, my lady is ready.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 20.

When riches increase, the body decreaseth.

1670 RAY *Prov.* 22 When riches increase the body decreaseth. For most men grow old before they grow rich.

When Roseberry Topping wears a cap, let Cleveland then beware a clap.

1659 E. LEIGH *Eng. Described* 232 Yorkshire; North Riding—Ounsbery-Hill, or Roseberry-

Topping, . . . maketh a goodly shew. . . . So often as the Head therof hath his cloudy Cap on, lightly there followeth rain: whence they have a proverbial Rhyme, *When Roseberry-Topping wears a Cop, Let Cliveland then beware a clap.*

When round the moon there is a
brugh,¹ / the weather will be cold
and rough.

1846 DENHAM *Prov.* 17. [¹ halo]

When shall we eat white bread? /
When the puttock is dead.

[*Puttock* = a kite; hence, a greedy fellow.]
1629 T. ADAMS *Serm.* (1861-2) II. 329 We may sing, or rather sigh one to another, as little children chant in the streets 'When shall we eat white bread? When the puttock is dead': when there is not a sacrilegious lawyer left.

When Sheffield Park is ploughed
and sown, / then little England
hold thine own.

1678 RAY *Prov.* 340 Yorkshire. *When Sheffield Park is plowed and sown, Then little England hold thine own.* It hath been plow'd and sown these six or seven years.

When sorrow is asleep wake it not.

1659 HOWELL *Eng. Prov.* 16/1.

When Sunday comes it will be holy
day.

1639 J. CLARKE *Paræm.* 19.

When the barn's full you may
thresh before the door.

1721 KELLY *Scot. Prov.* 354.

When the belly is full, the bones
would be at rest.

a. 1530 R. Hill's *Commonpl. Bk.* (E.E.T.S.) 129 When the bel is fwill, þe bonis wold have rest. 1546 J. HEYWOOD *Prov.* (1867) II. II. 45 Husbande (quoth she) I would we were in our nest. When the bealy is full, the bones wold be at rest. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 106 Quhen the bellie is full, the bones wald have rest. 1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 348 Sir J. I sometimes take a nap after my pipe; for when the belly is full, the bones would be at rest.

When the burn does not babble, it's
either ower toom¹ or ower fu'.

1832 A. HENDERSON *Scot. Prov.* (1881) 94. [¹ empty.]

When the castle of Stirling gets a
hat, the carse of Corntown pays
for that.

1857 DEAN RAMSAY *Remin.* v (1911) 205 *When the castle of Stirling gets a hat, the carse of Corntown pays for that.* When the clouds descend so low as to envelop Stirling Castle, a deluge of rain may be expected in the adjacent country.

When the cat's away, / the mice will
play.

c. 1470 Harl MS. 3362 in *Anglia* 42 201 The mows lordchpyyth, þer a cat ys nawt. *Mus depacentur, ubi catus non dominatur.* a. 1530 R. Hill's *Commonpl. Bk.* (E.E.T.S.) 132 The mouse goth a-brode, wher þe cat is not lorde. 1572 J. SANDFORD *Houres Recreat* (1576) 220 When the Catte is not at home, the Myce daunce. 1607 T. HEYWOOD *Wom. K. Kindness* IV. IV (Merm.) 51 *Cicely*. Mum; there's an old proverb—when the cat's away, the mouse may play. 1670 RAY *Prov.* 68 When the cat is away, the mice play. *Ital.* Les rats se promenant a l'aise la ou il n'y a point des chats. *Gall.*

1598-9 SHAKS. *Hen V* I. II. 172 Playing the mouse in absence of the cat.

When the cat winketh, / little wots
the mouse what the cat thinketh.

1878 RAY *Prov.* 109.

When the child is christened, you
may have godfathers enough.

1670 RAY *Prov.* 69 When the child is christened, you may have godfathers enough. When a mans need is supplied or his occasions over, people are ready to offer their assistance or service.

When the clouds are upon the hills, /
they'll come down by the mills.

1678 RAY *Prov.* 49.

When the corn is in the shock, / the
fish are on the rock.

1869 HAZLITT *Eng. Prov.* (1907) 52S When the corn is in the shock, the fish are on the rock. *Cornwall* An allusion to the correspondence of the fishing season with the harvest—more especially the pilchard fishery.

When the cow is in the clout / she's
soon out.

1721 KELLY *Scot. Prov.* 342 When the cow is in the clout she's soon out. *Eng. Ready Money will away.* 1832 A. HENDERSON *Scot. Prov.* (1881) 58 Put a cow in a clout and she will soon wear out. (The price of a cow is soon spent.)

When the craw flies, her tail follows.

1832 A. HENDERSON *Scot. Prov.* (1881) 94.

When the cuckoo comes he eats up
all the dirt.

[i.e. the mire of winter dries up. LEAN.] 1630 *Yea and Nay Alm.* April. Ladies . . . may walk abroad to take their pleasure, for any old woman will tell you that when the Cuckoo comes he eats up all the dirt. 1830 FORBY *Vocab of E Ang.* 430 I will come when the cuckoo has pecked up the dirt. i.e. In the spring. 1876 MRS. BANKS *Manch. Man* VIII Bush and tree put out pale buds. . . . The cuckoo—to use a village phrase—had 'eaten up the mud'; and the town was alive with holiday-makers.

When the cuckoo comes to the bare thorn, sell your cow and buy you corn: but when she comes to the full bit, sell your corn and buy you sheep.

1670 RAY *Prov.* 43

When the cuckoo sitteth on a dry thorn, / sell thy cow and sow thy corn.

1659 HOWELL *Eng. Prov.* 16½.

When the cup is fullest, then bear her fairest.

c. 1300 *Prov. Hending* 16 When the coppe is follest, thenne ber hire feyrest. 1721 KELLY *Scot. Prov.* 346 When the cup's full carry it even. When you have arrived at power and wealth, take a care of insolence, pride, and oppression. 1820 SCOTT *Monastery* Introd. Epist. 'It is difficult', saith the proverb, 'to carry a full cup without spilling'

When the curate licks the knife, it must be bad for the clerk.

1855 BOHN *Handbk. Prov.* 560 *Span.*

When the daughter is stolen, shut Pepper Gate.

1662 FULLER *Worthies, Chester* (1810) i 291 'When the daughter is stolen, shut Pepper-gate'. Pepper-gate was a postern of this city. . . . The mayor had his daughter (as she was playing at ball with other maidens in Pepper-street) stolen away by a young man, through the same gate; whereupon, . . . he caused it to be shut up.

When the devil is a hog you shall eat bacon.

1678 RAY *Prov.* 70. [*Joculatory.*]

When the devil is blind.

1678 RAY *Prov.* 70 [*Joculatory.*] When the Devil is blind. 1692 R. L'ESTRANGE *Fables* xcix (1738) 114 It happened . . . one day to be just such a flattering tempting sea again as that which betrayed him before: Yes, yes, says he, *When the Devil's blind.* 1738 SWIFT *Pol. Conversat.* 1. Wks. (1856) II. 336 *Never.* I'll make you a fine present one of these days. Miss. Ay; when the devil's blind, and his eyes are not sore yet.

When the devil is dead, he never lacks a chief mourner.

1853 ABP. TRENCH *Prov.* IV (1894) 77 When the devil is dead, he never lacks a chief mourner; . . . there is no abuse so enormous, no evil so flagrant, but that the interests or passions of some will be so bound up in its continuance that they will lament its extinction.

When the devil is dead there's a wife for Humphrey.

1678 RAY *Prov.* 61. [*Joculatory.*]

When the eggs come to be fried.

1620 SHELTON *Quix* IV. x (1908) II. 26 It shall be perceived at the frying of the eggs, I mean that you shall see it when master inkeeper's worship . . . shall demand the loss and damage. 1823 J. COLLINS *Span. Prov.* 26 'You will find it out when you are about to fry the eggs'—A thief, . . . having stolen a frying-pan, was met by the master of the house . . . who asked him his business there, he answered, 'You will know it when you go to fry the eggs'.

When the ewe is drowned, she's dead.

1721 KELLY *Scot. Prov.* 354 When the ewe is drown'd, she's dead. Spoken when a thing is gone, and past recovery.

When the fern is as high as a ladle, you may sleep as long as you are able.

1670 RAY *Prov.* 35.

When the fern is as high as a spoon / you may sleep an hour at noon.

1670 RAY *Prov.* 34

When the fish is caught, the net is laid aside.

1629 T. ADAMS *Serm.* (1861-2) II. 112 On a sudden, these 'sons of thunder' are as mute as fishes. What is the matter? . . . Oh, sir, they have the promotion already. You may perceive the fish is caught, by their hanging aside their nets.

When the fox hath once got in his nose, he'll soon find means to make the body follow.

1590-1 SHAKS. *3 Hen. VII.* IV. vii 25 I challenge nothing but my dukedom . . . *Glo. [Aside]* But when the fox hath once got in his nose, He'll soon find means to make the body follow.

When the fox preacheth, then beware your geese.

c. 1460 *Towneley Myst.* (Surtees) 10 Let furth youre geysse, the foxe wille preche. 1546 J. HEYWOOD *Prov.* (1867) II. vii. 67 For though this appere a proper pulpet péece, Yet when the fox preacheth, then beware your geese. 1614 CAMDEN *Rem.* 304 Beware the geesee when the Fox preaches. 1721 KELLY *Scot. Prov.* 344 When the bod' preaches, look to the geese. When wicked men put on a cloak of religion, suspect some wicked design. [¹ fox.]

When the friar's beaten, then comes James.

1639 J. CLARKE *Parcem.* 282.

When the furze is in bloom, my love's in tune.

1908 *Spectator* 9 May At almost any season of the year gorse can be found in . . . flower . . . 'When the furze is in bloom, my love's in tune'.

When the good man is from home,
the good wife's table is soon
spread.

1678 RAY *Prov.* 61. 1721 KELLY *Scot. Prov.* 352 *When the good man's away the board cloth is tint*¹ Because the commons will then be short. [¹ lost]

When the good wife's away the keys
are tint.¹

1721 KELLY *Scot. Prov.* 352 *When the good wife's away the keys are tint.* For if she be not at home you'll get no drink. [¹ lost.]

When the gorse is out of bloom,
kissing's out of fashion.

c. 1225 *Trin. MS O 11 45* (ed. Forster) in *Eng. Stud.* 31. 5 Whanne blowep þe brom, þanne wogep þe grom; Whanne blowep þe furs, þanne wogep he wurs. *Liza uel opilio procius est florentie mirica; Rusco florentie minus hic gaudebit amica.* 1752 *Poor Robin's Alm.* Ang. Dog-days are in he'll say's the reason why kissing now is out of season. But Joan says furz in bloom is still, And she'll be kissed if she's her will. 1846 DENHAM *Prov.* (Percy Soc.) 12 When whins are out of bloom, kissing's out of fashion. Whins are *never* out of bloom. 1860 G. J. WHYTE-MELVILLE *Holmby H.* II 'When the gorse is out of bloom, young ladies,' quoth Sir Giles, 'then is kissing out of fashion' . . . There is no day in the year when the blossom is off the gorse.

When the head acheth all the body
is the worse.

[*L. St caput dolet, omnia membra languent.* If the head aches, all the members languish.] c. 1399 GOWER *Pr. of Peace in Sheat's Chaucer* VII. 212 Of that the heed is syk, the humes aken. 1546 J. HEYWOOD *Prov.* (1867) II. vii. 70 God sende that hed (said she) a better nurs. For when the head aketh, all the bodie is the wurs. 1620 SHELTON *Quix.* II ii (1908) II. 201 'According to the saying, "Quando caput dolet", . . . I mean . . . that when the head aches, all the body is out of tune, . . . I, being thy lord and master, am thy head'.

When the heart's full of lust, the
mouth's full of leasings.

1721 KELLY *Scot. Prov.* 352 *When the heart's full of lust, the mouth's full of leasings.* A reflection upon these damnable lies, enforced with horrid oaths, by which poor maids are deceived.

When the heart is full the tongue
will speak.

1721 KELLY *Scot. Prov.* 356.

When the hen goes to the cock, / the
burds¹ may gen a knock.

1721 KELLY *Scot. Prov.* 350 *When the hen goes to the cock, the burds may gen a knock.* Spoken when widows who design a second marriage prove harsh to their children. [¹ chickens.]

3950

When the husband drinks to the
wife, all would be well; when the
wife drinks to the husband, all is
well.

1670 RAY *Prov.* 53.

When the maggot¹ bites.

[= when the fancy takes me] 1687 MIEGE *Gl. Fr. Dict.* II. s.v. I shall do it, when the magget bites. *Je le ferai, quand il m'en prendra envie.* [¹ a whimsical or perverse fancy.]

When the mare hath a bald face,
the filly will have a blaze.¹

1659 HOWELL *Eng. Prov.* 2.2. [¹ white mark on face.]

When the mist comes from the hill,
then good weather it doth spill:
when the mist comes from the sea,
then good weather it will be.

1846 DENHAM *Prov.* (Percy Soc.) 18.

When the moon's in the full, then
wit's in the wane.

1846 DENHAM *Prov.* (Percy Soc.) 4.

When the owl sings, the nightingale
will hold her peace.

1603 BRETON *Packet Mad Let. Wks.* (1879) II. 12.

When the pigeons go a benting,¹ /
then the farmers lie lamenting.

1830 FORBY *Vocab. E. Anglia* 417. [¹ feeding on the seeds of grasses.]

When the pot's full it will boil over.

1721 KELLY *Scot. Prov.* 357.

When the rain raineth and the goose
winketh, / little wots the gosling
what the goose thinketh.

1523 SKELTON *Garl Laurel* 1431 *When the rayne rayneth and the gosse wynketh, Lytill wotith the goslyng what the gosse thynketh*

When the sand feeds the clay,
England cries Well-a-day: but
when the clay feeds the sand, it is
merry with England.

1662 FULLER *Worthies, Berks.* (1840) I. 116 'When the sand feeds the clay. England cries Well-a-day: But when the clay feeds the sand, it is merry with England.' As Nottinghamshire is divided into . . . the sand and the clay, all England falls under the same *dicotomy*; yet . . . the sand hardly amounteth to the fifth part thereof. Now a wet year, which drowneth and chilleth the clay, makes the sandy ground most fruitful with corn, and the general granary of the land.

When the shepherd is angry with his
sheep, he sends them a blind guide.

1678 RAY *Adag. Hebr.* 403.

When the shoulder of mutton is
going, 'tis good to take a slice.

1678 RAY *Prov* 350

When the sloe tree is as white as a
sheet, sow your barley whether it
be dry or wet.

1678 RAY *Prov* 49.

When the sun rises, the disease will
abate.

1678 RAY *Adag. Hebr.* 100 When the Sun
rises, the disease will abate. It is said . . .
there was a precious stone which did hang
on the neck of Abraham, which when the
sick man looked on he was presently healed,
And that when Abraham died God placed
this stone in the Sun.

When the sun sets bright and clear, /
an easterly wind you need not fear.

1846 DENHAM *Prov.* (Percy Soc.) 20

When the sun sets in a bank,¹ a
westerly wind we shall not want.

1846 DENHAM *Prov.* (Percy Soc.) 12. [¹ a
heavy dark cloud]

When the tale of bricks is doubled,
Moses comes.

[L. *Cum duplicantur lateres, Moses venit*]
1853 ALP. TRENCH *Prov.* III (1894) 65 When
the tale of bricks is doubled, Moses comes . . .

[is] an allusion to Exod. v. 9-19. . . This
proverb was a favourite one with the German
Protestants during the worst times of the
Thirty Years War. Gustavus Adolphus was
the Moses who should come in the hour of
utmost need

When the tod¹ gets to the wood, he
cares not who keek² in his tail.

1721 KELLY *Scot. Prov.* 345 When the tod
gets to the wood, he cares not who keek in
his tail. Spoken when a villain has so cleanly
escap'd that he cares not who look after
him. [¹ fox. ² peep.]

When the tree is fallen every one
runs to it with his axe (hatchet).

[Gk. MENANDER *Monosticha* 123 Δρὺς πεσοῦ-
σης πᾶς ἀνὴρ ξυλεύεται. When an oak has
fallen every man becomes a woodcutter. L.
Dejecta arbore, quivis ligna colligit. When the
tree is fallen, every one runs to it with his
axe.] 1586 PETTIE *Guazzo's Civ. Conv.* 206
This is a most true saying, That the tree is
no sooner fallen down to the ground, but
euerie one is readie to runne vpon it with
his Hatchette. 1732 T. FULLER *Gnomol.* 207
The tree is no sooner down but every one runs
for his hatchet. 1791 I. ISRAELI *Curios.*
Lit. (1858) III. 444 The dissolution of the
foundations of deans and chapters would
open an ample source to pay the king's debts,
and scatter the streams of patronage. . . .
He¹ quoted a Greek proverb, 'that when a
great oak falls, every neighbour may scuffle
for a faggot'. [¹ Preston, Master of Emmanuel
Coll.]

When the wares be gone, shut up the
shop windows.

1612 WEBSTER *White Devil* V. iv Now the
wares are gone, we may shut up shop. 1639
J. CLARKE *Parnell* 119

When the weasel and the cat make a
marriage, it is a very ill presage.

1678 RAY *Adag. Hebr.* 406 When the weasel
and the cat make a marriage it is a very ill
presage . . . When evil men, who were
formerly at variance, and are of great power,
make agreement, it portends danger to the
innocent . . . Thus upon the agreement of
Herod and *Pilate* the most innocent blood
is shed.

When the well is full it will run over.

1721 KELLY *Scot. Prov.* 357 When the well is
full it will run over That is, when people are
much wrong'd they will shew their resent-
ments.

When the wind is south, / it blows
your bait into a fish's mouth.

1653 WALTON *Angler* v (Clar. Press) 115 For
the wind . . . the south wind is said to be the
best One observes, that —When the wind is
south, It blows your bait into a fish's mouth.

When the wind's in the east, it's
neither good for man nor beast.

1659 HOWELL *Eng. Prov.* 19/1 When the
wind is in the East, It is good for neither
Man nor Beast. 1670 RAY *Prov.* 41 When the
wind's in the East, It's neither good for
man nor beast. The East-wind with us is
commonly very sharp, because it comes off
the Continent. 1927 *Times* 21 Nov. 15/4
Science is beginning a new incursion into . . .
such wisdom as is contained in the lines
When the wind is in the East 'Tis neither good
for man nor beast.

When the wind's in the east on
Candlemas Day,¹ / there it will
stick till the second of May.

1852 N. & Q. 1st Ser. V. 402. [¹ 2 Feb.]

When the wind's in the north, / the
skilful fisher goes not forth.

1889 INWARDS *Weather Wisdom* 48 When the
wind is in the north The skilful fisher goes
not forth.

When the wind's in the south, / it's
in the rain's mouth.

1670 RAY *Prov.* 42 When the wind's in the
South, It's in the rains mouth. 1721 KELLY
Scot. Prov. 353 When the wind is in the south,
rain will be fouth.¹ [¹ in abundance.]

When the wind's in the west, / the
weather's at the best.

1721 KELLY *Scot. Prov.* 353.

When thieves fall out, true (honest)
men come by their own.

1546 J. HEYWOOD *Prov.* (1867) II. ix. 76
When thécues fall out, true men come to

their goode. 1616 BRETON *Cross Prov.* II. Wks. (1879) II. App. III When thieves fall out, true men come by their own 1629 T. ADAMS *Serm.* (1861-2) II 305 This is eventually one good effect of many controverted points, the way is cleansed for others, though not for themselves Thieves falling out, true men come by their goods 1681 S. COLVIL *Whiggs Sup.* II. 53 When thieves reckon, it's oft-times known That honest people get their own. 1721 KELLY *Scot. Prov.* 345 When thieves reckon leal¹ folks come to their gear.² 1866 KINGSLEY *Hereward* XV The rogues have fallen out, and honest men may come by their own [¹ honest. ² goods]

When thou dost hear a toll or knell, /
then think upon thy passing bell.

1659 HOWELL *Eng. Prov.* 6/1.

When thou seest thine house in
flames, approach and warm thy-
self by it.

1853 ABP. TRENCH *Prov.* III (1894) 52 How proud a looking of calamity in the face, speaks out in . . . : *When thou seest thine house in flames, approach and warm thyself by it*¹ [¹ Quando vierás tu casa quemar, llegate á escalar.]

When thrift is in the town you are
in the field.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 75 When thrift is in the towne, ye be in the feeelde But contrary, you made that sence to sowne, When thrift was in the feeelde, ye were in the towne. 1670 RAY *Prov.* 190 When thrift's in the field, he's in town.

When Tom pitcher's broken I shall
have the shards.

1678 RAY *Prov.* 351 When Tom pitcher's broken I shall have the sheards (i.e. Kindness after others have done with it, or refuse.)

When Tottenham wood is all on
fire, then Tottenham street is
nought but mire.

1631 W. BEDWELL *Brief Descrip. of Tottenham* III *When Tottenham wood is all on fire, Then Tottenham street is naught but mire.* . . . It is observed, That whensoever a foggy thicke mist doth arise out of this wood, and hang over it . . . in manner of a smoake, That it's generally a signe of raine and foule weather.

When two Sundays come together
(meet).

1616 HAUGHTON *Englishman for my Money* II. II. in HAZLITT'S *O.E.P.* X. 502 *Wal.* Art thou so mad as to turn French? *Math.* Yes, marry, when two Sundays come together. 1678 RAY *Prov.* 271 When two Sundays meet, i.e. never.

When war begins, then hell openeth.

1651 HERBERT *Jac. Prud.* Wks. (1859) I. 370.

When we have gold we are in fear;
when we have none we are in
danger.

1670 RAY *Prov.* 12.

When wine sinks words swim.

1721 KELLY *Scot. Prov.* 354.

When you are an anvil, hold you
still; when you are a hammer,
strike your fill.

1591 FLORIO *Sec. Frutes* 101 When thou art an anule hould the still, But being the hammer strike thy fill. 1640 HERBERT *Ouil Prov.* Wks. (1559) I. 323 When you are an anvil, hold you still, when you are a hammer, strike your fill 1662 *Spectator* 24 May As a rule, they make the best of a bad job, remembering the old proverbial rhyme—'When you are anvil hold you still, When you are hammer strike your fill'.

When you are at Rome, do as Rome
does.

[L. ST AMBROSE *Si fueris Romæ, Romano vivito more; Si fueris alibi, vivito sicut ibi.* If you are at Rome, live after the Roman fashion, if you are elsewhere, live as they do there.] a 1530 R. HILL'S *Commonpl. Bk.* (EETS) 130 When thou art at Rome, do after the dome; And when pou art els wher, do as they do ther 1586 PETTIE *Guazzo's Civ. Conv.* 26 He had so readie a wit to frame himselfe to the diversitie of the life and manners of other Countries, and according to the saying, When one is at Rome, to live as they doe at Rome. 1669 PENN *No Cross, No Crown* IX Her fashions, as those of France now, were as laws to the world, at least at Rome; whence it is proverbial, *Cum fueris Romæ, Romano vivito more.* 'When thou art at Rome, thou must do as Rome does. 1849 C. BRODIE *Shirley* v Don't put on the sabots again. I told you . . . they were not quite the thing for this country . . . do at Rome as the Romans do.

When you are served all the geese
are well watered.

1721 KELLY *Scot. Prov.* 354 *When you are serv'd all the geese are well watered.* Spoken when they who have got enough already propose to ask no more.

When you are well hold yourself so.

1721 KELLY *Scot. Prov.* 357 *When you are well hold you so.* A discouragement from hazarding the alteration of our condition by new projects.

When you can tread on nine daisies
at once, spring has come.

1862 CHAMBERS *Bk. of Days* (1869) I. 312 Still we can now plant our 'foot upon nine daisies' and not until that can be done do the old-fashioned country people believe that spring is really come. 1910 *Spectators* 26 Mar. Spring is here when you can tread on nine daisies at once on the village green; so goes one of the country proverbs.

When you christen the bairn, you (should) know what to call it.

1721 KELLY *Scot. Prov.* 347 *When you christen the bairn, you know what to call it.* Spoken in bargain making when we agree on express terms, we know not what to give, and what to expect. 1862 A. MISLOP *Scot. Prov.* [ed. 3] 321 *When ye christen the bairn ye should ken what to ca't.*

When you die, your trumpeter will be buried.

[Said to one who praises himself.] 1732 T. FULLER *Gnom.* 217 *When you die, your Trumpeter will be buried.* 1751 SMOLLIET *Per Pickle* II *If so be that I were munded to stand my own trumpeter, some . . . would be taken all aback.*

When you don't know what to do—wait.

1874 G. J. WHYTE-MELVILLE *Uncle John* XX *I should wait. When in doubt what to do, he is a wise man who does nothing.*

When you enter into a house, leave the anger ever at the door.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 358.

When you go to dance, take heed whom you take by the hand.

1639 J. CLARKE *Parcem.* 21 *When you goe to dance, take heed whom you take by the hand.* 1721 KELLY *Scot. Prov.* 320 *The next time you dance, know whom you take by the hand.* Spoken to them who have imprudently engag'd with some who have been too cunning, or too hard for them.

When you have counted your cards, you'll find you have gained but little.

1546 J. HEYWOOD *Prov.* (1867) I. xi 29 *Tell thy cardes, and than tell me what thou hast wonne.* 1678 RAY *Prov.* 68.

When you ride a young colt, see your saddle be well girt.

1659 HOWELL *Eng. Prov.* 13/2

Whensoever you see your friend, trust to yourself.

1616 BRETON *Cross Prov.* II. Wks. (1879) II. App. III.

Where bees are, there is honey.

1670 RAY *Prov.* 60 *Where bees are, there is honey* Where there are industrious persons, there is wealth, for the hand of the diligent maketh rich. This we see verified in our neighbours the *Hollanders*.

Where coin is not common, commons¹ must be scant.

1546 J. HEYWOOD *Prov.* (1867) II. i. 2 *Where coine is not common, commons must be scant.* 1639 J. CLARKE *Parcem.* 113. [¹ provisions.]

Where do you expect to go when you die?

1809 MALKIN *Gil Blas* III. iii *There is usury! . . . unconscionable dogs! Where do they expect to go when they die?*

Where drums beat, laws are silent.

[L. CICERO *Pro Milone* iv. 10 *Silent enim leges inter arma.* For the laws are dumb in the midst of arms.] 1655-62 GURNALL *Chirn in Armour* (1865) I. 553 *The church is intended by Christ to be his house. . . . It is his kingdom; and how can his laws be obeyed, if all his subjects be in a hubbub one against another? Inter arma silent leges—laws are silent amid arms.* 1721 KELLY *Scot. Prov.* 358 *Where drums beat laws are silent.* 1888 J. E. T. ROGERS *Econom. Interp. Hist.* (1894) II. XIII *The laws . . . of economical progress, are as silent during warfare as those of the constitution are.*

Where every hand fleeceth, the sheep goes naked.

1639 J. CLARKE *Parcem.* 187.

Where every man is master the world goes to wrack.¹

1639 J. CLARKE *Parcem.* 218. [¹ wreck.]

Where God hath his church (temple), the devil will have his chapel.

1621 BURTON *Anat. Mel.* III. iv. i 1 (1651) 640 *Blind zeale . . . is religious ape. . . . For where God hath a temple, the devil will have a chappel.* 1670 RAY *Prov.* 70 *Where God hath his Church, the Devil will have his chappel.* 1701 DEFOE *True-born Englishman* II. Wks. (Bolin) V. 431 *Wherever God erects a house of prayer, The Devil always builds a chapel there. And 'twill be found upon examination, The latter has the largest congregation.* 1903 G. H. KNIGHT *Master's Questions* 90 *Nowhere does the devil build his little chapels more cunningly than close under the shadow of the great temple of Christian liberty. A thing in itself completely right and good, may be, in its effects on others, completely evil.*

Where (Whom) God will help, nothing does harm (none can hinder).

c. 1300 *Havelock* 617 *Soth it is, þat men seylt and suereth¹ 'þer god wile helpen, nouth no dereth'.²* c. 1450 MERLIN 524 *Therfore is seide proverbe, that god will haue a saued, no man may distroye.* a. 1533 LD. BERNERS *Huon.* cxxx. 480 *It is a commune prouerbe sayde, 'whome that god wyll ayde, no man can hurt'.* 1721 KELLY *Scot. Prov.* 357 *Whom God will help none can hinder.* [¹ swear. ² injures.]

Where grooms and householders are all alike great, very disastrous will it be for the houses and all that dwell in them.

1399 LANGLAND *Rith. Redeles* i. 65-7 *ffor, as it is said . by elderne¹ dawis,² 'Ther gromes*

and the goodmen . beth all elche grette, Well
wo beth the wones¹ . and all that woneth
ther-in! [¹ ancestors'. ² days. ³ dwellings]

**Where honour ceaseth, / there know-
ledge decreaseth.**

1670 RAY *Prov.* 104 Where honour ceaseth,
there knowledge decreaseth. *Honos alit
artes* [Honours nurture the arts. CICERO
Tusc. Quest. 1. 2.]

**Where ignorance is bliss, 'tis folly
to be wise.**

1742 GRAY *Ode Prospect Eton Coll* 98-9
Thought would destroy their paradise! No
more; where ignorance is bliss, 'Tis folly to
be wise. 1900 E. J. HARDY *Mr. Thos. Atkins*
291 Never did soldiers set out for a war in
better spirits than did ours for this . . . against
the Boers They . . . afforded a pathetic
illustration of the proverb: 'Where ignorance
is bliss 'tis folly to be wise'

**Where it is well with me, there is my
country.**

[*L. Ubi bene, ibi patria.*] 1579 LYLly
Euphues (Arb.) 187 He [Plato] noted that
every place was a country to a wise man, and
al parts a pallace to a quiet mind 1599
Solyman & Perseda iv. in HAZL *O E P.* V 342
Basil. My valour everywhere shall purchase
friends; And where a man lives well, there is
his country. 1639 CLARKE *Parcem.* 121 A
good heart may doe well any where. 1909
A. LLOYD *Every-day Japan* (1911) Pref. *Ubi
bene est ibi patria* The wonderful kindness
I have always received in Japan has made
me understand how true the phrase is.

1595-6 SHAKS. *Rich. II* I in 275 All places
that the eye of heaven visits Are to a wise
man ports and happy havens.

Where love fails we espy all faults.

1670 RAY *Prov.* 16.

Where love is there is faith.

1586 PETTIE *Guazzo's Civ. Conv.* 221 Accord-
ing to the common saying, where loue is
there is faith.

**Where men are well used, they'll
frequent there.**

1670 RAY *Prov.* 27.

**Where no fault is, there needs no
pardon.**

1639 J. CLARKE *Parcem.* 208.

**Where none will, the devil himself
must bear the cross.**

1579 LYLly *Euphues* (Arb.) 53 Where none
will, the Duell himselfe must beare the
crosse. 1732 FULLER *Gnom* 248 Where none
else will, the Devil himself must bear the
Cross.

**Where nothing is, a little thing doth
ease.**

1546 J. HEYWOOD *Prov.* (1867) I. x. 24 Where
nothyng is, a little thying dooth ease. 1614

CAMDEN *Rem.* 314 Where nothing is a little
doth ease.

**Where nothing is, the king must lose
his right.**

1546 J. HEYWOOD *Prov. & Epigr.* (1867) I. xii.
39 Where as nothing is, the kyng must lose
his right 1605 Lond. *Prodiqal* iii. iii (*Shaks.*
Apoc.) 205 Alas, what good . . . To imprison
him that nothing hath to pay? And where
nought is, the king doth lose his due. 1721
KELLY *Scol. Prov.* 355 Where nothing is the
king loseth his right And so must the subject
but with this difference, that the king loseth
his right in no other case.

**Where nought is to wed with, wise
men flee the clog.**

[i.e. a wife] 1546 J. HEYWOOD *Prov.* (1867) I.
xi. 26 Where nought is to wed with, wise men
flee the clog. 1614 CAMDEN *Rem.* 314 Where
nought is to wend whith [1636 with], wise men
flee the clog.

Where one door shuts another opens.

1620 SHELTON *Quix* III. vii (1908) I. 159 They
are all sentences taken out of experience
itself, . . . specially that proverb that says,
'Where one door is shut, another is opened'.
1821 GALT *Annals of Par.* xxvi As one door
shuts another opens; for scarcely were we
in quietness by the decease of . . . Lady
Macadam, till a full equivalent for her was
given in this hot and fiery Mr. Cayenne.
1853 SURTEES *Sponge's Sport.* T xliii 'When
one door shuts another opens'. say the
saucy servants 1853 ADP. TRENCH *Prov.* v
(1894) 116 To the brave and bold the world
will not always be adverse Where one door
shuts another opens.' [¹ Span. *Donde una
puerta se cierra, otra se abre.*]

**Where saddles lack, better ride on
a pad than on the horse bareback.**

1546 J. HEYWOOD *Prov.* (1867) I. x. 24
Where saddles lacke, Better ride on a pad,
than on the horse bare backe.

**Where the bee sucks honey, the
spider sucks poison.**

1573 G HARVEY *Letter-bk.* (Camd. Soc.) 25
As ther is matter of poison to the spider where
would be matter of homi to the bee. 1579
LYLly *Euphues* (Arb.) 35 Ther frequented
to his lodging, as well the Spider to sucke
poyson of his fine wit, as the Bee to gather
Hunny. a. 1614 BEAUM. & FL. *Four Plays*
Wks. (1905) X. 312 Sweet poetry's A flower,
where men, like bees and spiders, may
Bear poison, or else sweets and wax away.
1616 DRAXE *Anc. Adag.* 124 Where the Bee
sucketh hony, the spider sucketh poison.
1853 ADP. TRENCH *Prov.* v (1894) 122 Where
the bee sucks honey, the spider sucks poison. . . .
Let the student be as the bee looking for
honey, and from . . . classical literature he
may store of it abundantly in his hive.

**Where the dam leaps over, the kid
follows.**

1732 T. FULLER *Gnom.* 248.

Where the deer is slain some of her blood will lie.

1721 KELLY *Scot. Prov.* 346 *Where the deer is slain, some of her blood will lie.* Spoken when some of what we have been handling is lost, or when there is some indication of what has been a doing

Where the devil cannot come, he will send.

1853 ABP. TRENCH *Prov.* VI (1891) 150 *Where the devil cannot come, he will send.* . . . sets out to us the penetrative character of temptations, and the certainty that they will follow and find men out in their most secret retreats. [¹ Note Wo der Teufel nicht hin inag kommen, da send [et] ei seinen Boten hin.]

Where the horse lies down there some hair will be found.

a. 1530 R. HILL'S *Commonpl. Bk.* (E E T S.) 129 *Whan the hors waloweth, som heris be loste.* 1639 J. CLARKE *Paræm.* 216 *Where the horse rubbs some hair is left behind.* 1662 FULLER *Worlues, Cornw.* (1840) I. 299 *Foreigners . . . sometimes are driven hither against their will, but never without the profit of the inhabitants, according to the common proverb, where the horse lieth down, there some hairs will be found.*

Where the knot is loose, the string slippeth.

1639 J. CLARKE *Paræm.* 248.

Where the scythe cuts and the plough rives, no more fairies and bee-hives.¹

1846 DENHAM *Prov.* (Percy Soc.) 17. [¹ bees' nests.]

Where the sun enters the doctor does not.

1928 *Times* 6 June 12/4 *There is an Italian proverb which says, 'Dove va il sole non va il medico' ('Where the sun enters the doctor does not'). . . I saw gangs of Italian roadmen acting on that proverb by lying half-clad on the roadside after their midday meal.*

Where the Turk's horse doth once tread the grass never grows.

1639 FULLER *Holy War* v. XXX (1840) 297 *The Turkish empire is the greatest . . . the sun ever saw. . . . Populus it is not, for . . . it lieth waste, according to the old proverb, Grass springeth not where the grand signior's horse setteth his foot.* 1659 HOWELL *Eng. Prov.* 6/2 *Where the Turks horse doth once tread the grass never growes.* 1902 F. VILLIERS *Pict. of Many Wars* 11 *Each day's bloody work added to the night's lurid glow, for the Turks . . . destroyed everything . . . as they advanced, illustrating the aphorism: Where the hoof of the Turkish horse treads no blade of grass ever grows.*

Where the water is shallow no vessel will ride.

1639 J. CLARKE *Paræm.* 245.

Where there are gentles there are aye off-fallings.

1721 KELLY *Scot. Prov.* 348 *Where there are gentles there is ay off-fallings* Spoken jocosely to our children, when they have forgot something where they were last, as their gloves, knives, &c. 1862 A. HINLOP *Scot. Prov.* [ed. 3] 322 *Where there are gentles there are aye aff-fa'in's* There is such abundance of good prepared, that something may be reasonably expected for the poor. It may also be a delicate allusion to the failings of the aristocracy.

Where there are reeds there is water.

1732 T. FULLER *Gnom.* 219.

Where there are three physicians, there are two atheists.

1656 T. KILCK *Crit. Nobis* app. to Sir T. Browne's *'Religio Medici'* § 1 *Physicians . . . are commonly ill spoke of in this behalf* It is a common saying, *Ubi tres medici, duo athei.* 1853 ABP. TRENCH *Prov.* IV (1891) 79 *A Latin medieval proverb boldly proclaims: Where there are three physicians, there are two atheists.*

Where there is a man, there do not thou show thyself a man.

1678 RAY *Adag. Hebr.* 397 *Where there is a man, there do not thou shew thyself a man . . . It becomes us not to intermeddle in an office where there is already such good provision made that there is no need of our help.*

Where there's a will there's a way.

1640 HERBERT *Oull. Prov.* Wks (1859) I. 351 *To him that will, ways are not wanting.* 1836 M. SCOT *Cruise Midge* 1 *I had no small difficulty . . . but I had set my heart on it, and 'where there's a will there's a way'.* 1927 *Times* 9 Aug. 11/5 *Great Britain . . . has shown a genuine desire to find a way. 'Where there's a will there's a way.'*

Where there is no honour, there is no grief.

1640 HERBERT *Oull. Prov.* Wks (1859) I. 325.

Where there is o'er nickle courtesy, there is little kindness.

1721 KELLY *Scot. Prov.* 350.

Where there is peace, God is.

1640 HERBERT *Oull. Prov.* Wks. (1859) I. 351.

Where there is store of oatmeal, you may put enough in the crock.

1678 RAY *Prov.* 352 *Where there is store of oatmeal, you may put enough in the crock.* *Somerset.*

Where vice is, vengeance follows.

[L. HORACE *Odes* III. ii. 31 *Raro antecedentem scelerum Deseruit pede poma claudo.* Rarely has punishment, with halting foot, failed to overtake the evil-doer in his flight.] 1639 J. CLARKE *Paræm.* 325 *Where vice is, vengeance follows.*

Where will you get a park¹ to put your yell kye² in?

1721 KELLY *Scot. Prov.* 355 *Where will you get a park to put your yell kay in?* Spoken to them who, without any reason, boast of their good management. [¹ inclosure. ² barren cows]

Where wine is not common, commons must be sent.

1614 CAMDEN *Rem.* 314.

Where you think there is bacon, there is no chimney.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 321.

Where your will is ready, your feet are light.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 338.

Wheresoever the carcase is, there will the eagles¹ be gathered together.

1611 BIBLE *Matt.* xxiv. 28 For wheresoever the carkeise is there will the Eagles bee gathered together 1853 ABP. TRENCH *Prov.* iv (1894) 94 *Wheresoever the carcase is, there will the eagles be gathered together.* . . . Wherever there is a Church or a nation abandoned by the spirit of life, and so a carcase, tainting the air of God's moral world, around it assemble the ministers and messengers of Divine justice, . . . the scavengers of God's moral world. [¹ i.e. vultures]

Wheresoever you see your kindred, make much of your friends.

1659 HOWELL *Eng Prov* 11/2.

Wherever a man dwell, he shall be sure to have a thorn-bush near his door.

1639 J. CLARKE *Parcem.* 165 *Wherever a man dwell, he shall be sure to have a thorne-bush neare his doore* 1678 RAY *Prov.* 209 *Wherever a man dwells, he shall be sure to have a thorn-bush near his door. No place no condition is exempt from all trouble. Nihil est ab omni parte beatum.* [HORACE *Odes* II. xvi. 27 *There is nothing that is blessed in every respect.*] 1912 *Spectator* 27 July 137 *The Thorn Bush near the Door.* . . . This book is . . . [a] description of every day life in London.

Whet brings no let.

1639 J. CLARKE *Parcem.* 271 *Whetting is no letting.* 1654 FULLER *Serm.* (1891) I. 75 *A whet is no let, sath the proverb: mowers lose not any time which they spend in whetting . . . their scythes.* 1659 HOWELL *Eng Prov* 2/1 *Whett brings no lett, viz. When a mower whets his sithe.*

Whether the pitcher strikes the stone, or the stone the pitcher, it is bad for the pitcher.

1620 SHELTON *Quiz.* III. vi (1908) I. 158 *After what way soever I grow angry with thee, it*

will be bad for the pitcher.—II. xliii (1908) III. 116 *And 'If the pot fall upon the stone, or the stone on the pot, ill for the pbt, ill for the stone'.* 1911 A. COHEN *And Jew. Prov.* 103 *If the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot, in either case woe to the pot. . . . The weak always suffers. A proverb . . . current in Spain, borrowed in all probability from the Jews*

Whether you boil snow or pound it, you can have but water of it.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 325.

Which way to London? a poke¹ full of plums.

1639 J. CLARKE *Parcem.* 19. [¹ bag, sack.]

While men go after a leech, the body is buried.

1387-8 USK *Test. Love* III. vii. 79 *While men gon after a leche, the body is buried.*

While the discreet advise, the fool doth his business.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 330.

While the dog (hound) gnaws bone, companions would he none.

[Med. L. *Dum canis os rodit, sociari pluribus odit.* c. 1190 *Li Proverbe au Vilain* (Tobler) no. 10 *Chiens en cuisine son per n'i desire.*] c. 1225 *Trin. MS. O. II. 45* (ed. Forster) in *Eng. Stud.* 81. S *Wil ðe hund gnagþ on, ifere nele he non. Dum canis os rodit, sociari pluribus odit.* c. 1470 *Harl. MS. 3362* in *Anglia* 42. 202 *Whyþe dogge gnaweth [bone, companion wold he haue non]. Dum canis os rodit, sociari pluribus odit.*

While the dust is on your feet sell what you have bought.

1678 RAY *Adag. Hebr.* 401 *While the dust is on your feet sell what you have bought. The meaning is that we should sell quickly (though with light gains) that we may trade for more.*

While the grass grows the horse starves.

[L. Simeon of Chieti 1243: *Timemus ne illius vulgaris proverbii locus adveniat: . . . Dum herba crescit equus moritur, & dum fugans canis mingit fugiens lupus evasit*] c. 1350 *Douce MS. 52* (ed. Förster) in *Festschr. z. xxi Deutschen Neuphilologen*, no. 20 *While þe grasse growes, þe goode hors sterues.* c. 1440 CAPGRAVE *Life St. Kath.* II. 253 *The gray hors, whyl his gras growyth, May sterue for hunger, þus seyth þe prouerbe.* a. 1530 R. HILL's *Common-Pl. Bk.* (1855) 140 *Whyle the grasse growyth the hors stervyth.* 1614 CAMDEN *Rem.* 314 *While the grasse groweth the horse starueth.* 1820 GALT *Ayrshire Leg.* x I *understand, sir, . . . that you have a notion of Miss Bell Tod, but that until ye get a kirk there can be no marriage. But the auld horse may die waiting for the new grass.* 1884 J. PAYN *Canon's Ward* I *What's to become of me . . . while our schemes are ripening? While the*

grass grows the steed starves. 1896 *PROUDE Coun. of Trent* ii. 27 Thinkers are a minority in this world Thought works slowly, and while the grass grows the steed starves.

1600-1 *SHAKS Ham.* III. ii 365 Ay, sir, but 'While the grass grows'—the proverb is something musty.

While the leg warmeth / the boot harmeth.

1546 J *HEYWOOD Prov* (1867) ii ii 16 Long lying warme in bed is holsome (quoth shée) While the leg warmeth, the boote harmeth (quoth hée). 1721 *KELLY Scot. Prov.* 251 Mickle sorrow comes to the scren,¹ e'er the heat come to the tea.² [¹ shoe ² toe]

While the tall maid is stooping, the little one hath swept the house.

1666 *TORRIANO Ital. Prov.* 108 Whilst a tall Meg of Westminster is stooping, a short wench, sweeps the house. 1855 *BOHN Handbk. Prov.* 565.

While the thunder lasted, two bad men were friends.

1908 A. C. *BENSON At Large* iii. 42 While the thunder lasted', says the old Indian proverb, 'two bad men were friends'. That means that a common danger will sometimes draw even malevolent people together.

While there is life there is hope.

[L. *CICERO Ad Atticum* ix. x. 3 *Aegrotu, dum anima est spes esse dicitur.* As the saying is, while there is life there is hope.] 1539 *TAVERNIER Prov* f. xxxvi The sycke person whyle he hath lyfe, hath hope 1670 *RAY Prov.* 113 While there's life there's hope. 1727 *GAY Fables* i. xxvii 49 'While there is life, there's hope', he cried; 'Then why such haste?' so groaned and died. 1841 *CARLYLE Heroes* v (1896) 248 One should have tolerance for a man, hope of him. . . . While life lasts, hope lasts for every man. 1869 C. *READE Foul Play* xi They lost, for a few moments, all idea of escaping. But, . . . while there's life there's hope': and . . . their elastic minds recoiled against despair.

While you trust to the dog, the wolf slips into the sheepfold.

1732 T. *FULLER Gnom.* 250.

Whiles¹ thou, whiles I, so goes the bailery.²

1721 *KELLY Scot. Prov.* 352 *Whiles thou, whiles I, so goes the bailery.* Spoken when persons, and parties, get authority by turns. [¹ sometimes. ² magistracy.]

Whip and bell.

[= something that detracts from one's comfort or pleasure: the Romans attached a whip and a bell to the triumphal chariot of a general, to drive away evil.] 1644 *CLEVELAND Char. Lond. Diurn.* 4 In all this Triumph there is a whip and a Bell. 1684 *OTWAY Atheist* i. i To get rid of that Whip and a Bell, call'd thy Wife.

Whip and whirr / never made good fur.¹

a. 1553 *UDALL Royster D* i iii (Arb) 20 No haste but good, . . . for whip and whurre The olde proverbe doth say, neuer made good furre. [¹ furrow.]

Whip with six strings.

[= the severe religious Act of the Six Articles, 1539] a. 1548 *HALL Chron., Hen. VIII* 231 This act established chuely sixe articles, wherof . . . of some it was named the whip with sixe strynges 1655 *FULLER Ch Hist* v. v (1868) ii 112 The Six Articles . . . that whip with six knots, each one, as heavily laid on, fetching blood from the backs of poor protestants.

White (or White-headed) boy.

[= a favourite] 1599 *PORTER Angry Wom. Abingd.* (Percy Soc.) 69 Whose white boy is that same? c. 1600 *Timon* i. iii (1842) 10 *Gelas* . . . What speake the virgines of me? . . . *Pæd.* They terme you delight of men, white boye. 1639 *FULLER Holy War* i. xiii (1840) 22 The pope was loath to adventure his darlings into danger; those white boys were to stay at home with his holness. 1690 C. *NESSE O. & N. Test.* i. 377 Joseph . . . was not only his earthly fathers white-boy, but his heavenly's also 1894 *HALL GAINÉ Manrman* ii xi He was always my white-headed boy, and I stuck to him with life.

White hands cannot hurt.

1853 *ABP. TRENCH Prov* iii (1894) 52 We . . . meet in the proverbs of Spain a grave thoughtfulness, a stately humour. . . . How eminently chivalresque . . . *White hands cannot hurt.* Las manos blancas no ofenden.

White legs would aye be rused.¹

1721 *KELLY Scot. Prov.* 310 *White legs wo'd ay be rused.* Spoken when people fish for commendations, by disparaging a little their persons, or performances. [¹ praised.]

White silver draws black lines.

1579 *GOSSON Sch Abuse* (Arb.) 23 Whyte siluer, drawes a blacke lyne. 1670 *RAY Prov.* 142 White silver draws black lines.

Whitely things are aye tender.

1721 *KELLY Scot.* 315 *Whitely things are ay tender.* Taken from common observation, but spoken to people of all complexions when they pretend tenderness.

Whither goest, grief? where I am wont.

1640 *HERBERT Oull. Prov. Wks.* (1859) I. 321.

Whither shall the ox go where he shall not labour?

1640 *HERBERT Oull. Prov. Wks.* (1859) I. 321 Whither shall the ox go where he shall not labour?¹ 1853 *ABP. TRENCH Prov.* v (1894) 114 *Where wilt thou go, ox, that thou wilt not have to plough?*² is the Catalan remonstrance addressed to one, who imagines by any outward change of condition to evade the inevi-

table task and toil of existence. [¹ Span. *Adonde irá el buey, que no are?* ² Cat. *Ahoni aniràs, bou, que no llauras?*]

Who are you for? I am for him whom I get most by.

1855 BOHN *Handbk Prov* 565.

Who boils his pot with chips, makes his broth smell of smoke.

1813 RAY *Prov.* 19. *Ital.*

Who can help sickness? quoth the drunken wife, when she fell in the gutter.

1721 KELLY *Scot. Prov.* 355 *Who can help sickness, quoth the drunken wife, when she fell in the gutter? Taken from a woman, who being drunk, pretended to be sick; apply'd when men make a false pretence for what they do.*

Who can (or may) hold that will away?

c. 1374 CHAUCER *Troilus* iv. 1628 For who may holde a thing that wol away? 1546 J. HEYWOOD *Prov.* (1867) ii. vi. 62 Saeith an other, who maie holde that will awaie 1614 JONSON *Barth. Fair* 1. 1 *Cokes.* Who can hold that will away? I had rather lose him than the Fair, I wusse. 1721 KELLY *Scot. Prov.* 352 Who can hold that will away. Spoken when our friends will not be prevail'd upon to tarry with us.

Who can sing so merry a note / as he that cannot change a groat?

1546 J. HEYWOOD *Prov.* (1867) i. xii. 38 And who can syng so mery a note, As maie he, that can not change a grote. Ye (quoth he) beggers maie syng before theéues.

Who chatters to you, will chatter of you.

1853 ARCHBP. TRENCH *Prov.* iii (1894) 63 *note.*

Who dainties love shall beggars prove.

1573 TUSSEY *Husb.* 33 (1878) 72 Who dainties loue, a begger shall proue.

Who draweth his sword against his prince must throw away the scabbard.

1659 HOWELL *Eng. Prov.* 17/1 Who draweth his sword against his Prince, must throw away the scabbard. 1843 MACAULAY *Ess., Hampden* Wks. V. 583 Hampden . . . was for vigorous and decisive measures. When he drew the sword, as Clarendon has well said, he threw away the scabbard.

Who drives an ass and leads a whore, / hath toil and sorrow evermore.

1617 MORYSON *Itin.* iii. i. 26 (1907-S) III. 403 It is proverbially said, *Chi Asini caccia e donne mena, Non è mai senza guai & pena.*¹ Who drives an ass and leads a whore Hath

toil and sorrow evermore. 1639 CLARKE *Param.* 259 Who drives an asse, and leads a whore, Hath paine, and sorrow evermore. [¹ GIUSTI 87 *Chi asino caccia e p. . . mena, non esce mai di pena.*]

Who drives fat oxen should himself be fat.

1784 JOHNSON in *Boswell* (1848) lxxx. 767 I cannot agree with you, . . . it might as well be said, 'Who drives fat oxen should himself be fat'. 1902 *Spectator* 8 Nov. Men . . . [jump] to the conclusion that . the Secretary of State for War . . . ought to be a soldier. The principle that 'who drives fat oxen should himself be fat' is one which has always had great attractions for the public mind.

Who eats his cock alone, must saddle his horse alone.

1640 HERBERT *Oull. Prov Wks* (1859) I. 333

Who errs and mends, / to God himself commends.

1620 SHELTON *Quiz.* ii. xxviii (1908) III 20 Pardon me, sir, and pity my youth . . . 'Who errs and mends, to God himself commends'

Who fasteth and doeth no other good, spares his bread and goes to hell.

1650 JER TAYLOR *Holy Liv* iv. v (Bohn) 190 The devil . . . will be as tempting with the windiness of a violent fast as with the flesh of an ordinary meal. . . . Fasting alone will not cure this devil. Chi digiuna ed altro ben non fa, Sparagna il pane, ed al inferno va.

Who gives to all, denies all.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.

Who goes a-mothering finds violets in the lane.

1913 *Spectator* 7 June 967 'Who goes a-mothering finds violets in the lane' . . . a popular proverb . . . in Westmoreland. . . . It suggests, I suppose, the blessing which comes of filial affection.

Who goes more bare / than the shoemaker's wife and the smith's mare.

1546 J. HEYWOOD *Prov.* (1867) i. xi. 32 But who is wurs shod, than the shoemakers wyfe, With shops full of newe shoes all hir lyfe? 1603 FLORIO tr. *Montaigne* i. xxiv. (1897) I. 197 When we see a man ill shod, if he chance to be a shoemaker, we say . . . commonly none goes worse shod than they. Even so . . . experience doth often shew us, a physician less healthy, a divine less reformed, . . . a wise man less sufficient than another. 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 94 The Sowter's wife is worst shod. 1678 RAY *Prov.* 202. 1721 KELLY *Scot. Prov.* 258 None worse sho'd than the shoemaker's wife, and the smith's mare. 1876 SMILES *Scotch Naturalist* 380 His large family . . . were all . . . well shod, notwithstanding the Scottish proverb to the contrary. 'The Smith's mare and the shoemaker's bairns are aye the worst shod.'

**Who goes to bed supperless, all
night tumbles and tosses.**

1670 RAY *Prov* 37 *Who goes to bed supperless, all night tumbles and tosses. This is an Italian Proverb.* Chi va a letto senza cena Tutta notte si dimena

**Who goes to Westminster for a wife,
to Paul's for a man, and to Smith-
field for a horse, may meet with a
whore, a knave, and a jade.**

1617 MORYSON *Itin.* III. 1. 53 (1908) III. 463 The Londoners pronounce woe to him, that buys a horse in Smithfield, that takes a servant in Paul's church, that marries a wife out of Westminster. 1659 HOWELL *Eng. Prov.* 14/1 *Who goes to Westminster for a Wife, to Pauls for a man, and to Smithfield for a Horse, may meet with a whore, a knave, and a jade*

1597-8 SHAKS. 2 *Hen. IV* I. 11 48 Where's Bardolph? . . . I bought him in Paul's, and he'll buy me a horse in Smithfield an I could get me but a wife in the stews, I were manned, horsed, and wived.

**Who has not a good tongue ought to
have good hands.**

1816 RAY *Prov* 106.

**Who has not understanding, let him
have legs.**

1813 RAY *Prov.* 24 *Ital.*

Who hastens a glutton, chokes him.

1640 HERBERT *Oull. Prov. Wks* (1859) I 356.

**Who hath a fair wife, needs more
than two eyes.**

1670 RAY *Prov.* 9.

**Who hath a good trade, / through
all waters may wade.**

1855 BOHN *Handbk. Prov* 566.

**Who hath a scold, hath sorrow to his
sops.**

1659 HOWELL *Eng. Prov.* 15/1.

**Who hath a wolf for his mate, needs
a dog for his man.**

1640 HERBERT *Oull. Prov. Wks.* (1859) I 319

**Who hath aching teeth hath ill
tenants.**

1670 RAY *Prov.* 26.

**Who hath bitter in his mouth, spits
not all sweet.**

1640 HERBERT *Oull. Prov. Wks.* (1859) I 337.

**Who hath no haste in his business,
mountains to him seem valleys.**

1640 HERBERT *Oull. Prov. Wks.* (1859) I 363.

Who hath no head, needs no heart.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 363.

**Who hath no horse may ride on a
staff.**

1444 LYDGALE in *Poet. Poems* (1859) II. 219 Who hath noon hors on a staff may ride.

**Who hath no more bread than need,
must not keep a dog.**

[*L. Tripsium non alens, canes alis.* Unable to keep yourself, you are keeping dogs.] 1640 HERBERT *Oull. Prov. Wks.* (1859) I 322 *Who hath no more bread than need, must not keep a dog.*

**Who hath none to still him, may
weep out his eyes.**

1640 HERBERT *Oull. Prov. Wks* (1859) I 318.

**Who hath skirts of straw, needs fear
the fire.**

1670 RAY *Prov.* 25.

**Who holds his peace and gathers
stones, will find a time to throw
them.**

1903 A. T. QUILLER-COUGH *Helly Wesley* I. III These Hindus are the devil . . . for nursing a grudge. 'Keep a stone in your pocket seven years turn it, keep it for another seven; 'twill be ready at your hand for your enemy'—that's their way.

**Who in Janiveer sows oats, / gets
gold and groats; who sows in
May, / gets little that way.**

1813 RAY *Prov* 36. 1869 HAZLITT *Eng. Prov.* (1882) 228 *If in January you sow oats, it will bring golden groats*

Who invited you to the roast?

1721 KELLY *Scol. Prov* 351 *Who invited you to the roast?* Spoken when people put their hand uninvited to what is not theirs.

**Who is a cuckold and conceals it
carries coals in his bosom.**

1670 RAY *Prov* 6. *Hispan.*

**Who is bad to his own is bad to
himself.**

1855 BOHN *Handbk. Prov.* 566. *Ital.*

**Who is more busy than he that hath
least to do?**

1639 J. CLARKE *Param.* 20.

**Who judges others condemns him-
self.**

1882 W. BESANT *All Sorts* xlv Aurelia . . . says she is afraid that splendour may make me forget old friends; . . . perhaps she judged others by herself.

**Who keeps company with the wolf
will learn to howl.**

1670 RAY *Prov.* 30.

Who knows most speaks least.

1668 TORRIANO *Ital. Prov.* 189 Who knows most, speaks least.

Who knows not how to dissemble knows not how to live.

1892 SIR H. MAXWELL *Meridiana* 61 'THE ART OF COMPLAISANCE . . . (London, 1697) . . . bears on the title the forbidding aphorism—'Qui nescit dissimulare nescit vivere'—(he who knows not how to dissemble, knows not how to live).

Who knows who's a good maid?

1678 RAY *Prov.* 172

Who lacketh a stock, his gain is not worth a chip.

1614 CAMDEN *Rem.* 314.

Who likes not his business, his business likes not him.

1869 HAZLITT *Prov.* 471.

Who likes not the drink, God deprives him of bread.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 336.

Who lives by hope will die by hunger.

1623 WODROEPHE *Spared Houres* 302 Hee who lives of Hope makes a thinnie Belly. 1711 ADDISON *Spectator* No. 191 Wks (Bohn) III. 63 The man who will live above his present circumstances, is in great danger of living in a little time much beneath them; or, as the Italian proverb runs, The man who lives by Hope will die by Hunger.

Who loseth his liberty loseth all.

c. 1480 LYDGATE *Churl & Bird* 92-5 And thowme my cage forged were with golde, . . . I remembre a proverb said of olde, 'Who lesethe his fredam, in faith! he loseth all'.

Who marries between the sickle and the scythe, will never thrive.

1678 RAY *Prov.* 352.

Who marrieth for love without money hath good nights and sorry days.

1670 RAY *Prov.* 17.

Who may woo but¹ cost?

1721 KELLY *Scol. Prov.* 352 Who may wooe but cost? That is, no great matter can be easily attan'd or achiev'd. [¹ without.]

Who meddleth in all things may shoe the gosling.

[To shoe the goose, gosling = to spend one's time in trifling or unnecessary labour] 1546 J. HEYWOOD *Prov.* (1867) II. III. 49. Who medleth in all thyng, maie shoote the goslyng. 1659 HOWELL *Eng. Prov.* 3/1 Who medleth with all things, may goe and shooe Goslings. 1804 EDGEWORTH *Pop. Tales, Lame Jervas* III A blacksmith once said to me, when . . . asked why he was not both black-

smith and whitesmith, 'The snuth that will meddle with all things may go shoe the goslings'.

Who more ready to call her neighbour scold, than the arrantest scold in the parish?

1639 J. CLARKE *Parom.* 79.

Who more than he is worth doth spend, / he makes a rope his life to end.

1670 RAY *Prov.* 24.

Who must account for himself and others, must know both.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 326.

Who pays the physician does the cure.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 357.

Who praiseth Saint Peter, doth not blame Saint Paul.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 356.

Who preacheth war is the devil's chaplain.

1670 RAY *Prov.* 27.

Who remove stones, bruise their fingers.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 318.

Who repairs not his gutter, repairs his whole house.

1849 RUSKIN *Seven Lamps*. VI XIX (1880) 196 A few dead leaves and sticks swept in time out of a water-course, will save both roof and walls from ruin. 1855 BOHN *Handbk. Prov.* 567 Who repairs not his gutter, repairs his whole house. *Span*

Who shall keep the keepers?

[L. JUVENAL *Sat.* VI 347 *Quis custodiet ipsos custodes?*] 1732 T. FULLER *Gnom.* 251 Who shall keep the keepers?

Who speaks, sows; who keeps silence, reaps.

1853 ABP. TRENCH *Prov.* IV (1894) 86 *Speech is silvern, silence is golden*; with which we may compare the Italian: *Who speaks, sows; who keeps silence, reaps.*

Who spits against heaven (the wind), it falls in his face.

1612 WEBSTER *White Devil* III. i (Merm.) 48 For your names Of whore and murderess, they proceed from you, As if a man should spit against the wind; The filth returns in's face. 1629 T. ADAMS *Serm.* (1861-2) I. 391 God shall . . . at last despise you, that have despised him in us. *In expuentis recidit faciem, quod in cælum expuit*—That which a man spits against heaven shall fall back on his own face. 1640 HERBERT *Oull. Prov. Wks.* (1859) I. 333 Who spits against heaven, it falls in his face.

Who swims in sin shall sink in sorrow.

1563 GOOGE *Eglogs* viii (Arb.) 67 The wretched man . . . Whom Deth himself flyng ouer bord, amyd the Seas of syn, The place wher late, he swetly swam, now lyes he drowned in. 1579 LYL Euph. (Arb.) 185 They that couet to swim in vice, shall sinke in vantage. 1766 Goody Two-Shoes [ed. 3] v i A Moral Lesson. He that swims in sin will sink in sorrow

Who that buildeth his house all of fallows, / and pricketh his blind horse over the fallows, / and suffereth his wife to go seek hallows,¹ / is worthy to be hanged on the gallows.

c 1386 CHAUCER *W of Bath's Prol.* D 654 Than wolde he seye right thus, with-outen doute, 'Who-so that buildeth his hous al of salwes, And priketh his blinde hors ouer the falwes, And suffreth his wyf to go seken halwes, Is worthy to be hanged on the galwes!' [¹ make pilgrimages to shrines.]

Who that in youth no virtue useth, / in age all honour him refuseth.

c 1450 *Provs of Wysdom* 9, 10 Who that in youth no vertue vsyde, In age all honowic hym refusythe.

Who the devil will change a rabbit for a rat?

1546 J. HEYWOOD *Prov.* (1867) ii. vii. 70 A péece of a kyd is worth two of a cat. Who the diuell will chaunge a rabbit for a rat?

Who wats¹ who may keep sheep another day.

1721 KELLY *Scol. Prov.* 315 Who wats who may keep sheep another day. Who knows but it may be in my power to do you good or harm hereafter, and as you use me, so will I you. [¹ knows]

Who will in time present, pleasure refrain, shall in time to come the more pleasure obtain.

1546 J. HEYWOOD *Prov.* (1867) i. xl. 27 But who will in tyme present pleasure refrayne, Shall in tyme to come, the more pleasure obtayne.

Who will make a door of gold, must knock a nail every day.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 363.

Who will not be ruled by the rudder, must be ruled by the rock.

1666 TORRIANO *Ital. Prov.* 286 That ship which will have no rudder, must have a rock. 1853 ABP. TRENCH *Prov.* iii (1894) 64 Obstinate wrongheads, who will take no warning except from calamities . . . : Who will not be ruled by the rudder, must be ruled by the rock. 1911 B. WILBERFORCE *Secret of Quiet Mind* 79 The spiritual blindness of the people made

the . . . destruction of Jerusalem, and its attendant horrors inevitable. 'He who will not be ruled by the rudder must be ruled by the rock', but ruled he must be.

Who will not keep a penny, / never shall have many.

1639 J. CLARKE *Parom* 129.

Who will sell the cow must say the word.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 353.

Who would do ill ne'er wants occasion.

1640 HERBERT *Oull. Prov. Wks.* (1859) I 322.

Who would sell a farm and go to sea?

1903 W. C. RUSSELL *Overdue* ii. 28 Are not sailors right . . . when they hold that a man touches the extreme of idiocy when he sells a farm and goes to sea?

Whoever hath a divided beard, the whole world will not prevail against him.

1678 RAY *Adag. Hebr.* 400 Whoever hath a divided beard, the whole world will not prevail against him. This Proverb is used of those who are cunning, and such are they thought to be whose beard is divided, which, by their much handling, when they are musing and thoughtfull, they are said to divide.

Whom a serpent has bitten, a lizard alarms.

1666 TORRIANO *Ital. Prov.* 257 Whom an adder bites, dreads a lizard. 1853 ABP. TRENCH *Prov.* iii (1894) 70 Another [Italian proverb] which could only have had its birth in the sunny South, where the glancing but harmless lizard so often darts across your path. Whom a serpent has bitten, a lizard alarms.

Whom God loves, his bitch brings forth pigs.

1813 RAY *Prov.* 45 Whom God loves, his bitch brings forth pigs. Under the blessing of heaven all things co-operate for his good, even beyond his expectations. [Span.]

Whom God would ruin, he first deprives of reason.

[Gk. LYCURGUS *Oi theoi oudēn prōteron poiounsin hētōn ponērōn anthrōpōn tēn dianoian parágonai.* In dealing with the wicked, the gods first deprive them of their senses. L. PUB. SYRUS in O. REBECK *Comicorum Romanorum Fragmenta* no. 490 *Stultum facit Fortuna quem vult perdere.* The man whom Fortune would ruin, she deprives of his wits. Quos (or quem) Deus vult perdere prius dementat. Those (or he) whom God would ruin, he first deprives of reason. (After SOPH. Antig. 620 "Όταν δ' ο δαίμων ἀνδρὶ ποροῦναι κακὰ τὸν νοῦν ἐβλάψῃ πρῶτον δὲ βουλεύεται. The Latin form is used by Joshua Barnes in his edition of Euripides, 1694, in the Index

Prior, letter D. The Greek is quoted in the same work, at p. 515, l. 436, among the Euripidean Incertae.)] 1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 349 When God will punish, he will first take away the understanding. 1687 DRYDEN *Hind & Panther* III. 1093 For those whom God to ruine has design'd, He fits for Fate, and first destroys their Mind. 1783 BOSWELL *Johnson* LXXV (1848) 718 I once talked to him of some of the sayings which every body repeats, but nobody knows where to find, such as *Quos deus vult perdere, prius dementat*. 1835 C. LOWE *Bismarck* (1898) IV Either driven mad by the gods who meant to destroy them, or deluded with hopes of succour from friends who could do nothing but leave them in the lurch, the Danes remained stone-deaf to the moderate proposals of the allies.

Whom the gods love die young.

[GK. MENANDER *Dis Exapaton, Frag.* 4 *Ὁν οἱ θεοὶ φιλοῦσιν ἀποβνίσκει νέος*. L. PLAUTUS *Bacchides* IV. VII. 18 *Quem di diligunt Adolescens moritur, dum valet, senili, sapit*. Whom the gods love dies young, while still he can enjoy health, tastes and senses.] 1546 W. HUGH *Troub. Man's Med.* II (1831) 46 But among all others, saith the Greek poet Menander, most happy are they, and best beloved of God, that die when they are young. 1553 T. WILSON *Arte of Rhet.* (1909) 73 Whom God loueth best, those he taketh soonest. 1651 HERBERT *Jac. Prud. Wks.* (1859) I. 368 Those that God loves do not live long. 1821 BYRON *Juan* IV. XII 'Whom the gods love die young', was said of yore.

1594-5 SHAKS. *Rom & Jul.* I. III. 19 Well, Susan is with God; She was too good for me. 1608-9 *Pericles* IV. I. 9 *Leon*. I'll do't; but yet she is a goodly creature. *Dion*. The fitter, then, the gods should have her.

Whom we love best, to them we can say least.

1576 PETTIE *Petite Pall.* (Gollancz) II 29 As I have heard, those that love most speak least. 1670 RAY *Prov.* 47.

1594-5 SHAKS. *Two Gent.* I. II. 32 *Jul.* They do not love that show their love. *Luc*. O! they love least that let men know their love. 1598-9 *Much Ado* II. I. 320 *Leon*. Count, take of me my daughter. . . . *Beat*. Speak, count, 'tis your cue. *Claud*. Silence is the perfectest herald of joy: I were but little happy, if I could say how much. Lady, as you are mine, I am yours

Whom weal pricks, sorrow comes after and licks.

1636 CAMDEN *Rem.* 305.

Whoredom and grace, / dwelt ne'er in one place.

1721 KELLY *Scot. Prov.* 355.

Whose conscience is cumbered and standeth not clean, of another man's deeds the worse will he deem.

c. 1500 in *Reliq. Antiq.* (1841) I. 205 Whos

conscience is combed and stonith nott clene, Of anothur manis dedis the wursse woll he deme.

Whose mare is dead?

1595 *Marocccus Extalicus* (Percy Soc.) 5 Holla, Marocco, whose mare is dead, that you are thus melancholy? 1738 SWIFT *Pol. Conv.* (1927) I. 71 What's the matter? whose mare's dead now?

1597-8 SHAKS. 2 *Hen.* IV II. i. 47 How now? Whose mare's dead? What's the matter

Whoso hath but a mouth, / shall ne'er in England suffer drouth.

1670 RAY *Prov.* 55 Whoso hath but a mouth, shall ne're in England suffer drought. For if he doth but open it, its a chance but it will rain in. . . . We seldome suffer for want of rain.

Whoso learneth young, forgets not when he is old.

c. 1275 *Prov. of Alfred* (Skeat) A 100-5 The mon þe on his youthe yeorne leorneþ . . . he may beon on elde wenliche lorpeu. [The man who learns eagerly in youth . . . may be an excellent teacher when he is old] c. 1300 *Prov. Henden* 6 Whose yong lereth, ¹olt² he ne leseth ³ c. 1400 *Beryn* (E.E.T.S.) I. 938 For thing I take in [youth, is] hard to put away. [¹learneth. ²old. ³loseth]

Whoso will dwell in court must needs curry favour.

c. 1400 *Beryn* (E.E.T.S.) I. 362 As þouze she had learned cury fauel¹ of some old frere. c. 1450 *Provs. of Wysdom* 91 Who so wyll in cowrt dwell, Nedis most he cory fauell.¹ 1616 DRAKE *Anc. Adag.* 68 Hee that will in Court dwell, must speake Hauell. [¹ curry-favell = one who solicits favour by flattery.]

Whoso will no evil do, shall do nothing that belongeth thereto.

c. 1577 J. NORTHBROOKE *Treat. agst. Dicing* (Shaks. Soc.) 173 Come you away from it, and vse it no more, . . . as the olde saying is, He that will none euill do, Must do nothing belongeth therto.

Whosoever is king, thou wilt be his man.

1670 RAY *Prov.* 183.

Who's the fool now?

1608 *Deuteromelia* in RIMBAULT *Songs & Bal.* (1851) 115 Martin said to his man, . . . Who's the foole now?

Why should a rich man steal?

1678 RAY *Prov.* 196.

Widdie¹ hold thine own.

1721 KELLY *Scot. Prov.* 353 Widdie hold thine own. Spoken when we see a bad man in danger, as if he owed his life to the gallows. [¹ gallows.]

Wide ears and a short tongue.

1639 J. CLARKE *Parom.* 302.

Wide will wear, / but narrow will
tear.

1678 RAY *Prov.* 217 Wide will wear but
narrow will tear 1856 ARB WHITELY *Annot*
Bacon's Ess (1876) 510 The rule should be
... not a severe one, lest, like over-severe
laws, ... it should be violated, according to
the Proverb, that 'Wide will wear, but tight
will tear'.

Widcombe folks are picking their
geese, Faster, faster, faster.

1850 N. & Q. 1st Ser II 512 Widcombe
folks are picking their geese, Faster, faster,
faster'. A saying among the parishes of the
south coast during a snowstorm 1911 W.
CROSSING *Folk Rhymes of Devon* 29 Widcombe
folks are picking their geese, Faster, faster,
faster Widcombe-in-the-Moor is an exten-
sive Dartmoor parish ... The village of the
same name lies in a deep valley ... A writer
... has suggested that the name of the moor-
land village ... is merely a corruption of ...
'widdicote', an old Devonshire term for the
sky.

Widows are always rich.

1678 RAY *Prov.* 57

Wife and children are bills of
charges.

1607-12 BACON *Fss, Marriage* (Ath) 266
There are some other that esteeme wife,
and children but as Bills of Charges 1659
HOWELL *Eng Prov* 18/1 Wife and children
are bills of charges

Wiles help weak folk.

1641 D. FERGUSSON *Scot Prov.* (Beveridge)
108 Wiles helps weak folk.

Will a duck swim?

1842 S. LOVER *Handy Andy* iv What do you
say, ... will you dine with me?' 'Will a
duck swim?' chuckled out Jack Horan 1872
G. J. WHITE-MELVILLE *Salanella* xlix 'Are
you game for a day with the stag?' 'Will a
duck swim!' was the answer

Will and wit strive with you.

1721 KELLY *Scot. Prov.* 347 *Will and wit*
strives with you. You are at a stand whether
to do the pleasantest or the most profitable.
Lat. *Alud appetitus, alud sapientia suadet.*
1595-6 SHAKS. *Mids N. Dr.* II. ii 115 The
will of man is by his reason sway'd 1595-6
Rich. II II. i 28 All too late comes counsel to
be heard, Where will doth mutiny with wit's
regard.

Will God's blessing make my pot
boil, or my spit go?

1721 KELLY *Scot. Prov.* 351 *Will God's*
blessing make my pot boil, or my spit go? A
great oppressor ... when poor people offered
him all that they could get, and bid him take
it with God's blessing, ... would stormingly
say, *Will God's blessing make my pot play, or*
my spit go?

Will is a good boy when Will's at
home.

1639 J. CLARKE *Parom.* 253.

Will is a good son, and will is a
shrewd boy.

1546 J. HILLYWOOD *Prov* (1867) I. xi. 28 Will
is a good sonne, and will is a shrewde boy.
And wilfull shrewde will hath wrought thee
thus loy

Will is the cause of woe.

1639 J. CLARKE *Parom.* 253.

Will may win my heart.

1546 J. HILLYWOOD *Prov* (1867) I. iv. 9 Will
maie wyn my herte, herein to consent, To
take all thinges as it comth, and be content.

Will will have will, though will woe
win.

1546 J. HILLYWOOD *Prov.* (1867) I. xi. 28 But
lo, wyll wyll haue wyll, though will wo wyn.

'Will you' was never a good fellow.

1910 P. W. JOYCE *Eng. as We Speak* 114
'Will you was never a good fellow'. The bad
fellow says 'Will you have some lunch?'
(while there is as yet nothing on the table);
on the chance that the visitor will say 'No,
thank you'.

Willows are weak, yet they bind
other wood.

1640 HERBERT *Oull Prov Wks* (1859) I 345
Willows are weak, yet they bind other wood.
1754 FRANKLIN *Poor Rich Alm* Aug. Willows
are weak, but they bind the faggot 1912
Spectator 2 Mar 313 Ella Fuller Maitland ...
has written ... 'Withy is weak', the
proverb tells, 'But many woods he binds';
And in the truth that therein dwells My heart
some comfort finds.

Wiltshire moonrakers.

1787 GROSE *Province Glos., Wills.* (1811) 230
Wiltshire moon-rakers. Some Wiltshire
rustics, as the story goes, seeing the figure of
the moon in a pond, attempted to rake it out.
1819 J. C. HOBHOUSE: *Let. in SMILES J. Murray*
(1891) I. xvi 409 I have been ... immersed
in the miserable provincial politics of my
brother moon-rakers of this county. 1863
J. R. WISE *New Forest* (1895) xv. 170 'Hamp-
shire and Wiltshire moon-rakers' had its
origin in the Wiltshire peasants fishing up the
contraband goods at night, brought through
the Forest, and hid in the various ponds.

Win at first and lose at last.

1678 RAY *Prov.* 349.

Win and Wear.

1573 G. HARVEY *Letter Bk.* (Camd. Soc.) 114
Thou hast woone her—weare her. c. 1592 MAR-
LOWE *Jew of M.* II. iii (Merm.) 268 *Lod.* This
is thy diamond; tell me shall I have it? *Par.*
Win it and wear it, it is yet unsold. 1622
J. FLETCHER *Span. Cur.* II. i. Wks. (1905) II.
75 I'll win this Diamond from the rock and
wear her. 1847 MARRYAT *Childr. N. Forest*

xxvii As for his daughter . . . you have yet to 'win her and wear her', as the saying is.

1597-8 SHAKS. *1 Hen. IV* V. iv. 38 Mine I am sure thou art, whoe'er thou be, And thus I win thee. 1597-8 *2 Hen. IV* IV. v. 220 You won it, wore it, kept it, gave it me 1598-9 *Much Ado* V. i. 82 Win me and wear me.

Win gold and wear gold.

1614 CAMDEN *Rem.* 315 Win gold and wear gold. 1630 TATHAM *The Rump* III. i. Wks (1879) 244 He that wins gold, let him wear gold, I cry 1748 RICHARDSON *Clarissa* III. 350 I, who have won the gold, am only fit to wear it

Win purple and wear purple.

1650 FULLER *Pisgah Sight* IV. vi. § 1 Earned with her industry (and good reason—win purple and wear purple) 1853 ASP. TRENCH *Prov.* v (1894) 114 Very few [proverbs] . . . would fain persuade you that 'luck is all', or that your fortunes are in any other hands, under God, except your own. This . . . *Win purple and wear purple*, proclaims.

Winchester goose.

[= a certain venereal disease; also, a prostitute.] 1611 COTGRAVE'S v. *Clapoor*, a botch in the Groyne, or yard, a Winchester goose. 1630 J. TAYLOR (Water-P.) Wks. I. 105, 2 Then ther's a goose that breeds at Winchester, And of all Geese, my mind is leas't to her 1778 *Eng. Gazetteer* [ed 2] s.v. *Southwark* In the times of popery here were no less than 18 houses on the Bankside, licensed by the Bishops of Winchester . . . to keep whores, who were, therefore, commonly called Winchester Geese.

1591-2 SHAKS *1 Hen. VII* I. iii. 53 *Winch* Gloster, thou wilt answer this before the Pope. *Glost* Winchester Goose, I cry, a Rope, a Rope 1601-2 *Troil. & Cres.* V. x. 55 My fear is this, Some galled goose of Winchester would hiss.

Wind and weather, do thy worst.

1678 RAY *Prov.* 277.

1598-1600 SHAKS *Twelfth N. I.* v. 257 'Tis in grain, sir; 'twill endure wind and weather.

Wind up your bottom.¹

[= to sum up, conclude] 1639 J. CLARKE *Paræm* 46 Wind up your bottom 1698 S. CLARK *Script. Just* 112 It's high Time now to wind up my Bottoms. 1828 SCOTT *Diary* 15 Mar. in LOCKHART LXX (1860) 617 Must work hard for a day or two. I wish I could wind up my bottom handsomely. [¹ ball of thread.]

Wine and wenches empty men's purses.

1639 J. CLARKE *Paræm.* 28.

Wine and women.

a. 1532 *Rem.* Love xxxvii Chaucer's Wks. 367/1 Wyne and women in to apostasy Cause wyse men to fal. 1616 DRAXE *Anc. Adag.* 236 Wine and women make wisemen runagates. 1621 BURTON *Anat. Mel.* i. ii. iii. xiii (1836) 193 Those two main plagues, and common dotages of humane kind, wine and women,

which have infatuated and besotted myriads of people. They go commonly together 1727 GAY *Begg. Op.* ii i Women and wine should Life employ 1819 BYRON *Juan* II. clxxxviii Let us have wine and women, mirth and laughter. 1882 THACKERAY *Philip* vii As Doctor Luther sang, Who loves not wine, woman, and song, He is a fool his whole life long.

Wine and youth increase love.

c 1386 CHAUCER *Phys. T.* C 59 For wyn and youthe doon Venus encrece, As men in fyr wol casten oile or grece.

Wine by the savour, bread by the colour (heat).

1578 FLORIO *First Fruites* f. 29 Wine by the saour, and bread by the heate. 1666 TORRIANO *Ital. Prov.* 186 Bread by the colour, and wine by the taste

Wine-counsels seldom prosper.

1640 HERBERT *Ouill. Prov.* Wks (1859) I. 354.

Wine ever pays for his lodging.

1640 HERBERT *Ouill. Prov.* Wks. (1859) I. 360.

Wine is a turncoat (first a friend, then an enemy).

1640 HERBERT *Ouill. Prov.* Wks. (1859) I. 360.

Wine is old men's milk.

1534 COGAN *Haven of Health* (1630) 244 To old men, wine is as sucke to young children, and is therefore called of some *Lac senum*. 1803 MALKIN *Gil Blas* x. i You reprobate the ignorance of those writers who dignify wine with the appellation of old men's milk.

Wine is the best liquor to wash glasses in.

1738 SWIFT *Pol. Conversat.* ii Wks. (1856) II. 350 *Ld. S. John*, bring clean glasses. *Col.* I'll keep mine; for I think wine is the best liquor to wash glasses in.

Wine makes all sorts of creatures at table.

1640 HERBERT *Ouill. Prov.* Wks. (1859) I. 360.

Wine makes old wives wenches.

1639 J. CLARKE *Paræm.* 192.

Wine that cost nothing is digested before it be drunk.

1640 HERBERT *Ouill. Prov.* (1859) I. 360.

Wine washeth off the daub.

1732 T. FULLER *Gnom.* 253.

Wine wears no breeches.

1659 HOWELL *Eng. Prov.* 7/1.

Wink and choose.

1621 BURTON *Anat. Mel. Democr.* to Rdr. (1651) 46 Go backward or forward, choose out of the whole pack, wink and choose: you shall find them all alike. 1678 RAY *Prov.* 347 One may wink and choose.

Wink at small faults.

1339 J. CLARKE *Parom* 225 Wink at small faults 1721 KELLY *Scot. Prov.* 341 Wink at small faults, for you have great ones yourself 1594-5 SHAKS *Rom. & Jul. V.* iii 291 I, for winking at your discords . . . Have lost a brace of kinsmen 1598-9 *Ilen V. II* ii. 55 If little faults, . . . Shall not be wink'd at, how shall we stretch our eye When capital crimes, . . . Appear before us?

Winkabank and Temple brough / will buy all England through and through.

1678 RAY *Prov.* 340 Yorkshire. Winkabank and Temple brough, Will buy all England through and through. Winkabank is a wood upon a hill near Sheffield where there are some remainds of an old Camp. Temple brough stands between the Rother and the Don. . . . It is a square plat of ground encompassed by two trenches.

Winter finds out what summer lays up.

1678 RAY *Prov.* 219.

Winter is summer's heir.

1678 RAY *Prov.* 218.

Winter never rots in the sky.

1612-15 EP. HALL *Contempl.* XIII. 1 (1825) I 368 God . . . chooses out a fit season for the execution. As we use to say of winter, the judgments of God do never rot in the sky, but shall fall, if late, yet surely, yet seasonably. 1642 D. ROGERS *Naaman* ix 264 Beware therefore of extremities, and till the Lord hath truly brought down thy winter out of the sky, know it will never rot there.

Winter thunder (bodes) summer hunger.

1721 KELLY *Scot. Prov.* 353 Winter thunder, summer hunger. 1846 DENHAM *Prov.* (Percy Soc.) 3 Winter thunder, bodes summer hunger.

Winter-time for shoeing, / peascod-time for wooing.

1846 DENHAM *Prov.* (Percy Soc.) 64.

Winter's thunder and summer's flood / never boded Englishman good.

1670 RAY *Prov.* 44.

Winter's thunder makes summer's wonder.

1636 CAMDEN *Rem.* 310 Winter's thunder makes Summer's wonder. 1658 T. WILLSFORD *Natures Secrets* 113 Thunder and lightning in Winter . . . is held ominous . . . and a thing seldome seen, according to the old Adigy, Winters thunder, is the Sommers wonder.

Wisdom hath one foot on land, and another on sea.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 346.

Wise men are caught in (with) wiles.

1205 LAYAMON *Brut* (Madden) i. 32 Nis nower nan so wis man That me ne mai bi-swiken. [There is nowhe so wise a man that one may not deceive.] 1639 J. CLARKE *Parom* 266 Wise men are caught in wiles. 1721 KELLY *Scot. Prov.* 360 Wise men are caught with wiles I have writ down this proverb as the English have it, because in *Scot.* it is smutty.

Wise men change their mind, fools never.

1631 MABBY *Celestina* (T. T.) 104 A wise man allieeth his purpose, but a foole persevereth in his lolly. 1855 BOHN *Handbk. Prov.* 570

Wise men have their mouth in their heart, fools their heart in their mouth.

1477 RIVERS *Dicles & Sayings* (1877) 140 And another said the tonge of a discrete man is in his herte & the herte of a foole is in his tonge. 1630 BRATHWAIT *Eng. Gent.* (1611) 47 These are those foolles, which carry their Hearts in their Mouthes; and farre from those wise men, which carry their Mouthes in their Hearts 1855 BOHN *Handbk. Prov.* 570.

Wise men learn by other men's harms (mistakes); fools, by their own.

[L. PLAUTUS *Mercator* iv. 7 40 (interpolated) *Felicitas is sapit qui periculo alieno sapit* He is happy in his wisdom, who is wise at the expense of another.] c. 1374 CHAUCER *Troilus* iii. 329 For wysē ben by folēs harm chastysed. 1732 T. FULLER *Gnom.* 251 Wise Men learn by other Men's Harms, Fools, by their own.

Wise men make proverbs and fools repeat them.

1710 S. PALMER *Moral Essays on Prov.* Pref. viii Wise men make Proverbs, but Fools Repeat 'em. 1857 DEAN RAMSAY *Remin.* v (1911) 198 *Fules mak' fables, and wise men eat em* . . . was said to a Scottish nobleman . . . who readily answered, 'Ay, and Wise men make proverbs and fools repeat 'em'.

Wise men propose, and fools determine.

1692 R. L'ESTRANGE *Fables* CXXII (1738) 139 Right reason deliberates . . . The old saying is a shrewd one; that *Wise men propose, and fools determine*.

Wisest is he who recks not who is rich.

[L. (in Ellesmere MS., margin) *Inter omnes altior existit, qui non curat in cuius manu sit mundus.*] c. 1386 CHAUCER *W. of Bath's Prol.* 326 The wyse astrologien Pan Ptholome, that seith this proverbe in his Almageste, 'Of alle men his wisdom is the hyeste, That rekkeeth never who hath the world in honde'.¹ [¹ i.e. who has abundant wealth.]

Wish and wish on.

1852 E. FITZGERALD *Polonius* 13 'Wish and wish on'. . . . Who has many wishes has generally but little will. Who has energy of will has few diverging wishes.

Wishers and woulders be no good householders.

c 1510 STANBRIDGE *Vulgaria* (E.E.T.S.) 30 Wysshers and wolders be small housholders. 1546 J. HEYWOOD *Prov.* (1867) I xi 26 Sonne (quoth he) as I haue herd of myne olders, Wishers and wolders be no good householders. 1614-16 *Times Whistle* vii 3276-8 But the olde proverbe is exceeding true, 'That these great wishers, & these common woulders, Are never (for the moste part) good householders'. 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 108 Wishers and walders are poore householders. 1870 SCHAFF *Comm. Prov.* xxi. 25-6. Wishers and woulders are neither good householders nor long livers.

Wishes never can fill a sack.

1666 TORRIANO *Ital. Prov.* 29 By longing thou shalt never fill up thy sack. 1855 BOHN *Handbk. Prov.* 570 Wishes never can fill a sack.

• **Wit and wisdom is good warison.¹**

c. 1300 *Hending* 3 Wyt and wysdom is god warysoun. [¹ provision or store.]

Wit is folly unless a wise man hath the keeping of it.

1813 RAY *Prov.* 174.

Wit once bought / is worth twice taught.

1670 RAY *Prov.* 157.

Wit, whither wilt thou?

[Phrase addressed to one who is talking too much or foolishly.] 1617 *Greene's Groat's W. Wit* Pref. A 2 Thus olde Ballad made in Hell. *Ingenio perit, qui miser ipse meo.* Wit, whither wilt thou? woe is me.

1599-1600 SHAKS. *A.Y.L.* I. ii. 60 How now, wit! whither wander you? *Ibid.* IV. i. 174 A man that hath a wife with such a wit, he might say, 'Wit, whither wilt?'

Witch of Endor.

[(in allusion to 1 *Sam.* xxviii. 7). a fanciful term for (a) a bewitching person; (b) a medium.] 1819 CRESS SPENCER *Let.* 15 Nov. in *Sarah, Lady Lytton's Corr.* (1912) viii. 217 That witch of Endor, the Duchess of Devon, has been doing mischief of another kind. 1919 R. R. MARETT in *Q. Rev.* Apr. 458 In the West End a *séance* with a Witch of Endor is doubtless to be obtained for a suitable fee.

Witches' Sabbath.

[A midnight meeting of witches, presided over by the Devil, held as an orgy or festival.] a. 1660 F. BROOKE tr. *Le Blanc's Trav.* 312 Divers Sorcerers . . . have confessed that in their Sabbaths, . . . they feed on such fare. 1785 POPE *Ep.* *Lady* 239 As Hags hold Sabbaths, less for joy than spite, So these

their merry, miserable Night. 1883 *Harper's Mag.* 831 2 It might have been . . . a veritable Witches' Sabbath.

Wite¹ your teeth if your tail be small.

1721 KELLY *Scol. Prov.* 355 *Wite your teeth if your tail be small.* Spoken to them that have good meat at their will. [¹ blame.]

Wite¹ yourself if your wife be with bairn.

1721 KELLY *Scol. Prov.* 357 *Wite yourself if your wife be with bairn.* Spoken when people's misfortunes come by their own blame. [¹ blame.]

With a wet finger.

[= with the utmost ease] 1542 UDALL *Apoph.* To Rdr., Reade waie and recourse maie with a weate finger easily be found out. 1602 DEKKER *Honest W'h.*, Pt. I. v. 1 (Merm.) 170 Trust not a woman when she cries, For she'll pump water from her eyes With a wet finger. 1754 FOOTE *Knight's* I. Wks. (1799) I 69 If Dame Winifred were here she'd make them all out with a wet finger.

With all your joy join all your jeopardy.

1546 J. HEYWOOD *Prov.* (1867) II. xi. 83 With all your ioye, ioygne all your ieoperdie.

With as good will as e'er boy came from school.

1639 J. CLARKE *Paræm.* 186. 1593-4 SHAKS. *Tam. Shrew* III. ii. 153 *Tra.* Signior Gremio, came you from the church? *Gre.* As willingly as e'er I came from school.

With cost one may make pottage of a stool-foot.

1678 RAY *Prov.* 70.

With customs we live well, but laws undo us.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 361.

With Latin, a horse, and money, thou wilt pass through the world.

1666 TORRIANO *Ital. Prov.* 91 With a Florin, Latin and a good Nag, one may find out the way in any Country 1809 MALKIN *Gil Blas* x. x Those who can talk Latin may always find their way to Rome. 1855 BOHN *Handbk. Prov.* 570 With Latin, a horse, and money, thou wilt pass through the world.

With one's finger in one's mouth.

[= (a) helplessly inactive, (b) with nothing accomplished, 'looking foolish'.] 1649 CROMWELL *Left.* 14 Nov. To stand with our fingers in our mouths. 1874 in *Spectator* (1891) 28 Mar. 443 He returned to Ireland with his finger in his mouth.

With respect to the gout, / the physician is but a lout.

1666 TORRIANO *Ital. Prov.* 107 In the gout the Physician sees no cure. 1855 BOHN *Handbk. Prov.* 31 With respect to the gout, the physician is but a lout. *Span.*

With the Gospel one becomes a -heretic.

1666 TORRIANO *Ital. Prov.* 81 With the Gospel sometimes a body becomes an Heretick 1853 ABP. TRENCH *Prov.* III (1891) 56 How curious . . . the confession . . . that the maintenance of the Roman system and the study of Holy Scripture cannot go together. . . . With the Gospel one becomes a heretic¹ [¹ *Con l'Evangelo si diventa eretico.*]

With the King and the Inquisition, hush!

1855 BOHN *Handbk. Prov.* 570. *Span.*

With time and patience the leaf of the mulberry-tree becomes satin.

1659 HOWELL *Eng. Prov., New Sayings*, 2 Cent 3/2 With Time, and Art, the Mulberry leafs grow to be sattin 1865 ABP. TRENCH, *Poems, Provs., Turk. & Pers.* XXI 303 What will not time and toil?—by these a worm Will into silk a mulberry leaf transform.

Witham eel, and Ancum pike, / in all the world there is none syke.

1613-22 DRAYTON *Polyolb.* XXV. 307-10 (1876) III. 151 As *Kestven* doth boast, her *Wytham* so have I, My *Ancum* (only mine) whose fame as far doth fly, For fat and dainty *Eels*, as hers doth for her *Pike*, Which makes the proverb up, the world hath not the like (Selden's note:—*Wytham Eele*, and *Ancum Pike*, In all the world there is none *syke*.)

Witham pike: / England hath none like.

1662 FULLER *Worthies, Lincs.* (1840) II 262 English pikes, wherein this county is eminent, especially in that river which runneth by Lincoln, whence . . . 'Witham pike England hath none like' 1896 BEALBY *Dau. of Fen viii* The fish fully justified the local saying, 'Witham pike, none like'. It was big and fat and beautifully marked.

Withhold not thine hand from showing mercy to the poor.

1678 RAY *Adag. Hebr.* 412.

Without business, debauchery.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 363.

Without Ceres and Bacchus, Venus grows cold.

[L. TERENCE *Eunuch.* IV. V. 6 *Sine Cerere et Libero friget Venus.*] 1593 PEELE *Edw. I.* II. 86-9 Wks. (1888) I. 101 I learned in school, That love's desires and pleasures cool Sans Ceres' wheat and Bacchus' vine.

Without danger we cannot get beyond danger.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 363.

Without favour none will know you, and with it you will not know yourself.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 324.

Without herb-John¹ no good pottage.

[1658 GURNALL *Chrn. in Armour* II. 12 (in DAVIES *Sup. Glos* 309) *Herb-John* in the pot does neither much good nor hurt] 1659 NOWELL *Eng. Prov.* 13/1 Without herb-John, no good pottage [¹ some tasteless pot-herb]

Without welt or guard.

[= without ornamentation or trimming; also used fig.] c. 1590 GRIGNE *Fr. Bacon* 2140 Marke you waistlers, hears a plaine honest man, without welt or garde. 1592 — *Upsl. Courtes* B 3b I sawe they were a plaine payre of Cloth breeches, without eyther welt or garde. 1594 NASH *Unf. Trav.* (1920) 8 He kept a plaine alehouse without welt or gard of anye iuybush. 1620 SHUTE *ION Quix* II v (1908) II. 220 I was christened Teresa, without welt or gard, nor additions of Don or Dona.

Without wisdom wealth is worthless.

[1611 BIBLE *Prov.* XVI. 16 How much better is it to get wisdom than gold!] c. 1275 *Provs. of Alfred* (Skeat) A 119 Wyp-vte wysdome is weole wel vnuurp [Without wisdom wealth is of little value]

Wives must be had, / be they good or bad.

1639 J. CLARKE *Param.* 328.

Woe be to him whose advocate becomes his accuser.

1678 RAY *Adag. Hebr.* 403 Woe be to him whose advocate becomes his accuser . . . God required propitiatory sacrifices of his people; when they offered them up, as they should, they did receive their pardon upon it, But if they offered the blind or lame, &c., they . . . increased their guilt. And thus their advocate became their accuser.

Woe be to the wicked, and woe be to them that cleave to them: or to their neighbours that live near them.

1678 RAY *Adag. Hebr.* 412.

Woe's to them that have the cat's dish, and she aye mewling.

1721 KELLY *Scot. Prov.* 343 *Wo's to them that have the cat's dish, and she ay meunting* Spoken when people owe a thing to, or detain a thing from needy people, who are always calling for it.

Woe to him that is alone.

[BIBLE (Latin Vulgate) *Eccles.* iv. 10 *Vae soli quia cum ceciderit, non habet subleuantem se.* 1382 WYCLIF—Woe to hym that is alone, for whanne he fallith, he hath noon reysynge him.] c. 1200 *Ancient Riuale* (Camden Soc.) 252 Wo is him that is euer one, uor hwon he ualleth he naueth hwo him areare.¹ c. 1374 CHAUCER *Troilus* I. 694-5 The wysse seyth, wo him that is allone, For, and he falle, he hath noon help to ryse. [¹ to raise.]

Woe to the house where there is no chiding.

1640 HERBERT *Oull. Prov. Wks.* (1859) I. 338.

Woe worth ill company, quoth the kae of Camnethen.

1721 KELLY *Scot. Prov.* 345 *Wo worth ill company, quoth the kae of Camnethen.* Spoken when we have been drawn by ill company into an ill thing. A jack-daw in *Camnethen* learned this word from a guest in the house when he was upon his penitentials after hard drinking.

Woeiful is the household that wants a woman.

c. 1460 Towneley *Myst*, 2nd *Shep. Play* 420 Ffull wofull is the householde That wantys a woman.

Woes unite foes.

1832 A. HENDERSON *Scot. Prov.* (1881) 20 Waes unite faes.

Wolves rend sheep when the shepherds fail.

[L. ALANUS DE INSULIS *Liber Parabolarum* i. 31 *Sub molli pastore capit lanam lupus, et grex Incustoditus dilaceratur eo.*] c. 1386 CHAUCER *Phys. T. C* 101 Under a shepherde softe and necligent The wolf hath many a sheep and lamb to-rent.

Woman is the confusion (woe) of man.

[L. VINCENT DE BEAUVAIS¹ *Spec Hist.* x 71 *Mulier est hominis confusio*] c. 1386 CHAUCER *Melub. B*² 2294 If that women were nat goode, . . . our lord god . . . wold never hav wrought hem, ne called hem help of man, but rather confusioun of man — *Nun's Priest's T. B*³ 4354 *Mulier est hominis confusio.* 1546 J. HEYWOOD *Prov.* (1867) II. vii. 68 A woman. As who saith, wo to the man. 1576 PETTIE *Pettie Pall.* (Gollancz) II. 126 I think them [women] made of God only for a plague and woe unto men, as their name importeth. [¹ died c. 1264.]

Women and dogs set men together by the ears (cause much strife).

1541 *Schoolho. of Women* 689, in HAZLITT *Early Pop. Poet.* iv. 131 The prouder olde accordeth right: Women and dogges cause much strife. 1639 J. CLARKE *Parcem.* 117.

Women and hens through too much gadding are lost.

1620 SHELTON *Quix* II. xlix (1908) III. 165 The honest maid [is] better at home with a bone broken than a-gadding; the woman and the hen are lost with stragglng. 1666 TORRIANO *Ital. Prov.* 10 Women and hens, by too much gadding are lost.

Women and music should never be dated.

1773 GOLDSMITH *She Stoops to C.* III (Globe) 663 *Miss Hard.* I must not tell my age. They say women and music should never be dated.

Women and wine, game and deceit, / make the wealth small, and the wants great.

1721 KELLY *Scot. Prov.* 353 *Women and wine, game and deceit, Make the wealth small, and*

the wants great. This is the translation of an old monkish rhyme *Pisces, perdisces, vinum, nec non meretrices Corruptum cistam,* & *quicquid poris in islam.*

Women are always in extremes.

1639 J. CLARKE *Parcem.* 118.

1598-9 SHAKS *Much Ado V. 1.* 182 If she did not hate him deadly, she would love him dearly.

Women are born in Wiltshire, brought up in Cumberland, lead their lives in Bedfordshire, bring their husbands to Buckingham, and die in Shrewsbury.

1658 *Wit Restor'd* 99 Women are borne in *Wiltshire*, Brought up in *Cumberland*, Lead their lives in *Bedfordshire*, Bring their husbands to *Buckingham*, and dye in *Shrewsbury.* 1662 FULLER *Worthies*, Shrops. (1840) III. 54 'He that fetcheth a wife from *Shrewsbury* must carry her into *Staffordshire*, or else shall live in *Cumberland*' The staple-wit of this vulgar proverb, consisting solely in similitude of sound, is scarce worth the inserting. 1738 FRANKLIN *Poor Rich. Alm.* March Jack's wife was born in *Wiltshire*, brought up in *Cumberland*, led much of her life in *Bedfordshire*, sent her husband into *Huntingdonshire* in order to send him into *Buckinghamshire*. But he took courage in *Hartfordshire*, and carried her into *Staffordshire*, or else he might have lived and died in *Shrewsbury*.

Women are like wasps in their anger.

1616 BRETON *Cross. Prov. Wks.* (1879) II. App. III *Woemen are like Waspes in their anger.* 1639 J. CLARKE *Parcem.* 217 Women be waspes if angered.

Women (Wives and wind) are necessary evils.

1576 PETTIE *Pettie Pall.* (Gollancz) II. 166 You, Gentlemen, may learn hereby . . . to use them [women] as necessary evils. 1639 J. CLARKE *Parcem.* 118. 1721 KELLY *Scot. Prov.* 355 *Wives and wind are necessary evils.*

Women are the devil's nets.

1520 *Calisto & Melib.* A ij b Yt is an old sayeng That women be the dyuells nets, and hed of syn.

Women in state affairs are like monkeys in glass-shops.

1659 HOWELL *Eng. Prov.* 12/2.

Women laugh when they can, and weep when they will.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 355.

Women must have their wills while they live, because they make none when they die.

1678 RAY *Prov.* 63.

Women naturally deceive, weep and spin.

[Med L. *Fallere, flere, nere, dedit Deus in muliere*] c. 1336 CHAUCER *W. of Bath's Prol.* D 401 Deceite, weping, spinning god hath yive To women kindly, whyl they may live c. 1430 LYGATE *Of Deceitful Women* 29-33 in SKEAT *E.E.P.* 113 Women, of kinde, have condicions three; The first is, that they be fulle of deceit, To spinne also it is hir propertee, And women have a wonderfull conceit, They wepen oft, and al is but a sleight 1589 PULLINHAM *Eng Poetrie* i. vii (Arb.) 29 This . . . was written (no doubt by some forlorne lover, or els some old malicious Monke) . . . *Fallere flere nere mentiri nique tacere Ille quinque vere statuit Deus in muliere.*

Women, priests, and poultry, have never enough.

1670 RAY *Prov.* 30.

Women think place a sweet fish.

1678 RAY *Prov.* 59.

Women will have the last word.

1541 *Schoolho. of Wom.* 75 in HAZLITT *Early Pop. Poet.* iv. 108 That be their reason not worth a t—de, Yet wil the woman haue the last word.

Women will have their wills.

1547 A. BORDE *Brev of Helthe* (1557) f. lxxxii Let every man please his wyle in all matters, and . . . let her haue her owne wyl, for that she wyll haue who so euer say nay. 1639 J. CLARKE *Param.* 329.

Women will say anything.

1610-11 SHAKS. *Wint. T.* I. ii. 131 Women say so, That will say anything.

Women's counsel is cold.

[Icelandic prov. *Köld eru opt Kyenna-ráð* (cold, i.e. fatal, are often women's counsels)] c. 1275 *Pross. of Alfred* (Skeat) A 336 Cold red is quene red (cold advice is women's advice) c. 1386 CHAUCER *Nun's Priest's T.* 4416 Wommannes counsels been ful ofte colde, Wommannes counsel broghte us first to wo, And made Adam fio paradys to go.

Won with the egg and lost with the shell.

1575 GASCOIGNE *Posies; Advent of Master F. J.* (1907) 450 Nor woman true but even as stories tell, Wonne with an egge, and lost againe with shell.

Wonder at nothing.

[L. HORACE *Epist.* i. vi. 1 *Nil admirari, prope res est una, Numici, Solaque, quæ possit facere et servare beatum.* To wonder at nothing is about the one and only thing, Numicius, which can make a man happy, and keep him so.] 1821 BYRON *Juan* v. 100 I ne'er could see the very Great happiness of the 'Nil Admirari'. 1881 DEAN PLUMPTRE: *Ecclesiastes* v. 8 The words 'wonder not' tells us . . . who had been his teachers. In that counsel we have a distinct echo from one

of the floating maxims of Greek proverbial wisdom, from the *Μῦθον θαυμάζω* ('wonder at nothing') of Pythagoras . . . which has become more widely known through the *Nil admirari* of Horace. 1833 J. PAXON *Thacker* than W. xiv The *Asklua* Club, which . . . was a somewhat 'used up' and *nil admirari* society.

Wonder is the daughter of ignorance.

1629 L. ADAMS *Serm.* (1861-2) t. 411 Wonder you at this? Wonder is the daughter of ignorance, ignorance of nature.

Wonders will never cease.

1812 LAYR *Jack Hinton* xx. The bystanders . . . looked from one to the other, with expressions of mingled surprise and dread . . . 'Blessed hour, . . . wonders will never cease'. 1885 C. ROWE: *Bismarck* (1898) x. 339 Bismarck had . . . been kissed and hugged by his Majesty. . . . The world had been again reminded . . . that wonders, truly, would never cease.

Wood half-burnt is easily kindled.

1557 G. CAVENDISH *Life of Card. Wolsey* (1893) 112 Nowe we may perceiue the old malice begynnyth to breake owt, & newly to kyndell the brand that after proved to a great fier 1640 HILBERI *Orill Prov. Wks.* (1859) I 345 Wood half-burnt is easily kindled.

Wood in a wilderness, moss in a mountain, and wit in a poor man's breast, are little thought of.

1641 D. FERGUSON *Scot. Prov.* (Revenidge) 108 Wit in a poore mans head, mosse in a mountain ayades nothing. 1721 KELLY *Scot. Prov.* 347 Wood in a wilderness, moss in a mountain, and wit in a poor man's breast are little thought of

Wooers and widows are never poor.

a. 1553 UDALL *Rouler D.* i. ii (Arb.) 16 11r Thousande pound . . . Is muche neere about two hundred and tiftie, Howebeit wooers and Widowes are neuer poore.

Wooing for woeing; banna for banning.

1546 J. HILWOOD *Prov.* ii. vii. 68 Had I not beene wilcht, . . . The termes that longe to wedding had warnde mee, First wooing for woeing, banna for banning.

Words and feathers the wind carries away.

1651 HERBERT *Jac. Prud. Wks.* (1859) I. 368.

Words are but sands, / but 'tis money buys lands.

1659 HOWELL *Eng. Prov.* 11/2.

Words are but wind.

c. 1200 *Ancrene R.* 122 Hiwat is word bute wind? c. 1390 GOWLER *Conf. Am.* iii. 2768 For word is wynd, bot the maustrie is that a man himself defende Of thing which is noght to commende. 1509 BARCLAY *Ship of Fools* (Jamieson) I. 207 Wordes ar but wynde. 1616 DRAKE *Anc. Adag.* 204 Words are but winde. 1650 COWLEY *Guardian* i. iii

I'm . . . given to jeering: but what, man? words are but wind. 1652 FULLER *Com. on Christ's Tempt.* in *Ser. Serm.* (1891) II. 44 Some will say, Words are but wind, but God's are real words, such as fill and fat those that depend upon them.

1592-8 SHAKS *Com. Err.* III. i. 75 A man may break a word with you, sir, and words are but wind. 1594-5 L L L. IV. iii. 68 Vows are but breath, and breath a vapour is. 1598-9 *Much Ado* V. ii. 53 Foul words is but foul wind.

Words are but wind, / but blows unkind (dunts¹ are the devil).

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 108 Words are but wind, but dunts are the devil 1659 HOWELL *Eng. Prov.* 14/2 Words are but wind but blows unkind 1721 KELLY *Scot. Prov.* 310 Words go with the wind, but dunts are the devil. [¹ hard blows]

Words are wise men's counters, the money of fools.

1651 HOBBS *Leviathan* I. iv (1904) 18 Words are wise mens counters, they do but reckon by them: but they are the money of fooles, that value them by the authority of an Aristotle, a Cicero, or a Thomas. 1903 JAS BRYCE *Biograph. Stud.* Ld. *Beaconsfield* 40 In his fondness for particular words and phrases there was a touch . . . of the cynical view that words are the counters with which the wise play their game.

Words bind men.

[L. *Verba ligant homines, taurorum cornua funes.*] 1621 BURTON *Anat. Mel.* III. ii. iii. iv (1651) 484 It was Cleopatras sweet voice, and pleasant speech which inveigled Anthony. . . . *Verba ligant hominem, ut taurorum cornua funes*, as bulls horns are bound with ropes, so are mens hearts with pleasant words

Words cut (hurt) more than swords.

[Gk. PHOCYLIDES *Sententiae* 124 "Ὀπλον τοῦ λόγου ἀνδρὶ τομωτέρον ἐστὶ σιδήρου. The tongue is a sharper weapon than the sword.] c. 1200 *Ancrene Riwe* 74 Mo sleað word þene sword. 1621 BURTON *Anat. Mel.* I. ii. iv. iv. (1651) 196 It is an old saying, a blow with a word strikes deeper than a blow with a sword. 1659 HOWELL *Eng. Prov.* 13/1. 1670 RAY *Prov.* 158 Many words hurt more then swords. 1878 J. A. SYMONDS *Sidney* 13, 15 A letter written by Sir Henry Sidney to his son . . . may here be cited . . . 'A wound given by a word is oftentimes harder to be cured than that which is given with the sword.'

Words go with the wind, but strokes are out of play.

1721 KELLY *Scot. Prov.* 340.

Words have long tails, and have no tails.

1678 RAY *Prov.* 221.

Words may pass, but blows fall heavy.

1678 RAY *Prov.* 354 *Somerset.*

Work for nought makes folk dead sweir.¹

1721 KELLY *Scot. Prov.* 341 [¹ lazy.]

Working and making a fire / doth discretion require.

1640 HERBERT *Outl. Prov. Wks.* (1850) I. 327

Wotton under Weaver, / where God came never.

1536 CAMDEN *Britan. Staffs.* (1722) I. 642 The spots continue long undissolv'd, so that, concerning a Country-Village here call'd Wotton, seated at the bottom of *Weaver-hill*, the Neighbours have this rhyme: *Wotton under Weaver*, where God came never.

Would, No, I thank you, had never been made.

1678 RAY *Prov.* 77.

Would you know what money is, go borrow some.

1640 HERBERT *Outl. Prov. Wks.* (1850) I. 335 Would you know what money is, go borrow some 1841 S. WARREN *Ten Thous. a-Year* iv 'If you want to learn the value of money, try to borrow some'. . . and Titmouse was now going to learn that useful but bitter lesson.

Wranglers never want words.

1670 RAY *Prov.* 31.

Write down the advice of him who loves you, though you like it not at present.

1666 TORRIANO *Ital. Prov.* 51 The counsel of one who wisheth thee well, write it down, though it seem cross 1855 BOHN *Handbk. Prov.* 572 Write down the advice of him who loves you, though you like it not at present.

Wrong has no warrant.

1841 D. FERGUSSON *Scot. Prov.* (Beveridge) 108 Wrong has nea warrant. 1721 KELLY *Scot. Prov.* 349 *Wrong has no warrant.* No man can pretend authority to do an ill thing.

Wrong hears, wrong answer gives.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 108 Wrong hears, wrong answer gives.

Wronglaws maketh short governance.

c. 1470 HARDING *Chron.* LXXXVI. v Wronge lawes maketh short gouernance.

Wrong never comes right.

1853 ABP. TRENCH *Prov.* I (1894) 8 *Wrong never comes right.* 1882 BLACKMORE *Christowel* XXII Bad work cannot be turned into good; any more than wrong can be turned into right, in this world. 1888 MRS. OLIPHANT *Second Son* II 'Then it all comes right again.' 'What's wrong can never be right,' said Pax.

Wroth as the wind.

13.. *E. E. Allit. P. C.* 410 He wex¹ as wroth as þe wynde towards oure lorde. 1393 LANGLAND *P. Pl. C.* IV. 486 As wroth as the wynd, wex¹ Mede ther-after. [¹ became.]

Y

Ye be a baby of Beelzebub's bower.

1362 LANGLAND *Piers Ploum.* A II. 100 A
bastard i-boren of Belsabubbes Kunne
1546 J. HEYWOOD *Prov.* (1867) II IV 51 But
ye be a baby of Belsabubs bowie.

**Ye be young enough to mend, but
I am too old to see it.**

1546 J. HEYWOOD *Prov.* (1867) II IX 74 Ye be
yong enough to mende, I agrie it, But I am
(quoth she) to old to see it.

**Ye breed of the gowk (cuckoo), ye
have not a rhyme but anc.**

1591 FLORIO *Sec. Frutes* 39 Thou haste it
euer in thy mouth, even as the cuckoo song
1641 D. FERGUSSON *Scot. Prov.* (Beveridge)
112 We [sic] breid of the gowk, ye have
not a ryme but anc. 1721 KELLY *Scot. Prov.*
362 *You breed of the Gowke, you have ay but
one Song.* Spoken to them that always
insist upon one thing.

**Ye breed of the miller's dog, ye lick
your mouth (lips) ere the poke
be open.**

1641 D. FERGUSSON *Scot. Prov.* (Beveridge)
112 Ye breed of the millers dog, ye lick
your mouth or the pok be open 1721 KELLY
Scot. Prov. 361 *You breed of the miller's
dog, you lick your lips e'er the poke be open.*
Spoken to covetous people, who are eagerly
expecting a thing, and ready to receive it,
before it be proffered.

**Ye come o' the M'Taks, but no o'
the M'Gies.**

1832 A. HENDERSON *Scot. Prov.* (1881) 147
Ye come o' the M'Taks, but no o' the M'Gies.
[You take what you can get, but will give
nothing.]

Ye drive a snail to Rome.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge)
112.

Ye had as lief go to mill as to mass.

1636 CAMDEN *Rem.* 310.

**Ye hae a conscience like Colding-
ham¹ common.**

1862 A. HISLOP *Scot. Prov.* [ed. 3] 328 Ye hae
a conscience like Coldingham common.
'Coldingham moor, or common, was an
undivided waste of above 6,000 acres. The
saying is applied to persons of lax principles.'
[¹ Berwick.]

**Ye hae little need o' the Campsie
wife's prayer, 'That she might aye
be able to think enough o' hersel'.**

1862 A. HISLOP *Scot. Prov.* [ed. 3] 330.

Ye shall never labour younger.

1546 J. HEYWOOD *Prov.* (1867) I. IX. 17 Set
forward, ye shall neuer labour yonger. 1579

LYLY *Euphues* (Arb.) 65 Take heart at grasse,
younger thou shalt neuer be

1593-4 SHAKS *Tam. Shrew.* Ind II. 146 Let
the world ship we shall ne'er be younger.

Ye should be a king of your word.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge)
112.

Ye will get waur¹ bodes² ere Beltan.³

1641 D. FERGUSSON *Scot. Prov.* (Beveridge)
112 Ye will get wat bodes or Beltan. 1721
KELLY *Scot. Prov.* 368 *You may get ware
bode e'er Beltan* Spoken to them that refuse
a present good offer [¹ worse. ² offers ³ May
Day]

**Ye would make me go to bed at
noon.**

1546 J. HEYWOOD *Prov.* II VII. 69 It semeth
ye wolde make me go to bed at noone.

1605-6 SHAKS. *K. Lear* III vi. 92 *Lear.*
We'll go to supper i' the morning. so, so, so.
Fool And I'll go to bed at noon.

Years know more than books.

1640 HERBERT *Outl. Prov. Wks* (1859) I. 359.

Yellow bellies.

1787 GROS: *Provinc. Glos., Lanc.* (1811) 193
Yellow bellies. This is an appellation given
to persons born in the Fens, who, it is jocu-
larly said, have yellow bellies, like their eels.
1895 ADDY *Household Tales* Introd. XXIX
Dr Morton . . . who was born in a Lincoln-
shire village, . . . never thought that the
Yellow Bellies 'were . . . yellow, but some-
thing of a bronze shade'. 1896 BEALBY
Daughter of Fen xiii 'That's allus the waay
wi' you yaller-bellies, I noâlice', clumed in
Brewster Bletherwell.

Yellow Jack.

[= yellow fever] 1833 MARRYAT *P. Simple*
XXIX With regard to Yellow Jack, as we calls
the Yellow fever, it's a devil incarnate.

Yellow peril.

[= a supposed danger of invasion of Europe
by Asiatic peoples.] 1900 *Daily News*
21 July 3/5 The 'yellow peril' in its most
serious form. 1911 *Spectator* 2 Dec. 936 In . . .
The Air Scout . . . [the] 'Yellow Peril' has
come upon the 'White World'. It is not
Japan that is threatening the West. . . . It
is China that has awoken.

**Yellow's forsaken, and green's for-
sworn, / but blue and red ought to
be worn.**

1862 A. HISLOP *Scot. Prov.* [ed. 3] 334 Yellow's
forsaken, and green's forsworn, but blue and
red ought to be worn. In allusion to the
superstitious notions formerly held regarding
these colours.

Yelping curs will raise mastiffs.

1721 KELLY *Scot. Prov.* 360 *Yelping curs will
raise mastiffs.* Spoken when mean and un-

worthy people, by their private contentions, cause difference among greater persons

Yesterday will not be called again.

a. 1529 SKELTON *Magnif.* 2057 *Pouer.* Ye, syr, yesterday wyll not be callyd agayne. 1546 J. HEYWOOD *Prov.* (1867) II. IX. 74 Well well (quoth she) what euer ye now saie. It is too late to call again yesterdaie. 1616 N. BRETON *Cross Prov.* Wks. (1879) II, App. III. No man can call again yesterday. 1692 R. L'ESTRANGE *Æsop's Fab.* ccv (1738) 221 'Tis to no purpose to think of recalling yesterday.

1595-6 SHAKS. *Rich. II* III. II. 69 One day too late, I fear me, noble lord, Hath clouded all thy happy days on earth. O! call back yesterday, bid time return.

York, you're wanted.

1816 T. MORTON *The Slave* I i *Fog.* (To Sailors). . . . What, you won't go? Holloa, York you're wanted. *Enter SAM SHARPSET* . . . Miss V. F. Who is that? *Gov.* His name is Sharpset' he's his Yorkshire mentor. 1866 N. & Q 3rd Ser. X 355 'York, you're wanted.'—This phrase is commonly used on board a man-of-war when something goes wrong by reason of the absence of 'the right man' from the 'right place'.

You are a man among the geese when the gander is away.

1670 RAY *Prov.* 177 You're a man among the geese, when the gander's away *Chesh.*

You are a man of Duresley.

1662 FULLER *Worthies, Glouc.* (1840) I. 551 'You are a man of Duresley.' It is taken for one that breaks his word, and faileth in performance of his promises; parallel to *Fides Græca*, or *Fides Punica*. Duresley is a market and clothing town in this county. 1902-4 LEAN *Collect.* I. 88 You are a man of Duresley. Murray refers to the sharpening qualities of the clothier hereabouts.

You are a sweet nut if you were well cracked.

1583 MELBANCKE *Philotimus* 160 You are a swete nut, the Deuill cracke you. 1721 KELLY *Scot. Prov.* 389 You are a sweet nut if you were well crack'd. Ironically spoken to bad boys.

You are all for the Hoistings, or Hustings.

1662 FULLER *Worthies, London* (1840) II. 349 'You are all for the Hoistings, or Hustings.' It is spoken of those who by pride or passion are mounted or elated to a pitch above the due proportion of their birth, quality, or estate. . . . It cometh from the hustings, the principal and highest court in London.

You are all made of butter and sewed with sour milk.

1721 KELLY *Scot. Prov.* 368 You are all made of butter, and sew'd with soure milk. Spoken to them that pretend to be tender, or complain of small hurt.

You are all out of it and into the straw.

1721 KELLY *Scot. Prov.* 389 You are all out of it and into the straw. That is, you are quite mistaken.

You are always sure of your watch on deck, but never sure of your watch below.

1903 W. C. RUSSELL *Overdue* II It's a true saying that you're always sure of your watch on deck, but never sure of your watch below.

You are another.

[L. *Tu quoque*, 'thou also' = Eng. slang 'you're another', a retort upon one's accuser] 1553 UDALL *Roisier D. III.* V R. If it were an other but thou, it were a knaue. M. Ye are an other your selfe, sir. 1614 J. COOKE (title) *Greenes Tu Quoque.* 1749 FIELDING *Tom Jones* IX. VI 'I only said your conclusion was a non sequitur' 'You are another,' cries the sergeant. 1838 LYTON *Alice* III. IV No man knew better the rhetorical effect of the *tu quoque* form of argument.

You are as fine as if you had a whitening hanging at your side, or girdle.

1678 RAY *Prov.* 345.

You are as long a-tuning your pipes as another would play a spring.¹

1721 KELLY *Scot. Prov.* 371 You are as long a tuning your pipes, as another would play a spring. You are as long a setting about a thing, as another would actually do it. [¹ tune.]

You are as white as a loan soup.¹

1721 KELLY *Scot. Prov.* 371 You are as white as a loan soup. Spoken to flatterers who speak you fair, whom the *Scots* call *White Folk*. [¹ Milk given to strangers when they come where they are a milking.]

You are best when you are sleeping.

1721 KELLY *Scot. Prov.* 386 You are best when you are sleeping. Spoken to troublesome children.

You are buttoned up the back like Achmacoy's dogs.

1721 KELLY *Scot. Prov.* 371 You are buttoned up the back like Achmacoy's dogs. Spoken to lean people whose back bones stand out.

You are come of a blood and so is a pudding.

c. 1598 MS. *Proverbs* in FERGUSSON *Scot. Prov.* (Beveridge) 113 Ye ar sib¹ to a pudding ye ar com of a blood. 1721 KELLY *Scot. Prov.* 368 You are come of a blood and so is a pudding. Spoken to them who boast of their genteel blood. [¹ kin.]

You are come to fetch fire.

c. 1374 CHAUCER *Troilus* V. 485 'Be we comen hider To fecchen fir, and rennen hom ayein?' 1579 LYLY *Euphues* (Arb.) 72 Comming to Naples but to fetch fire, as the

byword is, not to make my place of abode
1721 KELLY Scot. Prov. 374 *You are come to fetch fire* Spoken to them who make short visits.

You are corby messenger.

c 1390 *Cursor M* l 1892 Forþ men sais on messenger þat lengs lung to bring answare, He mai be cald, with right resun An of messagers corbun c 1480 HENRYSON *Wks* (S.T.S.) II 86, l 1152 Schur Corbie Rann wes maid Apparitoun **1721 KELLY Scot. Prov.** 385 *You are corby messenger.* Taken from the raven sent out of the ark; apply'd to them who being sent an errand do not return with their answer.

You are Davy do all things.

1721 KELLY Scot. Prov. 392 *You are Davy do all things* Spoken to them that pretend that nothing can be right done unless they be about it.

You are good to be sent for sorrow.

1721 KELLY Scot. Prov. 379 *You are good to be sent for sorrow.* Spoken to them who tarry long when they are sent an errand.

You are good to fetch the devil a priest.

1721 KELLY Scot. Prov. 379 *You are good to fetch the Dee! a priest.* Spoken to them who tarry long when they are sent an errand.

You are in your roast meat, when others are in their sod.

1670 RAY Prov. 176.

You are like the man that sought his mare, and he riding on her.

1721 KELLY Scot. Prov. 363 *You are like the man that sought his mare, and he riding on her.* Spoken to them that are seeking what they have about them.

You are maiden marrowless.¹

1721 KELLY Scot. Prov. 385 *You are maiden marrowless.* A taunt to girls that think much of themselves and doings. [¹ peerless.]

You are mope-eyed¹ by (with) living so long a maid.

1648 HERRICK Hesper, Upon Himselfe, Mop-ey'd I am, as some have said, Because I've liv'd so long a maid. **1678 RAY Prov.** 346 *You are mope-ey'd by living so long a maid.* **1721 KELLY Scot. Prov.** 394 *You are mope ey'd with being so long a maid.* Spoken to those who over-look a thing before them. [¹ purblind.]

You are of so many minds, you'll never be married.

1721 KELLY Scot. Prov. 374 *You are of so many minds, you'll never be married.* A reflection upon fickle and unconstant people.

You are one of the tender Cordons, that dow¹ not be hanged for galling their neck.

1721 KELLY Scot. Prov. 380 *You are one of the tender Gordans, that dow not be hang'd*

for galing their neck. Spoken to those who readily complain of hurts and hardships. [¹ could]

You are so keen in the clocking,¹ you'll die in the nest.

1721 KELLY Scot. Prov. 369 *You are so keen in the clocking, you'll die in the nest.* Spoken to those who are fond of any new place, condition, business, or employment, of which we think they will get their belly full. [¹ brooding]

You been like Smithwick, either clemmed or borsten.

1678 RAY Prov. 291 *You been like Smithwick, either clem'd or borsten* *Chesh.* **1917 J. C. BRIDG. Chesh. Prov.** 157 *You bin like Smithwick, either clemmed or borsten. . . .* Either starved or bursting

You breed of Lady Mary, when you're good you're o'er good.

1721 KELLY Scot. Prov. 363 *You breed of Lady Mary, when you're good you're o'er good.* A drunken man beg'd Lady Mary to help him on his horse, and having made many attempts to no purpose, . . . at length he jump'd quite over. *O Lady Mary* (said he) *when thou art good, thou art o'er good.*

You breed of the chapman, you are never out of your gate.¹

1721 KELLY Scot. Prov. 363 *You breed of the chapman, you are never out of your gate* Spoken to them that make wherever they go. [¹ way]

You breed of the good man's mother, you are aye in the gate.¹

1721 KELLY Scot. Prov. 361 *You breed of the good man's mother, you are ay in the gate.* Spoken to them that are in our way. Taken from the ill understanding that is often between mothers in law, and daughters in law. **1862 A. HUSLOP Prov. Scot.** [ed. 3] 280 *The gude man's muther is aye in the gait.* [¹ way]

You breed of the miller's daughter, that speered¹ what tree groats² grew on.

1721 KELLY Scot. Prov. 361 *You breed of the miller's daughter, that speer'd what tree groats grew on.* Spoken when saucy fellows, bred of mean parentage, pretend ignorance of what they were bred with. [¹ inquired. ² husked oats.]

You breed of the tod's¹ bairns, if one be good, all are good.

1721 KELLY Scot. Prov. 361 *You breed of the tod's bairns, if one be good, all are good.* Spoken of a bad family, where there are none to mend another. [¹ fox.]

You cackle often, but never lay an egg.

1629 T. ADAMS Serm. (1861-2) II. 96 *Here is one that cackles when he has not laid, and*

God coming, finds his nest empty. This is to fry in words, freeze in deeds. 1732 FULLER *Gnom* 259 You cackle often, but never lay an egg 1890 D C MURRAY *Jno. V's. Guard.* xxxix You're one o' that family o' poultry as does the cackling for other hens' eggs

You can call a man no worse than unthankful.

1639 J CLARKE *Paræm* 170

You can have no more of a cat but (than) her skin.

1564 BULLEIN *Dial agst Fever* (1888) 9 In my fantasie it is happy to the Huntman when he haue nethyng of the Catte but the sillie skinne. 1639 J CLARKE *Paræm* 163 You can have no more of a cat but her skin 1721 KELLY *Scot Prov* 371 You'll get no more of the cat, but the skin. You can have no more of a person, or thing, than they can afford 1738 SWIFT *Pol. Conversat* II. Wks (1856) II 349 Col. He . . . snored so hard that we thought he was driving his hogs to market. *Spark:* Why, what! you can have no more of a cat than her skin

You can have no more of a fox than the skin.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 79 Ye haue had of me all that I might make And be a man neuer so greedy to wyn, He can haue no more of the foxe but the skyn.

You cannot catch old birds with chaff.

1481 CAXTON *Reynard* XI (Arb) 110 Wenest thou thus to deceyue / . . . I am no byrde to be locked ne take by chaf / I know wel ynowh good corn. c. 1600 *Timon* IV. II (1842) 62 Tis well — An olde birde is not caught with chaffe. 1670 RAY *Prov.* 126 You can't catch old birds with chaff. 1824 SCOTT *Redg.* IV Men do not catch old birds with chaff, my master. Where have you got the rhino you are so flush of? 1853 THACKERAY *Newcomes* III They sang . . . and . . . ogled him as they sang . . . with which chaff our noble bird was by no means to be caught

You cannot eat your cake and have your cake (it).

1546 J. HEYWOOD *Prov.* (1867) II. IX. 79 I trow ye raue, Wolde ye bothe eate your cake, and haue your cake? 1611 J. DAVIES *Scourge Folly* 272 Wks. (Gros.) II. 47 'A man cannot eat his cake and have it still'. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 341 *Lady A.* She was handsome in her time, but she cannot eat her cake and have her cake. 1907 A. C. BENSON *From Coll. Window* (ed. 4) 35 There still remains the intensely human instinct, which survives all the lectures of moralists, the desire to eat one's cake and also to have it.

You cannot get leave to thrive for throng.¹

1721 KELLY *Scot. Prov.* 335 You cannot get leave to thrive for throng. That is, your too much haste spoils your business. [¹ press of business.]

You cannot have two forenoons in the same day.

1854 N & Q 1st Ser IX. 527 In answer to some remarks . . . on the necessary infirmities of old age, one of them replied, 'You cannot have two forenoons in the same day'.

You cannot hide an eel in a sack.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 352.

You cannot know wine by the barrel.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 318.

You cannot lose what you never had.

1653 WALTON *Angler* I. V (1915) 108 *Pis* He has broke all. there's half a line and a good hook lost. *Ven* Aye, and a good Trout too. *Pis.* Nay, the Trout is not lost, for . . . no man can lose what he never had.

You cannot make a horn of a pig's tail.

1670 RAY *Prov.* 104

You cannot make a silk purse (velvet) out of a sow's ear.

1659 HOWELL *Eng. Prov.* 13/1 You will never make a Sattin purse of a Sowes ear. 1870 RAY *Prov.* 152. You cannot make velvet of a sow's ear. 1738 SWIFT *Pol. Conversat.* II. Wks (1856) II 349 Col. He fell asleep, and snored so hard that we thought he was driving his hogs to market. *Never.* . . . You can't make a silk purse out of a sow's ear. 1834 MARRYAT *P. Simple* XII The master, . . . having been brought up in a collar, he could not be expected to be very refined; . . . 'it was impossible to make a silk purse out of a sow's ear'.

You cannot make a windmill go with a pair of bellows.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 349.

You cannot make people honest (sober) by Act of Parliament.

1631 JONSON *Devil is an Ass* IV. i *Lady T.* This act may make him honest. *Man.* If he were To be made honest by an act of parliament, I should not alter in my faith of him. 1905 ALEX. MACLAREN *Expos. Math.* II. 185 The people who do not believe in certain . . . restrictions of the liquor traffic say, 'You cannot make people sober by Act of Parliament'.

You cannot make the fire so low, but it will get out.

1640 HERBERT *Ouil. Prov. Wks.* (1859) I. 361.

You cannot see the city for the houses.

1597-8 BP. HALL *Satires* IV. 1 That *Lyncius*¹ may be match't with *Gaulard's* sight, That sees not *Paris* for the houses' height. 1877 ABP. TRENCH *Med. Ch. Hist* 1 The countryman . . . having gone for the first time to see some famous city, complained on his return home that he could not see the city for the houses. [¹ One of the Argonauts, famed for his sight.]

You cannot see (the) wood for trees.

[L. OVID *Trist.* V. 4. 9 *Tristitiae causam si quis cognoscere quaerit, Ostendi solem postulat ille sibi, Nec frondem in silvis, nec apertum molle prato Gramina, nec pleno flumine cernit aquam.*] 1546 J. HEYWOOD *Prov.* (1867) II. IV. 51 Ye can not see the wood for trees. 1612-15 BR. HALL *Contempl.* IV. XU (1825) II. 389 Let me not seem . . . an abettor of those Alcoran-like fables of our Popish doctors, who, not seeing the wood for trees, do *harcie in coitice*, 'stick in the bark'. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 333 *Spah.* Tom, how is it that you can't see the wood for trees. 1912 *Spectator* 27 Jul 121 We never get from it the sweep of narrative and the view as from a high place which we get from the greater historians. Once again, it is a case of the trees obscuring the wood.

You cannot sell the cow and sup the milk.

1721 KELLY *Scot. Prov.* 379. 1732 T. FULLER *Gnom.* 118 If you sell the cow, you sell her milk too.

You cannot spell Yarmouth steeple right.

1787 GROSE *Provinc. Glos., Norfolk* (1811) 210 You cannot spell Yarmouth-steeple right. This is a play on the word *right*. Yarmouth spire is awry or crooked, and cannot be set right or straight by spelling.

You crack crouselly (or speak well) with your bonnet on.

1721 KELLY *Scot. Prov.* 387 *You speak well with your bonnet on*. A reproof to mean people when they talk saucily. 1862 A. MULLOP *Scot. Prov.* [ed 3] 327 Ye crack¹ crouselly² w¹ your bannet on. A hint to a person that his conduct is too familiar. [¹talk. ²boldly.]

You eat above the tongue, like a calf.

1678 RAY *Prov.* 348.

You eat and eat, but you do not drink to fill you.

1670 RAY *Prov.* 33 You eat and eat, but you do not drink to fill you. That much drinking takes off the edge of the Appetite to meat, we see by experience in great drinkers, who for the most part do (as we say) but pingle¹ at their meat and eat little. [¹trifle.]

You fasted long, and worried on a fly.

1721 KELLY *Scot. Prov.* 385 *You fasted long, and worried on a fly*. Spoken to them who having refused many good matches at last marry unworthily.

You find fault with a fat goose.

1678 RAY *Prov.* 248.

You go far about seeking the nearest.

1721 KELLY *Scot. Prov.* 370 *You go far about seeking the nearest*. Spoken to them who, out of design, speak not directly to the business, or who take an improper course to obtain their end.

You go (take) the wrong way to the wood.

1546 J. HEYWOOD *Prov.* (1867) II. IX. 75 In mustaking me, ye may see, ye looke The wrong way to wood. 1580 LYLLY *Euph. & his Eng.* (Arb.) 288 *Fidus* you goe the wrong way to the Woode, in making a gappe, when the gate is open.

You go the wrong way to work.

1639 J. CLARKE *Param.* 8.

You go to a goat for wool.

1629 T. ADAMS *Serm.* (1861-2) I. 330 He shall hardly get from his pation the milk of the vicarage, but if he looks for the fleeces of the parsonage, he shall have, after the proverb, *lanam capivim*¹. 1721 KELLY *Scot. Prov.* 361 You come to the goat's house to thig² wool. 1802 WOLCOR (P. Pindar) *Middl. Elect.*, Let n. Wks. (1816) IV. Vor he that goeth vor *manners* there, Goeth to a goat vor wool. [¹goats' wool. ²beg.]

You had as good eat your nails.

1678 RAY *Prov.* 241 You had as good eat your nails. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 331 Miss. Mr. Neverout, . . . say a word more and you had as good eat your nails.

You had better be drunk than drowned.

1830 FORBY *Vocab. E. Anglia* 430 'You had better be drunk than drowned'—i.e. It is better to exceed in wine now and then, than to be constantly drinking largely of weak liquors.

You had not your name for nothing.

1678 RAY *Prov.* 261.

You halt before you are lame.

1670 RAY *Prov.* 179.

You harp on the string that giveth no melody.

1546 J. HEYWOOD *Prov.* II. IV. 52 Ye harpe on the stryng, that geueth no melody. Your tounoges run before your wittis. 1580 LYLLY *Euphues & his Eng.* (Arb.) 387 Thou harpest on that string, which long since was out of tune, but now is broken.

You have a handsome head of hair; pray give me a tester.¹

1678 RAY *Prov.* 73 You have a handsome head of hair, pray give me a tester. When Spendthrifts come to borrow money they commonly usher in their errand with some frivolous discourse in commendation of the person they would borrow of, or some of his parts or qualities: The same be said of beggers. [¹sixpence.]

You have a head and so has a pin (nail).

1709 STEELE *Tuller* No. 83 My boy breaks glasses and pipes; and . . . I only say, 'Ah, Jack! thou hast a head, and so has a pin'. 1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 337 Bel. Madam, I can't go faster than my

legs will carry me. *Lady S* Ay, thou hast a head, and so has a pin. 1823 GALT *Entail* viii Girzy, t'ou has a head, and so has a nail.

You have a little wit and it doth you good sometimes.

1670 RAY *Prov.* 30.

You have a Scottish tongue in your head.

1721 KELLY *Scot. Prov.* 388 *You have a Scottish tongue in your head.* An answer to him that says, He knows not the way; intimating that he may ask it.

You have a stalk (streak) of carl hemp¹ in you.

1721 KELLY *Scot. Prov.* 373 *You have a stalk of carle hemp in you.* Spoken to sturdy and stubborn boys 1862 A HISLOP *Scot. Prov.* [ed. 3] 329 'Ye has a streak o' carl hemp in you. Figuratively this means that a person possesses firmness, or strength of mind. [¹ male hemp]

You have a tangled skein of it to wind off.

1855 BOHN *Handbk. Prov.* 577.

You have aye a foot out of the langel.¹

1721 KELLY *Scot. Prov.* 292 *You have ay a foot out of the langel.* Spoken to them that perversely oppose every thing. [¹ a tether for a horse's feet]

You have brought the pack to the pins.

a. 1585 MONTGOMERIE *Cherrie & Slae* xciii (1821) 49 'Suppose the pack cum to the pins, Quha can his chance eschew?' 1721 KELLY *Scot. Prov.* 368 *You have brought the pack to the pins.* That is, you have dwindled away your stock.

You have come to a peeled egg.

1721 KELLY *Scot. Prov.* 369 *You have come to a peel'd egg.* Spoken to those who have got an estate, place, or preferment ready prepar'd for their hand.

You have got the first word of flyting.¹

1721 KELLY *Scot. Prov.* 374 *You have got the first word of flyting.* Spoken to them that blame us lest we should blame them. [¹ scolding.]

You have gotten a piece of Kitty Sleitchock's¹ bannock.

1721 KELLY *Scot. Prov.* 373 *You have gotten a piece of Kitty Sleitchock's bannock.* Spoken when young ones flatter us for something. [¹ Kate the Flatterer.]

You have lost (tint) the tongue of the trump.¹

1721 KELLY *Scot. Prov.* 389 *You have lost the tongue of the trump.* That is, you want the man thing. [¹ Jew's harp.]

You have made a hand like a foot.

1721 KELLY *Scot. Prov.* 386 *You have made a hand like a foot* Spoken to those who are disappointed of their expectations.

You have no goats, and yet you sell kids.

1732 T. FULLER *Gnom.* 261. 1855 BOHN *Handbk. Prov.* 527 They that sell kids, and have no goats, how came they by them?

You have no more sheep to shear.

1678 RAY *Prov.* 344 *You have no more sheep to shear.* Somerset.

You have o'er foul feet, to come so far ben.¹

c. 1598 MS *Proverbs* in FERGUSSON *Scot. Prov.* (Beveridge) 115 'Ye hav over foul feet to com so farr ben. 1721 KELLY *Scot. Prov.* 372 *You have o'er foul feet, to come so far ben.* That is, you are too mean to pretend to such a courtship. [¹ into the house]

You have skill of man and beast, you were born between the Beltanes.¹

1721 KELLY *Scot. Prov.* 372 *You have skill of man and beast, you was born between the Beltans.* A ridicule on them that pretend to skill [¹ the 1st and 8th of May.]

You have taken it on you, as the wife did the dancing.

1721 KELLY *Scot. Prov.* 392 *You have taken it on you, as the wife did the dancing.* Spoken to them that take a sudden humour to such a thing and persist in it.

You know good manners, but you use but a few.

1670 RAY *Prov.* 185.

You look as if you were crows-trodden.

[= subjected to ignominious treatment.] 1678 RAY *Prov.* 237.

You look as if you would make the crow a pudding.

c. 1598 DELONEY *Gentle Craft* ii. iii Let no man . . say thou gauest the crow a pudding, because loue would let thee lue no longer. 1678 RAY *Prov.* 237 *You look as if you would make the crow a pudding, i.e. die.* 1721 KELLY *Scot. Prov.* 167 *He owes a pudding to the glade.¹* Spoken of a poor weak beast which we suspect to be a dying. [¹ kite.]

1598-9 SHAKS. *Hen.* V II. i. 91 By my troth, he'll yield the crow a pudding one of these days.

You look like a Lammermoor lion.¹

1721 KELLY *Scot. Prov.* 380 *You look like a Lammermoor lion.* Lammermoor is a large sheep walk in the east of Scotland. The English say, An Essex Lyon. [¹ i.e. a sheep.]

You look like a Murray man melting brass.

1721 KELLY *Scot. Prov.* 373 *You look like a Murray man melting brass* Us'd when people look sillily, demurely, foolishly, or wildly. I do not know the original.

You look like a runner, quoth the devil to the crab (lobster).

1721 KELLY *Scot. Prov.* 389 *You look like a runner, quoth the De'e'l to the lobster* Spoken to those who are very unlikely to do what they pretend to 1802 WOLCOT (P. Pindar) *Middl. Elect.* 1. Wks. (1816) IV. 171 *He conquer us, the scab! He, that ne'er remn'd a race before; 'Yes, you're a racer, to be sure, 'Cried the Devil to the crab.*

You look liker a thief than a bishop.

1721 KELLY *Scot. Prov.* 383 *You look liker a thief than a bishop.* Spoken to them who are awkwardly dress'd.

You make a muck-hill on my trencher, quoth the bride.

1678 RAY *Prov.* 77 *You make a muck-hill on my trencher, quoth the Bride* You carve me a great heap

You make his nose warp.

1678 RAY *Prov.* 262.

You make the better side the worse.

1678 RAY *Prov.* 355 *Som[er]set[er].*

You may as soon shape a coat for the moon.

1678 RAY *Prov.* 260.

You may be a wise man though you can't make a watch.

1670 RAY *Prov.* 29.

You may be on land, yet not in a garden.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 361.

You may beat a horse till he be sad, / and a cow till she be mad.

1678 RAY *Prov.* 98.

You may break a horse's back, be he never so strong.

1639 J. CLARKE *Param.* 311.

You may dight¹ your neb² and fly up.

1721 KELLY *Scot. Prov.* 390 *You may dight your neb and fly up.* Taken from pullets who always wipe their bill upon the ground before they go to roost. You have ruined and undone your business, and now you may give over. 1862 A. HISLOP *Scot. Prov.* [ed. 3] 337 *Ye may dight yer neb and flee up.* An expression of indifference, addressed to a person whose opinion we consider of no value. [¹ wipe. ² bill.]

You may ding¹ the Deil into a wife, but you'll never ding him out of her.

1721 KELLY *Scot. Prov.* 360 *You may ding the De'e'l into a wife, but you'll never ding him out of her* That is, a wife is seldom mended by being beaten [¹ beat.]

You may gape long enough ere a bird fall in your mouth.

1639 J. CLARKE *Param.* 153

You may go and shake your ears.

[= to show contempt or displeasure.] 1573 G. HARVLY *Letter-bk* (Camd Soc.) 12 As for gentle M. Gawber, his Mastership may go shake his eares elsewhere c 1645 HOWELL (1655) 1. § 1 XII. 32 They shut their Gates against him, and made him go shake his eares, and to shift for his lodging. 1690 D'URREY *Collin's W.* iv. 177 If this be true as it appears, Why dost not rouse and shake thy Ears? 1813 RAY *Prov.* 215 *You may go and shake your ears.* Spoken to one who has lost his money

1590-1600 SHAKS. *Twelfth N.* II iii 134 *Mal* She [my lady] shall know of it, by this hand *Malva* (to Malvolio) Go shake your ears 1599-1600 *Jul. Cæs.* IV. i 26 Having brought our treasure where we will, Then take we down his load, and turn him off Like to the empty ass, to shake his ears.

You may go through all Egypt¹ without a pass.

1721 KELLY *Scot. Prov.* 389 *You may go through all Egypt without a pass.* Spoken to people of a swarthy complexion. [¹ the land of the Gipsies.]

You may if you list, but do if you dare.

1678 RAY *Prov.* 350.

You may know by a handful the whole sack.

1732 J. FULLER *Gnom.* 262.

You may know by a penny how a shilling spends.

1678 RAY *Prov.* 78 [*Joculatory*].

You may know the horse by his harness.

1639 J. CLARKE *Param.* 61.

You may make as good music on a wheelbarrow.

1678 RAY *Prov.* 276.

You may play with a bull till you get his horn in your eye.

1917 J. C. BRIDGE *Chesh. Prov.* 158 *You may play with a bull till you get his horn in your eye.* Another form of 'Do not play with edged tools'.

You may poke a man's fire after you've known him seven years, but not before.

1902-4 LEAN *Collect* IV 204 You may poke a man's fire after you've known him seven years, but not before. You must be a seven years' friend of the house before you dare stir the fire [N & Q]

You may sip up the Severn and swallow Malvern as soon.

1659 HOWELL *Eng. Prov.* 20/1 You may sip up the Severn, and swallow Mavern as soon, meant of impossibilities 1787 GROSE *Provinc. Glos., Worcestershire* (1811) 231 You may as soon sip up the Severn, and swallow Mavern. That is, sip up a great river, and swallow a range of hills.

You may speak with your gold, and make other tongues dumb.

1666 TORRIANO *Ital. Prov.* 179 *Where gold speaks, every tongue is silent* 1670 RAY *Prov.* 12 You may speak with your gold, and make other tongues dumb. *Ital.*

You may truss up all his wit in an eggshell.

1678 RAY *Prov.* 84 [*Joculatory*].

You may trust him with untold gold (money).

1639 J. CLARKE *Paræm* 116 You may trust him with untold money 1670 RAY *Prov.* 197 You may trust him with untold gold.

You might as well try to bore a hole through Beacon Hill.

1855 N & Q 1st Ser XI. 223 [*Hahfax*] is overlooked . . . by . . . 'Beacon Hill', and . . . when the inhabitants wished to express the impossibility of any proposal, their reply was, 'You might as well try to bore a hole through Beacon Hill'. . . . A tunnel [now] passes through Beacon Hill

You might be a constable for your wit.

1599 JONSON *Ev. Man out of Humour* I *Sog.* Why, for my wealth I might be a justice of peace. *Car.* Ay, and a constable for your wit. 1678 RAY *Prov.* 236.

1594-5 SHAKS. *Rom. & Jul.* I. iv. 40 Tut! dun's the mouse, the constable's own word. 1598-9 *Much Ado* III. iii. 23 *Dogb* For your writing and reading, let that appear when there is no need of such vanity. You are thought here to be the most senseless and fit man for the constable of the watch.

You might have eaten your dinner off the floor.

1864 J. PAYN *Lost Sir Massingb.* xxxii [A] spotless kitchen, so exquisitely clean that you might, as the phrase goes, 'have eaten your dinner off the floor'.

You might have heard a pin drop.

1824 SUSAN FERRIER *Inheritance* II. xiv You might have heard a pin drop in the house

while that was going on. 1893 MONT. WILLIAMS *Leaves of a L.* xxx Mr. Gladstone began to speak. That great crowd . . . became . . . profoundly silent. You actually might have heard the proverbial pin drop.

You might have knocked me down with a feather.

[= overcome with surprise] 1821 COBBETT *Rural Rides* 6 Nov. I asked the ostler the name of the place, and, as the old women say, 'you might have knocked me down with a feather', when he said, 'Great Bedwin'. 1891 A. FORBES *Barracks, Bu. & Bat.* (1910) 95 You might have knocked him down with a feather—he was stricken absolutely dumb.

You might ride to Romford¹ on it.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 343 *Smart* [*Carving a partridge.*] Well, one may ride to Romford upon this knife, it is so blunt. 1901 N. & Q. 9th Ser VIII. 306 'You might ride to Romford on it'. 'When a youngster I often heard my old grandmother make this remark *à propos* any blunt carving or other knife which failed to come up to expectations [¹ Romford, in Essex, famous for breeches-making.]

You missed that as you did your mother's blessing.

1721 KELLY *Scol. Prov.* 352 *You must'd inat as you did your mother's blessing* Spoken to them who having thrown something at you missed you.

You must ask your neighbour if you shall live in peace.

1639 J. CLARKE *Paræm.* 203 You must ask your neighbour if you shall live in peace. 1721 KELLY *Scol. Prov.* 258 *No man can live longer in peace than his neighbour pleases.* For an ill neighbour, with his scolding, noise, complaints, law-suits, and indictments, may be very troublesome.

You must eat another yard of pudding first.

1833 FORBY *Vocab. E. Anglia* 428 'You must eat another yard of pudding first' i.e. You must wait till you grow older.

You must go into the country to hear what news at London.

1678 RAY *Prov.* 345.

You must hunt squirrels, and make no noise.

1830 FORBY *Vocab. E. Anglia* 429 'You must hunt squirrels, and make no noise'. i.e. If you wish to succeed in an inquiry, you must go quietly about it.

You must look where it is not, as well as where it is.

1732 T. FULLER *Gnom.* 263.

You must lose a fly to catch a trout.

1640 HERBERT *Outl. Prov.* Wks. (1859) I. 355.

You must not pledge your own health.

1678 RAY *Prov.* 152.

You must spoil before you spin.

1639 J. CLARKE *Param.* 110

You must take the fat with the lean.

1813 RAY *Prov.* 218.

You need not wite¹ God, if the Deil ding you over.²

1721 KELLY *Scot. Prov.* 381 *You need not wite God, if the Dee'l ding you o'er.* Spoken to them that have great big legs. [¹ blame. ² throw you down]

You never bought salt to the cat.

1721 KELLY *Scot. Prov.* 388 *You never bought salt to the cat* You know not what it is to provide for a family.

You never know what you can do till you try.

1829 MARRYAT *Frank Mild* vii I have often heard my poor old uncle say that no man knows what he can do till he tries. 1893 MONT. WILLIAMS *Leaves of a Life* xiii On hearing the verdict he . . . shouted out 'I told you so . . . ! You never know what you can do till you try.'

You never open your mouth but you put your foot in it.

1910 P. W. JOYCE *Eng. as We Speak* 128 To a person who habitually uses unfortunate blundering expressions. 'You never open your mouth but you put your foot in it.'

You never see a dead donkey nor a dead post-boy.

1902-4 LEAN *Collect.* iv. 205.

You never speak but your mouth opens.

1670 RAY *Prov.* 193.

You pay more for your schooling than your learning is worth.

1639 J. CLARKE *Param.* 59.

You pay your money and you take your choice.

1902-4 LEAN *Collect.* iv. 205 *Whichever you please my little dears: You pays your money and you takes your choice. You pays your money and what you sees is A cow or a donkey just as you pleases.* 1910 *Times, Lit. Sup.* 30 Sept. 350 *California with its many climates (you pay your money and take your choice, . . .) is now the chief playground of well-to-do Americans.*

You put it together with a hot needle and burnt thread.

1678 RAY *Prov.* 350.

You ride as if you went to fetch the midwife.

1678 RAY *Prov.* 266.

You ride so near the rump, you'll let none get on behind you.

1721 KELLY *Scot. Prov.* 365 *You ride so near the rump, you'll let none get on behind you.* You go sharply to work, that you will let none get any advantage by you. [¹ rump.]

You run to work in haste as [if] nine men held you.

1546 J. HEYWOOD *Prop.* (1867) i. xi. 35 *Ye ren to woorke in haste as nine men helde ye.*

You say true, will you swallow my knife?

1678 RAY *Prov.* 255.

You see no green cheese but your teeth must water.

1546 J. HEYWOOD *Prop.* (1867) ii. ix. 80 *Haue ye not heard tell all couet all léesse. A sū, I sēe, ye may see no grēene chēese. But your teeth must water.* 1639 J. CLARKE *Param.* 39 *He sees no green cheese but his mouth waters after it.*

You see what we must all come to, if we live.

1678 RAY *Prov.* 65

You seek a brack¹ where the hedge is whole.

1670 RAY *Prov.* 165 [¹ breach, gap.]

You seek grace at (of) a graceless face.

[1530] JOHN ARMSTRONG of Gilnockie in *SCOTT Tales of Girdle*. (1827) i. xxvii *When the King¹ would listen to none of his offers, the robber-chief said, very proudly, 'I am but a fool to ask grace at a graceless face'.* 1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 112 *Ye seek grace at a gracelesse face.* [¹ James V.]

You seek hot water under cold ice.

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 112 *Ye seek hot water under cold yce.* 1721 KELLY *Scot. Prov.* 364 *You seek hot water under cold ice.* You court for friendship from them that will not befriend you.

You served me as the wife did the cat, you cast me in the kirk¹ and hurled me out of it.

1721 KELLY *Scot. Prov.* 387 *You serv'd me as the wife did the cat, you cast me in the kirk and hurl'd me out of it.* Spoken to them that tell us that they relieved us in such a case, alleging that they brought us into it. [¹ church.]

You shall as easily remove Tottenham Wood.

1631 W. BEDWELL *Brief Descript. Tottenham* iii *You shall as easily remove Tottenham wood.* This is, of some spoken of things

impossible, or not likely to be effected. For the Hill is not only very high, but also it's very great.

You shall have as much favour at Billingsgate for a box on the ear.

1678 RAY *Prov.* 66 [*Joculatory*].

You shall have the basket.

1678 RAY *Prov.* 344 You shall have the basket. *Taunton*. Said to the journeyman that is envied for pleasing his master.

You shall have the red cap.

1678 RAY *Prov.* 352 You shall have the red cap. *Somerset*. (Said to a marriage-maker)

You shall ride an inch behind the tail.

1678 RAY *Prov.* 266.

You should never touch your eye but with your elbow.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 340 Diseases of the eye are to be cured with the elbow. 1670 RAY *Prov.* 39 You should never touch your eye but with your elbow. 1856 ABP. WHATLEY *Annot. Bacon's Ess.* (1876) xxii. 252 The granting of some permission, coupled with some condition which . . . cannot or will not be fulfilled, is practically a prohibition. . . . According to the proverbial caution 'You should never rub your eye except with your elbow'.

You speak as if you would creep into my mouth.

1546 J. HEYWOOD *Prov.* (1867) II. ix 77 Ye speake now, as ye would créepe into my mouth, In pure peynted processe, as false as fayre.

You speak in clusters; you were begot in nutting.

1678 RAY *Prov.* 346.

You stretch without a halter.

1738 SWIFT *Pol. Conversat.* I. Wks. (1856) II. 338 COLONEL *stretching himself* Lady S. Why, colonel, you break the King's laws; you stretch without a halter.

You take a bite out of your own hip.

1721 KELLY *Scot. Prov.* 367 You take a bite out of your own hip. What you say reflects upon your self, or family.

You think all is lost that goes beside your own mouth.

1633 D. DYKE *Wks. Philemon* 108 They . . . snatch it all to themselves, grudging another the least morsel, thinking all is lost that goes besides their own lips. 1738 SWIFT *Pol. Conversat.* III Wks. (1856) II. 352 Miss. I wish they would be quiet, and let me drink my tea. *Never*. What! I warrant you think all is lost that goes beside your own mouth.

You think everything is yours, but a little the king has.

1738 SWIFT *Pol. Conversat.* II. Wks. (1856) II. 350 *Never*. I'm sure 'tis mine. *Miss*.

What! you think everything is yours, but a little the King has.

You tine¹ the tuppen[n]y belt for the twapenny² whang.³

1641 D. FERGUSSON *Scot. Prov.* (Beveridge) 78 Monie tynes the halfe marke whinger, for the halfe pinnie whang. 1721 KELLY *Scot. Prov.* 360 You tine the tuppeny belt for the twapenny whang. People lose often things of a great value, for not being at a small expense. [¹ lose. ² one-sixth of a penny. ³ thong]

You try all ways to the wood.

1639 J. CLARKE *Paræm.* 163.

You wat¹ not what wife's ladle your dish may come under yet.

1721 KELLY *Scot. Prov.* 367 You wat not what wives ladle your dish may come under yet. Spoken by mothers to their children when they find fault with the kind, or quantity of their meat. [¹ know.]

You were born when wit was scant.

1670 RAY *Prov.* 199.

You were bred in Brasen-Nose College.

[= a play upon the name of a college at Oxford, to denote a person of much assurance] 1732 T. FULLER *Gnom.* 265 You were bred in Brasen-Nose College.

You were never far from your mother's hip.

1721 KELLY *Scot. Prov.* 370 You was never far from your mother's hip. Spoken to those who are harsh to strangers.

You will be wiser now you're wed.

1639 J. CLARKE *Paræm.* 266.

You will follow him long ere five shillings fall from him.

c. 1598 MS. *Proverbs* in FERGUSSON *Scot. Prov.* (Beveridge) 117 Ye will follow him long or 5s. fall from him. 1721 KELLY *Scot. Prov.* 378 You'll long follow him e'er five shillings fall from him. Discouraging from paying court and attendance upon those by whom you will never be bettered.

You will get him where you left him.

1721 KELLY *Scot. Prov.* 388 You'll get him where you left him. Spoken of even tempered people.

You will go up the ladder to bed.

1678 RAY *Prov.* 256 You'll go up the ladder to bed, i.e. be hang'd.

You will have his muck for his meat.

1670 RAY *Prov.* 186 You'st have his muck for his meat.

You will make an end of your whistle, though the cart overthrow.

1678 RAY *Prov.* 276.

You will make claw¹ a sairy² man's haffet.³

1721 KELLY *Scot. Prov.* 382 *You will make claw a sairy man's haffet.* By your squandering and ill management you will undo me. [¹ scratch ² poor. ³ cheek]

You will make me seek the needle where I stuck it not.

1721 KELLY *Scot. Prov.* 376 *You will make me seek the needle where I stuck it not.* That is, send me a-begging. Spoken to thriftless wives, and spending children

You will neither dance nor hold the candle.

1721 KELLY *Scot. Prov.* 367 *You will neither dance, nor hold the candle.* That is, you will neither do, nor let do.

You will never be mad, you are of so many minds.

1670 RAY *Prov.* 118 *You'll ne'er be mad, you are of so many minds.* 1738 SWIFT *Pol. Conversat.* 1 Wks (1856) II 338 *Lady S. Well, Mr. Neverout, you'll never be mad, you are of so many minds*

You will never grow howbackit¹ bearing your friends.

1862 A. HISLOP *Scot. Prov.* [ed. 3] 331 *Ye'll ne'er grow howbackit bearing your friends.* From this we can infer that the person addressed does not allow himself to be troubled by his friends. [¹ humpbacked]

You will not believe he's bald till you see his brains.

1580 LYL Euph. & his Eng. (Arb.) 267 *As incredulous as those, who think none bald, till they see his braynes* 1639 J. CLARKE *Paræm.* 181 *You'll not believe he's bald till you see his brains.*

1599-1600 SHAKS. *Twelfth N.* IV. ii. 129 *I'll ne'er believe a madman till I see his brains.* 1605-6 *Macbeth* III. iv. 79 *The times have been, That, when the brains were out, the man would die.*

You will not die this year.

1721 KELLY *Scot. Prov.* 394 *You will not die this year.* Spoken when they come in of whom we are speaking, as if that was a token that they would survive that year.

You will scratch a beggar one day before you die.

1639 J. CLARKE *Paræm.* 209 *You'll scratch a beggar one day before you die* 1910 P. W. JOYCE *Eng. as We Speak* 194 *Tom Hogan is managing his farm in a way likely to bring him to poverty. . . . 'Tom, you'll scratch a beggarman's back yet': meaning that Tom will himself be the beggarman.*

You will see the gowk¹ in your sleep.

1846 JAMIESON *Scot. Dict.* 298 *TO SEE THE GOWK in one's sleep. . . . A proverbial phrase denoting a change of mind.* [¹ cuckoo.]

You will soon learn to shape Idle a coat.

1602 CAREW *Surv. of Cornwall* (1769) f. 56 *To reprove one of laziness, they will say, Dost thou make Idle a coat? that is, a coat for idleness?* 1678 RAY *Prov.* 251 *You'll soon learn to shape idle a coat*

You will tell another tale when you are tied.

1678 RAY *Prov.* 318

You would be over the stile ere you come at it.

1546 J. HINWOOD *Prov.* (1867) II. ix. 80 *Like one halle lost, till greedy grasping gat it, Ye would be over the stile, er ye come at it*

You would do little for God if the devil were dead.

1641 D. BURGHESON *Scot. Prov.* (Beveridge) 112 *Ye wald do little for God an the Devil were dead.* 1721 KILLY *Scot. Prov.* 364 *You would do little for God, if the Dee'l was dead.* That is, you would do little for love, if you were not under fear

You would find fault if you knew how.

1639 J. CLARKE *Paræm.* 80.

You would spy faults if your eyes were out.

1678 RAY *Prov.* 271

You would thrive in all haste.

1546 J. HINWOOD *Prov.* (1867) II. ix. 78 *Now thistle's gone, now would ye thrive in all haste.*

Young cocks love no coops.

1636 CAMDEN *Rem.* 310.

Young colts will canter.

1824 SCOTT *St. Ronan's* i. 'They were daft callants,'¹ she said, . . . 'a young cowt will canter, be it up hill or down'. [¹ youths.]

Young (or Old) is the goose that will eat no oats.

1580 LYL Euph. & his Eng. (Arb.) 366 *Truely Camilla I have heard, that young is the Goose yal wil eate no Oates.* 1501 — *Endym.* V. ii. *Epi.* *Why she is so cold, that no fire can thaw her thoughts* *Top.* *It is an old goose, Epi, that will eat no oats.* 1732 FULLER *Gnom.* 266 *Young is the Goose, that will not eat Oats.*

Young men may die, but old must die.

1534 MORE *Dial. of Comforte in Works* (1557) 1139/2 *For as we will wot, that a young man may dye soone: so be we very sure that an olde man cannot lue long.* 1623 CAMDEN *Rem.* 276. 1670 RAY *Prov.* 127 *Of young men die many, of old men scape not any.* *De Giovane ne muoiono di molti, di vecchi ne scampa nessuno.* *Ital.*

1593-4 SHAKS. *Tam. Shrew* II. i. 385 *May not young men die as well as old?*

Young men think old men fools, and old men know young men to be so.

1580 LYL Euph. & his Eng. (Arb.) 241 *Such a quarrel hath ther alwaies bin betweene the*

graue and the cradle, that he yat is young thinketh the olde man fond, and the olde knoweth the young man to be a foole. 1605 CHAPMAN *All Fools* v. 1 (1874) 75 *Go What, I say!* Young men think old men are fools; but old men know young men are fools. 1639 CLARKE *Paræm.* 181 Young men think old men foolcs, but old men know, that young men be foolcs. 1710 STEELE *Tailler* No 132 11 Feb He is constantly told of his uncle, . . . 'Ay, ay, Jack, you young men think us foolcs, but we old men know you are.'

Young men's knocks old men feel.

[*L. Quæ peccamus iuvenes ea lumen senes.* We pay when we are old for the misdeeds of our youth.] 1670 RAY *Prov.* 38 Young mens knocks old men feel.

Young saint, old devil.

c. 1470 *Harl MS.* 3362 (ed. Forster) in *Anglia* 42 Young seynt, old deuyll. a. 1530 DUNBAR *Merle & Nycht* 35 Of yung sanctis growis auld feyndis but faili. 1546 J. HEYWOOD *Prov.* (1867) i. x. 22 But soone rype, soone rotten, yong seynt olde deuyll. 1552 LATIMER *7th Serm. Lord's Prayer* (Parker Soc.) 431 The old proverb, 'Young saints, old devils' . . . is . . . the devil's own invention; which would have parents negligent in bringing up their children in goodness. 1636 S. WARD *Serm.* (1862) 81 Young saints will prove but old devils . . . But . . . such were never right bred. Such as prove falling stars never were aught but meteors

Young wenches make old wrenches.

1639 J. CLARKE *Paræm.* 174.

Your belly will never let your back be rough (warm).

1721 KELLY *Scot. Prov.* 390 *Your belly will never let your back be rough.* Spoken to spend-thrifts.

Your bread is baked, you may lay by the girdle.¹

1721 KELLY *Scot. Prov.* 367 *Your bread's bak'd, you may lay by the girdle.* Spoken either directly, or ironically, to them who have had great promises made them. [¹ a circular iron plate for baking bread.]

Your eggs have two yolks.

1721 KELLY *Scot. Prov.* 367 *Your eggs have two yolks.* Spoken to them that think much of what they give.

Your father was a bad (or no) glazier.

1738 SWIFT *Pol. Conversat.* i. Wks. (1856) II. 334 *Lady S.* You stand in your own light. . . . *Spark.* I'm sure he sits in mine. *Pr'ythee,* Tom, sit a little further; I believe your father was no glazier. 1910 F. W. JOYCE *Eng. as We Speak* 113 'Your father was a bad glazier': said to a person who is standing in one's light.

Your gear¹ will ne'er o'ergang² you.

1721 KELLY *Scot. Prov.* 387 *Your geer will ne'er o'er gang you.* Spoken to thriftless people. [¹ goods, property. ² oppress.]

Your head cannot get up but your stomach must follow after.

1721 KELLY *Scot. Prov.* 366 *Your head cannot get up, but your stomach must follow after.* Spoken to those who being lately risen to wealth are purse-proud.

Your head will never fill your father's bonnet.

1721 KELLY *Scot. Prov.* 372 *Your head will never fill your father's bonnet.* That is, you will never be so wise a man as your father.

Your horns hang in your light.

1583 MELBANCKE *Philot.* 36 A gentlewoman . . . gotten by stealth by the wicked aspect of a beggerly micher, whom her mothers husband . . . could not see for hornes growing ouer his eyes. 1678 RAY *Prov.* 346.

Your horse cast a shoe.

1678 RAY *Prov.* 349.

Your lips hang in your light.

1546 J. HEYWOOD *Prov.* (1867) II. iv. 51 Your lips hang in your light, but this poore man sees how blindly ye stand in your owne light. Your looking-glass will tell you what none of your friends will. c. 1594 BACON *Promus* (Pott) 119, no. 107 His lippes hang in his light. 1855 BORN *Handbk. Prov.* 582.

Your maidenhead hangs in your light.

1738 SWIFT *Pol. Conversat.* II. Wks (1856) II. 347 *Miss.* Where's my knife? sure I ha'n't eaten it. . . . *Sir J.* No, miss; but your maidenhead hangs in your light.

Your mind's chasing mice.

1721 KELLY *Scot. Prov.* 384 Your mind's chasing mice. *Eng.* Your wit's a wool gathering.

Your minnie's¹ milk is no out of your nose yet.

1721 KELLY *Scot. Prov.* 387 *Your minnie's milk is no out of your nose yet.* Spoken to novices who are not yet accustomed to be with, or serve strangers, and take harsh usage ill. [¹ mother's.]

Your money burns (a hole) in your pocket.

[= clamours to be spent] 1573 TUSSEER *Husb.* x (E.D.S.) 19 *Sonne,* think not thy monie purse bottom to burn, but keepe it for profite, to serue thine owne turn. 1846 CAPT. MARRYAT *Privateersman* VIII How could I get rid of my money, which burns in my pocket, if I did not spend as much in one day as would suffice for three weeks? 1875 SMILES *Thrifty* 139 A man who has more money about him than he requires . . . is tempted to spend it. . . . It is apt to 'burn a hole in his pocket'.

Your money or your life!

1864 J. PAYN *Lost Sir Massingb.* XXXIX A pistol was protruded into the carriage. 'Your money or your life! . . .,' said a rough voice.

Your mouth hath beguiled your hands.

1678 RAY *Prov.* 260

Your pot broken seems better than my whole one.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 329.

Your purse opened not (was steekit¹) when it (that) was paid for.

1721 KELLY *Scol. Prov.* 385 *Your purse opened not when it was paid for* A reproof to those who abuse what is not their own. 1832 A HENDERSON *Scol. Prov.* (1881) 151 *Your purse was steekit when that was paid for.* [¹ shut.]

Your surety wants a surety.

1678 RAY *Adag. Hebr.* 404 *Your surety wants a surety.* This Proverb is used of an infirm argument that is not sufficient to prove what it is alleged for. 1911 A. COHEN *Ancl. Jew. Prov.* 114 *Thy guarantee needs a guarantee* Applied to an unreliable authority.

Your thoughts close and your countenance loose.

1640 HERBERT *Outl. Prov. Wks.* (1859) I. 373

Your thrift goes by the profit of a yeld¹ hen.

1721 KELLY *Scol. Prov.* 378 *Your thrift goes by the profit of a yeld hen.* A taunt upon them who boast of what they have wrought. 1862 A HILLOP *Scol. Prov.* [ed. 3] 349 *Your thrift's as gude as the profit o' a yeld hen.* [¹ barren.]

Your trumpeter is dead.

1721 KELLY *Scol. Prov.* 375 *Your trumpeter is dead.* Spoken when people commend themselves. 1785 GROSE *Dict. Vulgar T.* (1796) s.v. *His trumpeter is dead, he is therefore forced to sound his own trumpet.*

Your windmill dwindles into a nut-crack.

1678 RAY *Prov.* 277.

Your winning is not in my tinsel.¹

1721 KELLY *Scol. Prov.* 378. [¹ loss.]

Your wit will never worry you.

1721 KELLY *Scol. Prov.* 383.

Your wits are a wool-gathering.

[= absent-mindedness.] 1553 T. WILSON *Rhet.* II. 59 *Hacking & hemmyng as though our wittes and our senses were a woll gathering.* 1621 BURTON *Anat. Mel.* I. II. III. xv (1651) 129 *Th Aquinas, supping with King Lewis of France, upon a sudden . . . cried, conclusum est contra Manichæos; his wits were a wool-gathering (as they say), and his head busied about other matters.* 1677 YARRANTON *Erg. Improvement* 100 *My Brains shall go with yours a Woolgathering*

this one bout. 1815 SCOTT *Guy M.* XLVII 'I crave pardon, honourable sir! but my wits' — 'Are gone a wool-gathering, I think'

Youth and age will never agree.

1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 112.

c. 1599 SHAKS *Pass. Pilgr.* XII 1 *Crabbed age and youth cannot live together*

Youth and white paper take any impression.

1670 RAY *Prov.* 31 *Youth and white paper take any impression* 1796 EDGLWORTH *Par. Asst., Lit. Merch.* I (1903) 374 *Youth and white paper, as the proverb says, take all impressions* The boy profited much by his father's precepts, and more by his example.

1594-5 SHAKS. *Two Gent.* III 1. 34 *Tender youth is soon suggested.*

Youth never casts for peril (is reckless).

c. 1400 *Beryn* 1052 *so with is recheles* 1641 D. FERGUSSON *Scol. Prov.* (Beveridge) 112 *Youth never casts for perill.* 1721 KELLY *Scol. Prov.* 374 *Youth ne'er casts for perils* Signifying that youth is rash and headstrong.

Youth will be served.

1900 A. C. DOYLE *Green Flag* &c 125 *There were . . . points in his favour. . . There was age—twenty three against forty. There was an old ring proverb that 'Youth will be served'.* 1928 *Times* 30 Aug. 15/6 *This visit was to initiate a novice in the mysteries of the dry fly. And, as youth must be served, it would never have done to begin his education . . . where . . . there is no rise till the evening*

Youth will have its course (or swing).

1579 LYLY *Euphues* (Arb.) 124 *We have an olde (prouerbe) youth wil haue his course.* 1639 J. CLARKE *Parom.* 183 *Youth will have its swing.*

1594-5 SHAKS *L.L.L.* IV. 217 *Youngblood doth not obey an old decree.*

Yule is come, and Yule is gone, and we have feasted well; so Jack must to his flail again, and Jenny to her wheel.

1846 DENHAM *Prov.* (Percy Soc.) 67.

Yule is good on Yule even.

1639 J. CLARKE *Parom.* 307.

Yule is young in Yule even, / and as old in Saint Stephen.¹

1721 KELLY *Scol. Prov.* 378 *Yule is young in Yule Even, And as old in Saint Steven.* Spoken when people are much taken with novelties, and as soon weary of them. [26 Dec.]

Z

Zeal, when it is a virtue, is a dangerous one.

1732 T. FULLER *Gnom.* 268.

Zeal without knowledge.

[1611 BIBLE *Romans* x. 2 They haue a zeale

of God, but not according to knowledge.]
1611 J. DAVIES *Scourge Folly, Prov.* 37 Wks.
(Gros.) II. 42 'Zeale without knowledge is
sister of Folly': But though it be witlesse,
men hold it most holly. 1732 FULLER *Gnom.*
268 Zeal without Knowledge is Fire without
Light.

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